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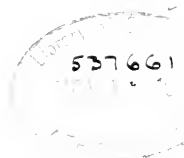
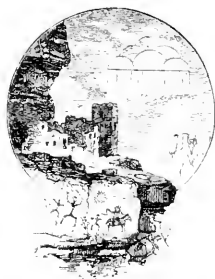
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## ACCOMPANYING PAPER

(Continued)

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# ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE MUNT

By FRANZ BOAS



## CONTENTS

VII. THE SOCIAL DIVISIONS OF THE KWĀG'UL	Page.
Divisions and names of chiefs .....	795
Ancestors and places of origin of the numayms .....	802
Paintings and house dishes of the social divisions of the Kwāg'ul .....	805
Names of the Kwāg'ul eagles and numayms .....	820

## VIII. FAMILY HISTORIES

Wail of L'āL'eqwasila, a Gwaʼsela woman .....	836
Wail of L'āL'āqōl, a Nākl'wax'daʼx <sup>u</sup> woman .....	885
History of the Maāmtag'ila .....	891
The Maāmtag'ila .....	938
Marriage with the Comox .....	951
Marriage with the Nākl'wax'daʼx <sup>u</sup> .....	1003
History of the Dzēndzēnx'q'āyo .....	1050
The Lāxsa .....	1093
The Elgūnwē .....	1104
Story of the LĒlēgōdō, Q'ōmk'ūtles, Kwāg'ul .....	1117
Wāxap'ālasō .....	1121
Legend of the G'ēxsem Nākl'wax'daʼx <sup>u</sup> .....	1179
KwĒxag'ila .....	1221
Baʼx <sup>u</sup> bakwālanux <sup>u</sup> siwē .....	1222
Legend of the Naxnaxūla, Qwēq'sōt'Enox <sup>u</sup> .....	1249
Story of the Naēsx'a of the Koskimo .....	1256
Origin of the abalone names of the Awik'Enox <sup>u</sup> .....	1261
Origin of the abalone names of the Gwaʼsela .....	1269

## IX. SONGS

Song of a speaker .....	1279
Lā'qōlas' song .....	1282
Song of Ēwanux <sup>u</sup> dzē .....	1285
Song of Tsēx'ēwid .....	1286
Song of Q'umx'ōd .....	1287
Song of Lāsoti'ēwalis .....	1288
Song of Lāqwadzē .....	1289
Song of Qwax'ila .....	1290
Feast song of Neg'adzē .....	1291
Mourning song for Mōdaʼna .....	1292
Feast song .....	1293
Shaman's songs .....	1294
Shaman's songs .....	1296
Love song .....	1298
Retort to the preceding love song .....	1299
Love-song of Tsāk'ēdek <sup>u</sup> .....	1301
Song of MENMENĒqelas .....	1303
Song of the same after his return .....	1304

	Page.
Love-song of the dead .....	1306
Parting song.....	1307
Parting song.....	1309
Workingman's song .....	1310
Song of the Warrior K'ilem.....	1311
Song of the son of Chief Hēlāmas of the Nāk'wax'dax'.....	1312
Song of the daughter of a workingman.....	1313
Song of chief's daughter.....	1314
Song of parents who want to wake up their son .....	1315
Song of parents who want to wake up their daughter.....	1315

## X. APPENDA

Dog hair .....	1317
Prayer of the salmon-fisher.....	1318
Prayer of the halibut-fisher.....	1318
Prayer of a man who has been bewitched.....	1327
Prayer to the lark.....	1328
Disposal of property of a deceased person.....	1329
The spirits of the fire.....	1331
Tribute to the chief .....	1333
Marriage laws .....	1344
Property rights .....	1345
Inheritance.....	1348
Domestic quarrels.....	1358
Flood revenge.....	1359
War against the Sanetch.....	1363
Neqāp'enk em's war song against the Sanetch .....	1380
Murder after the death of a Gwats'lenox" child.....	1381
The Kwakiutl settle at Qālogwis.....	1386

## XI. VOCABULARY

Abbreviations .....	1389
Kwakiutl-English.....	1390
English-Kwakiutl.....	1439

## XII. CRITICAL REMARKS

Critical remarks.....	1467
Index.....	1475

# ETHNOLOGY OF THE KWAKWATL

BY FRANZ BOAS

## VII.—THE SOCIAL DIVISIONS OF THE KWAKWATL

### DIVISIONS AND NAMES OF CHIEFS

#### I. GWĒTELA (KWĒXĀMŌT)

##### 1. Maāmtagiła

Name for—	Male.	Female.	
Child:	Wāwalk'inē	Wāwalk'inega	1
Youth:	L'tsdaq	Xūsela	
Prince or princess:	Yūqōlas	K'!ēdēlēlak <sup>u</sup>	
Chief or chieftainess:	ē māxñyalidzē	L!āLlaqūlīlak <sup>u</sup>	
Feast:	-----	-----	5
Warrior:	-----	-----	
Gwēgūtsa	K'!ānamaxsta	K'!enga	
Ceremonial:	Hāmsbē <sup>ε</sup>	Hāmasewidē	
(Society):	(Hāmshāmts!es)	(Hāmshāmts!es)	
House:	εnemsgemsāla	LElas	10
Dog:	WāwadēL!a		
Canoe:	L!āqwasgem		
Place of origin:	K'!ōdagala		

##### 2. Lōyalalawa

Child:	Wālaganem	Wālagānemga	15
Youth:	K'!enwis	G'elaxwits!a	
Prince or princess:	L!āqusdēselas	Lāpelasog'īlak <sup>u</sup>	
Chief or chieftainess:	Ts!exēd	LElēlas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Gwēgūtsa:	Hanāg'atslē	K'!ānawēga	
Ceremonial:	εnāwis	Tōgūmālis	
(Society):	(Hāmshāmts!es)	(Tōxēwid)	
House:	εmemx'āsgem		
Dog:	L!āgegwaitslē		25
Canoe:	L!āqwasgem		
Place of origin:	K'!ōdagala		

3. GĒXSEM		
	Male.	Female
Child:	Wāgedayō	Wāgedayugwa
Youth:	Q'ōmas	Ts'EX'ts'lek <sup>u</sup>
Prince or princess:	Qayō'elas	ē māxūlayugwa
5 Chief or chieftainess:	K'ink'eqwīd	Ts'ets'lālal
Feast:	-----	-----
Warrior:	K'ihmālag'ilis	-----
Gwēgūtsa:	X'āwaats'lē	Qwēqūlōyō
Ceremonial:	Āgēs	ē nāwis
10 (Society):	(Hāmshāmts'Es)	(Hāmshāmts'Es)
House:		X'its'ax'i'lats'lē
Dog:		Gēgexsta
Canoe:		Ālēwats'lē
Place of origin:		K'āq'la
4. Kūkwāk'lum		
Child:	Gīyaqa	Gīyaqaga
Youth:	Wābīdō <sup>s</sup>	K'EL'ū
Prince or princess:	Tsex'wīd	K'ōx' <sup>u</sup> sē'stiti'lak <sup>u</sup>
Chief or chieftainess:	Neqāp'enk'em	X'ix'emg'ilayugwa
20 Feast:	Kwax'īlanōkumē <sup>s</sup>	Melēdē
Warrior:	ē yāg'is	-----
Gwēgūtsa:	T'lēt'EsEMX'ts'lāna	QEW'gEM
Ceremonial:	L'āx'elag'ilis	Hēlik'imeg'ilis
(Society):	(Hāmats'k)	(K'īnqāhalela)
25 House:	Hamanēkwīla	Dzōnoq'lwa
Dog:		T'EX'taq'ōd
Canoe:		Ēdemkwāq
Place of origin:		Wāq'lanak <sup>u</sup>

5. Sēn'lem		
30 Child:	Wadzid	Wādzidalaga
Youth:	L'EWELS	Q'EXmēn
Prince or princess:	Wāh'wīd	Hāmālak'atēmēga
Chief or chieftainess:	ēnemōgwis	L'āq'wag'ilayugwa
Feast:	Kwax'īlanōkumē <sup>s</sup>	MENlēdzas
35 Warrior:	-----	-----
Gwēgūtsa:	Ts'laqa	L'EMa'is
Ceremonial:	L'ēm'elx'k'ālag'ilis	Hayalik'lēdē
Society:	(Hāmshāmts'Es)	(Hayalik'ilal)
House:		T'lōt'ōsgem
40 Dog:		Sēn'lē
Canoe:		MEMxōSEla
Place of origin:		Yiq'lāmen

6. Lāḥlax's'endayo			1
Name for—	Male.	Female	
Child:	Ādaxalis	Ādaxalisga	
Youth:	Hāmdzalats'lē	Tsely <sup>u</sup>	
Prince or princess:	Q'ūmx'ōd	Kwākwadekwilayugwa	
Chief or chieftainess:	Lāqwalal	Wāyats'ōlī'lak <sup>u</sup>	5
Feast:	Kwax'sē'stūla	Pōpēlelas	
Warrior:	-----	-----	
Gwēgūtsa:	Hōlelid	Xūxwanēlq'ēla	
Ceremonial:	εwālas nānē	εwilenkūlag'ilis	
(Society):	(Bear)	(Tōx'ēwid wūq'ēs)	10
House:		Q'tōmogwats'lē	
Dog:		Q'ūmx'elayo	
Canoe:		Lāwenulxāla	
Place of origin:		Tayagōl	

7. Elgūnwēε			15
Child:	G'īyaxalis	G'īyaxalisga	
Youth:	εmēngwanāl	Ts'ats'ayem	
Prince or princess:	Lāḥlax's'endayo	Ālāk'ilayugwa	
Chief or chieftainess:	G'ēxk'ūnis	Ālāg'imīl	
Feast:	-----	-----	20
Warrior:	-----	-----	
Gwēgūtsa:	Dāmīs	Dālenak <sup>u</sup>	
Ceremonial:	Nōl'ēd	L'ēmēlxelag'ilis	
(Society):	(Nūlmal)	(Hāmshāmts'ēs)	
House:		K'lwaats'lē	25
Dog:		Kwanesawēε	
Canoe:		(no canoe name)	
Place of origin:		Tayagōl	

## II. Q'ŌMOYĀ'YĒ (KWĒXA)

1. Kūkwāεklum			30
Child:	Ādag'ī'lak <sup>u</sup>	Ādaga	
Youth:	Wābidōε	Wina	
Prince or princess:	Hāwilkūlal	Lāqwxas'sā	
Chief or chieftainess:	Yāqoladzē	K'ēk'ēlag'idzemga	
Feast:	Mēnlēdzadzē	-----	35
Warrior:	K'ilem	-----	
Gwēgūtsa:	Lāxlalil	Dex'āla	
Ceremonial:	Sayāk'la	G'igāmēq'ōlēla	
(Society):	(Nūlmal)	(Chief Nūlmal)	
House:		εnemsgemsi'lak <sup>u</sup>	40
Dog:		Qōseyēε	
Canoe:		Xewēq'wēdek <sup>u</sup>	
Place of origin:		Wūq'lanak <sup>u</sup>	

1

## 2. HaanaLēnā

Name for:-	Male	Female.
Child:	Ādag'ilis	Ādag'ilisga
Youth:	X'imayo	X'imayugwa
Prince or princess:	Tsex'wid	LElk'!elyugwa
5 Chief or chieftainess:	Yāx'len	LElElk'!āla
Feast:	-----	-----
Warrior:	-----	-----
Gwēgūtsa:	Nux'nemis	Helek'!alaga
Ceremonial:	ʔnāx'newīseLag'ilis	Nawalakumē
10 (Society):	(Hāmshāmts'!es)	(Tōx'wid)
House:		Q'laats'!ē
Dog:		HanLembēʔ
Canoe:		Sīseyulemāla
Place of origin:		HānaLēnewaas

15

## 3. Yaēx'ageēmēʔ

Child:	Tsōlasōʔ	Tsōlasōga
Youth:	Xwāt'la	Tsak'us
Prince or princess:	YāqoLaseēmēʔ	Q'lēx'!ālaga
Chief or chieftainess:	L!āqōLas	Mōk'!uxwīʔlak <sup>u</sup>
20 Feast:	Kwākūx'ālas	PōLidē
Warrior:	-----	-----
Gwēgūtsa:	Qāqesbendāla	Ts'!ex'āxtōseLas
Ceremonial:	ʔnāx'q'!eseLag'ilis	HeLik'imēg'ilis
(Society):	(Hāmshāmts'!es)	(Hayalik'!ilal)
25 House:		Āmxsem grōk <sup>u</sup>
Dog:		Gōgūndzēs, Q'!ē'ltsem
Canoe:		Wīnaats'!ē
Place of origin:		Xūdzedzālis

## 4. Haāyalik'awē

30 Child:	Wisadzē	Genaga
Youth:	K'!ēnāx <sup>u</sup>	Menga
Prince or princess:	L!āl!alawīs	K'!āsōgwiʔlak <sup>u</sup>
Chief or chieftainess:	Hāxūyōsemēʔ	Hayalik'awēga
Feast:	-----	-----
35 Warrior:	GwāxūLayāg'ilis	-----
Gwēgūtsa:	Yalēla	P!elxela
Ceremonial:	ʔnaʔnōgwis	Nenx'neng'ilis



Name for—	Male	Female.
(Society):	(Hāmshāmts!es)	(Bear)
House:		Hēleg'ats!ē
Dog:		Hēlēg'anō
Canoe:		Ġwēx'semāla
Place of origin:		LE!lād

5. Lāxsā<sup>1</sup>

Child:	Witālāl	Ġenagalāl
Youth:	Bāḡwanē <sup>ε</sup>	Ēk'!axla
Prince or princess:	Lālak'ots!a	LEX!ēg'īdzemḡa
Chief or chieftainess:	εmāxūyalisemē <sup>ε</sup>	εnāx'nag'EM
Feast:	Kwāx'sē <sup>ε</sup> stāla	L!enk'ēlas
Warrior:	εyā <sup>ε</sup> g'ēdenōl	-----
Ġwēḡūtsa:	X'ix'eqela	Dādoxsemē
Ceremonial:	Nenōlogemē <sup>ε</sup>	Nōlemē <sup>ε</sup> stalidzemḡa
(Society):	(Nūlmal)	(Nōlem)
House:		Hōqūlaēlas
Dog:		Q!eltsem
Canoe:		(No canoe-name)
Place of origin:		LE!lād

## 6. Ġ'igilḡam

Child:	Nōlē <sup>ε</sup> lak <sup>u</sup>	Wīnaga
Youth:	Mēmtsālāl	Māmana
Prince or princess:	L!āl <sup>ε</sup> īd	εwālasLāla
Chief or chieftainess:	K!wāk!wabalasemē <sup>ε</sup>	Lē <sup>ε</sup> lēnox <sup>u</sup>
Feast:	Pōlēdē <sup>ε</sup> stala	Menlēdaas
Warrior:	Wālebā <sup>ε</sup> yē	-----
Ġwēḡūtsa:	Wābetōls	εnemxsaxLāls
Ceremonial:	Nenk'as <sup>ε</sup> ō	εnā <sup>ε</sup> naqwayēd
(Society):	(Bear)	(Paxālāl)
House:		G'ōkūstālis
Dog:		Yāselana
Canoe:		Ālēwats!ē
Place of origin:		K'!āqla

III. εWĀLAS KWĀG'UL (LĀQWī<sup>ε</sup>LĀLA)

1

## 1. Dzēndzenx'q!ayo

Child:	Dēyadeas g'iyadzē	G'īyaga
Youth:	Seḡūlas	Wābidō <sup>ε</sup>
Prince or princess:	Hayalk'ENGEMē <sup>ε</sup>	εmāxūlayuḡwa

5

<sup>1</sup> All the names of the LĀXSĀ are newly invented.

	Name for	Male	Female.
6	Chief or chieftainess:	Yāx'len	Hāwēpālayugwa
	Feast:	Melnēdzadzē	Hōgwēqelas
	Warrior:	K'ilin	-----
	Gwēgūtsa:	Hanag'el	Lalk'lu
10	Ceremonial:	Gwa'yōkūlag'ilis	L'āqoselag'ilis
		Gēwas	
	(Society):	(Hāmats'la)	(Hāmshāmts'Es)
	House:		ēnawalagwats'ē
	Dog:		Yixumlats'ē
15	Canoe:		Kwēkumāla
	Place of origin:		L'āl!eq'lūx!a

## 2. Wāwālibā'yē (and Hēmāxsōdō)

	Child:	Aadōl	Adāgalōl
	Youth:	ēmek'āla	Yāsek'
20	Prince or princess:	Aōmak'en	L'ā'qwal
	Chief or chieftainess:	Yāqal'ēnāla	L'āqwaēl
	Feast:	Melnēdzas	Māmenlōl
	Warrior:	Hēmotelasō'	-----
	Gwēgūtsa:	Xōdzēnōd	Pēpexāla
25	Ceremonial:	Hōx'wētasō'	X'its'ānēdē
	(Society):	(Hāmshāmts'Es)	(Tōx'wid)
	House:		G'ōx'g'okūlēg'ē
	Dog:		K'alākwa
	Canoe:		Wīnō'stā'lats'ē
30	Place of origin:		ēnālax!ala

## 3. Gēxsem

	Child:	G'ī'yaqa	G'ī'yaqaga
	Youth:	K'wētō'	Wagalōs
	Prince or princess:	Yāqōlas	ēmāxūlayugwa
35	Chief or chieftainess:	Lālelil'la	Telts'laas
	Feast:	Kwax'sē'stāladzē	El'enk'elas
	Warrior:	K'ēk'alēlayo	-----
	Gwēgūtsa:	L'ēmsētāsō'	K'ēk'exēlaga
	Ceremonial:	ēnax'danadzē	G'igāmēq'lōlela
40	(Society):	(Hāmshāmts'Es)	(Nū'emab)
	House:		Bex'sē'stālēk'
	Dog:		T'sōkūyē
	Canoe:		Ālēwats'ē
	Place of origin:		K'āq'la

IV. Q'ŌMK'UT!ES (LŌ'ELQ'WĒNOX<sup>u</sup>)

1

## 1. Lēq!em

Name for—	Male.	Female	
Child:	Ādē'stala	Ādē'stālagā	
Youth:	Metsa	Masmengā	
Prince or princess:	Gayosdēdzasemē <sup>s</sup>	L!āqwaga	5
Chief or chieftainess:	Haē!ekumē <sup>s</sup>	Qāselas	
Feast:	Menlēd	Pōlelas	
Warrior:	Qenkūlag'ilidzem	-----	
Gwēgūtsa:	Qāselas	Xewēq <sup>u</sup>	
Ceremonial:	Nōlemē'stalis or Hēlēk'adzēl	Nōlemē'stalidzemga	10
(Society):	(Nōlem)	(Nōlem, or Pāxelalal)	
House:		Lēgemats!ē grōkwa	
Dog:		Lāqax'sūla	
Canoe		Sīseyūlemāla	15
Place of origin:		Ōseq <sup>u</sup>	

## 2. Lēlēgēd

Child:	Ō'mag'ilis	Ō'mag'ilisga	
Youth:	Māx'ēnox <sup>u</sup>	L!ālaga	
Prince or princess:	Ēk'!awēg'i'lak <sup>u</sup>	Lēlēlayugwa	20
Chief or chieftainess:	Lālep!ālas	Yēngwas	
Feast:	Pōlid	Hōq!ūlelas	
Warrior:	Gwāxūleyāg'ilis	-----	
Gwēgūtsa:	L!em'yāla	L!emts!ānak <sup>u</sup>	
Ceremonial:	L!āqūselag'ilis	Winē'stalis	25
(Society):	(Hāmshāmts!es)	(Hawīnalal)	
House:		Grōkustālē	
Dog:		P!ā'lelag'ila	
Canoe:		-----	
Place of origin:		Ōseq <sup>u</sup>	30

## ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

## I. GWĒTELA

- 1 Lō'yadl, the younger brother of Lā'qwa'gila. His father was  
 'māxūyalidzē, that is Mātagila. He first built his house at  
 K'ōdagala. Āgwilayugwa was a girl among the children of  
 Mātagila, that is 'māxūyalidzē, at K'ōdagala. Lēnsendzem  
 5 was the youngest one among the children of Mātagila, that  
 is 'māxūyalidzē, who had three sons and one daughter.  
 Kūkwāk'lum, the first one came down at the place called | Wāq'la-  
 nak'.  
 10 Sēn'lēm, the first one came down at a place called Yiq'lāmen.  
 Lā'lax's'endayo came down at Tāyagōl in the bay of Tsāxis.  
 Elgūn'wō', also came down at Tāyagōl, for he was the younger  
 brother of | Lā'lax's'endayo.

## II. Q'ŌMOYĀ'YĒ

- 15 Kūkwāk'lum, the first one came down at the place called Wāq'la-  
 nak', for the Kūkwāk'lum first scattered when 'māxwa,  
 chief of the Maāntagila of the Kwā'gul, was | killed.  
 Hāāna'ēnā, the first one came down at the place called | Hāna-  
 lēnewaas.

## I. GWĒTELA

- 1 Lō'yadl, yix ts'lā'yaa Lā'qwa'gila. Wā, lā hēem ōmp'sē 'māxūya-  
 lidzē, yix Mātagila. Wā, laem hē g'il g'ōx'walise K'ōdagala.  
 Āgwilayugwa; wā, hēem ts'edāq'egēs sāsēma Mātagila, yix  
 'māxūyalidzē, lāx K'ōdagala. Lēnsendzem; hēem āma'yinxēs  
 5 sāsēmas Mātagila, yix 'māxūyalidzē, yūdukwē begwānem  
 sāsēms lē'wa 'nemōkwē ts'edāqa.  
 Kūkwāk'lum, yix hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades  
 Wāq'lanak'.  
 Sēn'lēm, yix hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades Yiq'lā-  
 10 men.  
 Lā'lax's'endayo, yix hāē g'āyaxalisē Tāyagōl lāx ōx'alisas Tsāxis.  
 Elgūn'wō', yix hē maaxat! g'āyaxalisē Tāyagōl, yix ts'lā'yaa  
 Lā'lax's'endayo.

## II. Q'ŌMOYĀ'YĒ

- Kūkwāk'lum, yix hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades  
 15 Wāq'lanak', yix hēmaē g'il gwē'idaatsa Kūkwāk'lum, yix hē  
 k'ōlax'its'wē 'māxwa, yix g'igāma'yasa Maāntagilasa Kwā-  
 gul.  
 Hāāna'ēnā, yix hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades  
 Hāna'ēnewaas.

Yaēx'agemē, He came down at Xūdzedzālis at the lower side of 20  
the river of | LEX'siwē<sup>ε</sup>. |

Haāyalik'awē, the first one came down at a place called | LE'lād. |  
Lāxsā. These also came down at LE'lād, for || Lāxsā was the 25  
younger brother of Hēlik'awē<sup>ε</sup>. |

Grīg'ilgām, the first one came down at the place called | K'lāq'la,  
for this is the real numaym of the <sup>ε</sup>wālas Kwāg'ul. | and they  
scattered when <sup>ε</sup>maḡwa was killed, and they went to the |  
Q'ōmoyâ<sup>ε</sup>yē, though some of the Grīg'ilgām came from the  
Q'ōmoyâ<sup>ε</sup>yē. || And therefore Maēmālp!ENGEM was sent away 30  
by his | numaym the Grīg'ilgām of the <sup>ε</sup>wālas Kwāg'ul to the |  
Q'ōmoyâ<sup>ε</sup>yē. |

### III. <sup>ε</sup>WĀLAS KWĀG'UL

DZENX'q'layo, the first one came down at a place called | L'lāl'E-  
q'lūxla, inside the bay of Tsāxis. ||

Wālibâ<sup>ε</sup>yē, the first one came down at the place called | <sup>ε</sup>nālax- 35  
lāla; half way up Knight Inlet. |

Hēmāxsdō, the first one also came down at <sup>ε</sup>nālaxlāla, for he was |  
the younger brother of wālibâ<sup>ε</sup>yē. |

Grīg'ilgām, the first to come down was <sup>ε</sup>wālas Kwax'ilanokummō,  
the father of || Ōmaxt'lālāLē<sup>ε</sup> at the place named K'lāq'la. | 40

Yaēx'agemē, yixs hāē grāyaxalisē Xūdzedzāl's lāx gwāk'lotas <sup>ε</sup>wās 20  
LEX'siwa<sup>ε</sup>yē.

Ha<sup>ε</sup>yalik'awē, yixs hāē grāyaxalisē g'alāsēxa āwīnagwisē Lēgades  
LE'lādē.

Lāxsā, yixs hē<sup>ε</sup>maaxat! grāyaxalisē LE'lādē, yixs ts'lā<sup>ε</sup>yanukwaē  
Hēlik'awa<sup>ε</sup>yas Lāxsā. 25

Grīg'ilgam, yixs hāē grāyaxalisē g'alāsēxa āwīnagwisē Lēgades  
K'lāq'la, yixs hāē ālā <sup>ε</sup>ne<sup>ε</sup>mēmaatsēxa <sup>ε</sup>wālas Kwāg'ul. Wā,  
hē<sup>ε</sup>mis la gwēlidaatsēx laē k'lēlax<sup>ε</sup>it<sup>ε</sup>sēwē <sup>ε</sup>mūḡwa qa<sup>ε</sup>s lā lāxa  
Q'ōmoyâ<sup>ε</sup>yē, qaxs lāxelaēxa grāyulē lāxa Grīg'ilgāmāxa Q'ōmo-  
yâ<sup>ε</sup>yē. Wā, hē<sup>ε</sup>mis lāg'ilas k'ayōlemē Maēmālp!ENGEMlāsēs 30  
<sup>ε</sup>ne<sup>ε</sup>mēmōta Grīg'ilgāmāsa <sup>ε</sup>wālas Kwāg'ul qa<sup>ε</sup>s lā lāxa Q'ōmo-  
yâ<sup>ε</sup>yē.

### III. <sup>ε</sup>WĀLAS KWĀG'UL

DZENX'q'layo, yixs hāē grāyaxalisē g'alāsēxa āwīnagwisē Lēgades  
L'lāl'E-q'lūxla lāx ōxlālisas Tsāxis.

Wālibâ<sup>ε</sup>yē, yixs hāē grāyaxalisē g'alāsēxa āwīnagwisē Lēgades 35  
<sup>ε</sup>nālaxlāla lāxa negoyâ<sup>ε</sup>yasā wūnāldemsas Dzāwadē.

Hēmāxsdō, yixs hē<sup>ε</sup>maaxat! grāyaxalisē g'alāsē <sup>ε</sup>nālaxlāla, qaxs  
ts'lā<sup>ε</sup>yaas Wālibâ<sup>ε</sup>yē.

Grīg'ilgām, yixs hāē grāyaxalisē <sup>ε</sup>wālas Kwax'ilanōkummō, yix ōmpas  
Ōmaxt'lālāLēyēxa āwīnagwisē Lēgades K'lāq'la. 40

11 Gr̥xsem. 'wālas 'nemōgwis also came down at K'lāq'la. | for he  
 was the younger brother of Ōmaxt'lālalē'. And Ōmaxt'lālalē' |  
 gave the name Gr̥xsem to his younger brother. When 'māxwa  
 was killed, | some of the Gr̥xsem went to the Gwētela of  
 15 the Kwāgūl. Therefore the Gwētela have Gr̥xsem, and they  
 also went to the Gōsg'imux'. The Gr̥xsemx'sanal are  
 Gr̥xsem, and there are also | Gr̥xsem of the Nāqemg'ilisāla,  
 and Gr̥xsem of the L'lālasiqwāla, and | Gr̥xsem of the Nā-  
 k'wax'da'x', and Gr̥xsem of the Denax'da'x', and | Gr̥xsem  
 of the Hāxwāmis, and Gr̥xsem of the Wiwāqē. And all  
 50 these are | referred to by the Gr̥xsem of the 'wālas Kwā-  
 gūl, as | born of these Gr̥xsem, | all those whom I have  
 named among the different tribes. |

This is referred to by the old people of the Kwāgūl as  
 "blown away by the | past chief 'māxwa," when he was killed.  
 And also | the same happened to the numaym of the G'ig'il-  
 55 gām, for they | all come from the numaym of Ōmaxt'lālalē'. |  
 They scattered to all the tribes beginning | at the time when  
 'māxwa was killed, for there was only one numaym | G'ig'il-  
 gām of 'wālas Kwāx'īlanokumē, the father of | Ōmaxt'lālalē'.

#### IV. Q'ŌMK'UTLES

60 Lēq'lem, the first one came down at the place called Ōseq'.  
 Lēlēgēd, they also staid at Ōseq', for Lēq'lem was his elder  
 brother. |

11 Gr̥xsem, yixs hē'maaxat! g'āyaxalisē K'lāq'la, yix 'wālas 'nemōgwis,  
 yixs ts'lā'yaas Ō'maxt'lālalā'yē. Wā, hē'misē Ō'maxt'lālalā'yē  
 lēx'ēdes Gr̥xsem lāxēs ts'lā'ya. Wā, g'il'mēsē k'lēlax'itse'wē  
 'māxwa hē māt'lēda wādkwē Gr̥xsem lāxa Gwētēlāsa  
 45 Kwāgūlē, lāg'ilas Gr̥xsemnukwa Gwētela. Hē'misa lā laxa  
 Gōsg'imux'xa Gr̥xsemx'sanal, hē'misa Gr̥xsem; hē'misa  
 Gr̥xsemasa Nāqemg'ilisāla Lō' Gr̥xsemasa L'lālasiqwāla Lō'  
 Gr̥xsemasa Nāk'wax'da'x' Lō' Gr̥xsemasa Denax'da'x' Lō'  
 Gr̥xsemasa Hāxwāmis Lō' Gr̥xsemasa Wiwāqē. Wā, yu-  
 50 wistaem gwe'yāsa Gr̥xsemasa 'wālas Kwāgūlē maemyulēma  
 G'ig'ēxsemāssa lāqen Lēlēqelasō' ōgūxsemak' lēlqwālā'yā.  
 Hēm gwe'yāsa q'lūsq'lūlyaxdāsa Kwāgūlē yāmē'stanōsa g'i-  
 gūmayulā 'māxwa, yixs hē k'lēlax'itse'wa. Wā, hēmxaū-  
 wisē gwēx'idēda 'nemēmōtasā G'ig'ilgām, yixs hēmaaxat!  
 55 'māxwa g'āyulē 'nemēmōtas Ō'maxt'lālalā'yā G'ig'ilgāmxa  
 lāx G'ig'ilgām gwē'fid lāxwa 'nāxwax lēlqwālā'yā g'ūg'i-  
 lēla lāx 'māxwa, yixs hē k'lēlax'itse'wa, yixs 'nem'ēmaē g'il  
 G'ig'ilgāmē 'nemēmōtas 'wālas Kwāx'īlanōkumē, yix ōmpas  
 Ō'maxt'lālalā'yē.

#### IV. Q'ŌMK'UTLES

60 Lēq'lem, yixs hāē g'āyaxālisa āwīnagwisē Lēgades Ōseq'.  
 Lēlēgēdē, hēmxaū lā Ōseq', yixs nōlanokwaas Lēq'lem.

# PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE KWĀG'UL

## I. GWĒTELA

1. Maāmtag'ila. The front board of the house is painted with 1  
coppers, | one on each side of the door of the house. The posts |  
on each side of the rear are grizzly bears, below on the floor,  
and eagles are sitting on the | heads of the grizzly bears, and  
there is a copper on the chest of each eagle. ||

And on the grizzly bear also stands a man, | and red cedar bark 5  
is around the heads of the men. | They are speaking-posts and  
therefore | the two posts on each side of the door of the house are  
named "speaking-posts." | These were obtained as supernatural  
treasures by L'lāqwa'gila at the river of K'ōdagala. This is the  
great || house named 'nemsgemsālaelās. There are four | house 10  
dishes in the large house, two eagle dishes, | and one grizzly-bear  
dish, and one | wolf dish. They just stay in the house, and the  
people | talk about them. I do not know why the chief of the ||  
numaym Maāmtag'ila, 'māxūyalidzē, never gave a feast. That is 15  
all | about this. This is called q'elsem (that is "rotten face," one  
who gives no feast). |

2. Lōyalalawa. On the outside of the front boards of the house  
of | Ts'ēxēd, their chief, is the double-headed serpent lying across

# PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE KWĀG'UL

## I. GWĒTELA

1. Maāmtag'ila. yixs k'lātemalaē tsāgemasēs g'ōkwaxa L'lāqwa 1  
lāx 'wāx'sanēx'stā'yasa t'ex'ilāsa g'ōkwē. Wā, lā lēlāmasa 'wāx-  
sōtēwalilās nānēda banēxālilē. Wā, lā k'lūdzetā'yā kwēkwē lāx  
ōxlā'yasa nānē. Wā, lā pēpaq'lūpelēda kwēkwēkwaxa L'lāqwa.

Wā, lāxāē nānē banēxālilās begwānemē la lāxūtewēx ōxlā- 5  
'yasa nanē. Wā, laēm L'lāgēx'bōlē qēqēx'ama'yasa hēbegwāne-  
mē. Wā, la'mēsē yāq'ent'eqa. Wā, hē'mis lāg'ilās lēgadēda mā-  
'lē lēlāmsa 'wāx'sōtstā'ilās t'ex'ilāsa g'ōkwas yāq'ent'eqē lāma.  
Wā, hēem lōgwēs L'lāqwa'gila lāx wās K'ōdagala, yīxa 'wālasē  
g'ōkwaxa lēgadās 'nemsgemsālaelās. Wā, lā mēwēxlēda lōel- 10  
qwalilē ha'nēl lāxa 'wālasē g'ōkwaxa mā'lēxla kwēkwa lōqwalila.  
Wā, hē'misa 'nemēxla nānē lōqwalila. Wā, hē'misa 'nemēxla  
ālanem lōqwalila. Wā, ā'misē hēgwaēl lāxa g'ōkwē. Wā, lā āem  
g'wāgwēx's'alasa. Wā, la'mien k'lēs q'lālelax k'lēsēlas k'wēlats'ē-  
noxwē g'īgāma'yasa 'nē'mēmōtasa Maāmtag'ilē 'māxūyalidzē. Wā, 15  
laēm lāba laxēq.—Hēem lēgades q'elsem.

2. Lōyalalawa, yix g'wālaasas L'āsanā'yas tsāgēmas g'ōkwas  
Ts'ēxēdē, yix g'īgāma'yas, yixs sīsēyulaēs xwālēwa'yas ōgwāxtā-

the top of the front boards of the house, and the thunder-bird  
 20 sits on the head of the man in the middle of the double headed  
 serpent. There is no painting on the front boards of the house.  
 This house was given in marriage by Hōxawid to his princess.  
 Lēlēlālas, for Hōxawid was chief of the numaym Gīgēlgām of  
 the Hāxwāmis. There are four house dishes in the house, one a  
 25 grizzly-bear dish, one a beaver dish, one a Dzōnoq'wa dish, and  
 one a wolf dish. And the name given in marriage is Kwakwa-  
 x'ālas, a feast name of Chief Ts'ēx'ēd. That is all about this.

30 3. G'ēxsēm. The way the front of the house of Chief K'emk'e-  
 qewēd is painted is a grizzly-bear painting on each side of the  
 front of the house. It is not known where he got it, or whether  
 he obtained it in war. That is all that is said about this.

4. Kūkwāk'lum. They have no painting on the front of their  
 house, but they have posts. They are Dzōnoq'was standing on  
 35 grizzly bears, one on each side of the door, inside house, and  
 in the rear of the house there are hox'hok' sitting on grizzly  
 bears. This house was given in marriage by Yaqa'enlidzē, a  
 chief who lived long ago and was chief of the numaym Mēmā-  
 gins of the Qwēq'sot'ēnox', for Neqāp'enk'em took for his wife  
 40 Yaqa'enlidzē's princess, whose name was Lēlēlilayugwa, and  
 therefore the house was given to him in marriage. In the house

'yasa tsāgemasa grōkwē. Wā, lā k'wālēda kūnkūxūlīgē lāx  
 20 ōxlā'fyas x'ōmsasa bāk'awa'fyas siseyūlē. Wā, laem k'leās k'lātū-  
 mēs tsāgemasa grōkwē. Wā, hēm grōkūlxēs Hōxawidē qēs k'lē-  
 dēlē, yix lēlēlālasē; yixs gīgāma'fyaē Hōxawidāsa 'nemēmōtasa  
 Gīgēlgāmāsa Hāxwāmis. Wā, la'mē ha'ēnēla mēwēxla lōlqwalila  
 ha'ēnēl lāxa grōkwēxa 'nemēxla nānē lōqwalila. Wā, hēmisa 'ne-  
 25 mēxla ts'āwa lōqwalila; wā, hēmisa 'nemēxla dzōnoq'wa lōqwalila;  
 wā, hēmisa 'nemēxla āla'ēm lōqwalila. Wā, hēmīs lēgemg'elx-  
 lā'fye Kwakwax'ālas qa k'wēlulzēxlāyōsa gīgāma'fye Ts'ēx'ēdē.  
 Wā, laem gwāl lāxēq.

3 3. G'ēxsēm, yix gwālaasas k'lātā'fyas tsāgemā'fyas grōkwas gīgā-  
 30 mā'fyaē K'emk'eqewēdē, yixs 'wāx'sōtstālasaēda nānē k'lātūmēs  
 tsāgemā'fya grōkwē. Wā, la'mē k'lēs q'lālēlē g'ayōlasasēq lō-  
 w'nānēmaq. Wā, laem wālē wāldēmē qāē.

4. Kūkwāk'lum, yixs k'lēāsa k'lātēmēs tsāgemās l'āsana'fyas  
 grōkwas, ōgū'la lāxēs lēlāmē, yixs lēlaxwatāyaēda dzōnoq'wāxa  
 35 nēnānē lāx 'wāx'sōtstāhlāsa āwēlēlasa grōkwē. Wā, la k'wādztā-  
 'ya hōx'hokwēxa nēnānē lāxa 'wāx'sōtēwalilas ōgwiwalilāsa grōkwē.  
 Wā, hēm grōkūlxēs Yāqa'enlidzē yix gīgāmayōlasa 'nemēmōtasa  
 Mēmāg'insasa Qwēq'sot'ēnoxwē yixs gēgādaēda gīgāmayōlāē  
 Neqāp'enk'emōlas k'lēdēlas Yāqa'enlidzeōlāxa lēgādas l'ālēlila-  
 40 yugwa. Wā, hēmīs g'āxēlas grōkūlxā'fya grōkwē. Wā, hēmīs



are | four house dishes, one of the great house dishes is a Dzō- 41  
noq'wa, | one of them a grizzly bear, and one a | whale, and one  
a | killerwhale. These are the four house dishes given in marriage  
by Chief || Yaqa'lenlidzē for his princess Lālēlilayugwa when she 45  
married | Neqāp'lenk'em. That is all I know about the numaym |  
Kūkwāk'um of the Gwētela, for nothing was obtained as super-  
natural treasure by their ancestors. |

5. Sēn'l'em. They have painted on the front of their house  
two | suns, one on each side of the front of the outside || of the 50  
house. The house has no carved posts, and there are two |  
house dishes inside, both doubleheaded serpents. | These were also  
obtained in marriage by Chief Tsex'wēd from the chief | of the nu-  
maym Nōnemaseqālis of the Lawēts'ēs, Lēlāk'enēs, | for Tsex'wēd  
had for his wife the princess of Lēlāk'enēs, || L'āx'l'elēdzemga. 55  
However, they never talk about the house given in marriage by |  
Lēlāk'enēs, for the sun painting of the house belongs to the Sēn-  
l'em. | That is all about this. |

6. Laālax's'endayu. Their chief L'āqwalal has no painting on  
the house, | but seven birds are sitting on || top on the edge of the 60  
outside of the house front. This was obtained as supernatural  
treasure by | Lālēlil'la, who was known as a great sea-hunter.

mexēl laqēda mewēxla lōelqwalilaxa 'nemēxlēda 'wālasē lōqwalil 41  
dzōnoq'wa; wā, hē'mēsa 'nemēxla lōqwalilē nānē; wā, hē'mēsa  
'nemēxla lōqwalil gwe'yema; wā, hē'mēsa 'nemēxla lōqwalil  
māx'ēnoxwa. Wā, mewēxlēda lōelqwalilē lōqwalilāsa g'igāmayōlē  
Yāqa'lenlidzēyola qaēs k'lēdēlwūlē Lālēlilayugwōlaxs laē lā'wades 45  
Neqāp'lenk'emōlē. Wā, hēem wāxen q'lālē lāxa 'nemēmōtasa Kū-  
kwāk'ūmasa Gwētela, yixs k'lēāsāē lōgwālas g'ilg'alēsas.

5. Sēn'l'em, yixs k'lātemalaē tsāgemas g'ōkwāsēxa ma'ltsemē  
L'ēsela, yixs 'nāl'nemaē lāxa 'wāx'sanōlema'yas tsāgemas L'āsānā-  
'yasas g'ōkwē. Wā, la k'lēās k'lās lēlūmas g'ōkwās. Wā, lā malax- 50  
lāda lōelq'wa ha'nēl lāqxa 'nāxwa'mē sīsēsyūlāēda malaxla lōel-  
q'wa. Laemxaē lōqwalilē lāxa g'igāmayōlāē Tsex'wēdōla yis g'igā-  
mayōlasa 'nemēmōtasa Nōnemaseqālisasa Lawēts'ēsē, yix Lēlāk'-  
enēswūla, yixs geg'adaē Tsex'wēdōlas k'lēdēlas Lēlāk'enēswūlas  
L'āx'l'elēdzemga. Wā, laemlō k'lēs gwagwēx's'ālasē g'ōkūlxla- 55  
'yas Lēlāk'enēswūlē qaxs hās'maaxa Sēn'l'emē L'ēsela k'lātemēsēs  
g'ōkwē. Wā, laemxaē gwāl laxēq.

6. Laālax's'endayo, yixs k'lēāsāē k'lātemēs g'ōkwās g'igāma-  
'yasē L'āqwalal, yixs k'l'wāsāntā'yēda ālēbōsgemē ts'ek'wa lāx  
ōgwāntā'yas tsāgemas L'ās'mā'yas g'ōkwās. Hēem lōgwēs lāle- 60  
lil'axa ts'ēlwāla 'wālas ālē'winoxwa, yixs ts'ūyaē lālēlil'ās L'ā-

62 Lālelilā was the younger brother of Lāqwalal. Lāqwalal sent his younger brother Lālelilā to hunt seals at Sālots!a, which is called Nōmas. He started from LEX'siwē, for it is said that the  
 65 ancestors of the nūmaym Laālx's'endayū lived there. The name of the steersman of Lālelilā is not given. It was evening when they started for the island Sālots!a. The tide began to run out, and the canoe was being turned around. Then Lālelilā warned his steersman, and told him not to be afraid, because sea-hunters are not afraid of anything. Then they saw many  
 70 birds gathering at the place where they were being gathered ahead of the bow of the small hunting canoe. Then Lālelilā and his steersman paddled quickly. Then they nearly arrived at (the place) where there were many birds gathered. Then the top of the front  
 of a large house appeared from out of the sea. It was not there  
 75 for a long time. The house came out of the sea like an island. This was the house of Q'ōmogwa which was seen by Lālelilā. Then he ran into the sea into the door of the great house coming out of the sea. Then Lālelilā told his steersman that they would go into the great house that came out of the sea. The  
 80 steersman said, "Go on. Just paddle." Thus he said. Then they paddled, going with the tide, which ran into the door of the great house that had come up from the sea. Then he went in with his small hunting canoe. And it stood at the right-hand side of the

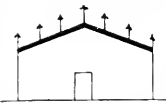
62 qwalal. Wā, lā'laē 'yālaqē Lāqwalalaxēs ts'ā'yē Lālelilā qa lās ālēxwax mēgwata lāx Sālots!axa gwē'yōwē Nōmas gū'gēlīs lāx  
 LEX'siwē qaxs hāael g'ōkūlē gālāsa 'nēmēmōtasa Laālx's'en-  
 65 dayū. Wā, la'mē k'ēs lēqalase'wē k'waxlā'fyas Lālelilā. Wā, la-em'lāwisē dzāqwxas lāē LEX'idē lāsgēmēx Sālots!a. Wā, lā'laē ts'ax'idēda demsx'ē. Wā, la-em'lāē qedōsa. Wā, gwālela-em'lāwisē  
 Lālelilā q'lāq'agemlaxēs k'waxlā'fye qa k'ēsēs k'ilūlas qaxs k'leā-  
 saē k'ilem ēs'ālēwinoxwē. Wā, la-em'lāē dōqwalaxa q'lēmēmē ts'el-  
 70 ts'lek'wa lāel pekwxēs pekwasē'wa lāx neqāgiwā'fyas āgiwā'fyas ālē'waselelā xwāxwagūna. Wā, ā-em'lāwisē 'nēmāla yāyā'fua sē'xwē  
 Lālelilā lē'wēs k'waxlā'fye. Wā, la-em'lāwisē elāq lā'gaa lāxa q'lēmēmē pekwa ts'el'ts'lek'wa gāxaalāsē nē'idē ōgwaxtā'fyas tsāge-  
 masa 'wālasē g'ōkustā'fya. Wā, k'ēdzālāē gālaxs gāxāē hē'la  
 75 gwē'x's 'urk'ālaxa g'ōkustā'fye. Wā, hēm g'ō'xsa Q'ōmogwa'yē lā dōgūlts Lālelilā. Wā, la-em'lāē tsewēl'elēda demsx'ē wāp lāx  
 t'ux'ilāsa 'wālasē g'ōkustā'fya. Wā, la-em'lāē Lālelilā āxk'lā-  
 laxēs k'waxlā'fye qā's lālagi lāel lāxa 'wālasē g'ōkustā'fya. Wā,  
 ā-em'lāwisē k'waxlā'fyas 'nēka: "Wā'gā, ā'em sē'x'widex," 'nēx'laē.  
 80 Wā, lāx'da'x'laē sē'wēg'endxa ts'ā'elēla lāx t'ux'ilāsa 'wālasē g'ōkus-  
 tā'fya. Wā, la'mē lāel lē'wēs ālēwasilelā xwāxwagūna. Wā,  
 lā'laē hāngahl lāxa hēk'tōtēwalilasa 'wālasē g'ōkustā'fya. Wā,

great house that had come up from the sea. | Then Lālelil'a saw 83  
four house dishes standing in the rear | of the great house that  
had come up from the sea, one a whale dish, || and one killer- 85  
whale dish, and one sealion | dish, and one seal dish. Then | Lā-  
lelil'a heard what they said. "Now you have obtained as super-  
natural treasure this house that has come up from the sea, |  
and these four house dishes. Now go on, and club these sea-otters  
as your | supernatural treasure." Thus said what was heard by  
him. Immediately Lālelil'a stepped out || of his little canoe. He 90  
clubbed the many sea-otters that were crawling about on the  
floor | of the house. As soon as his small canoe was full, he went  
aboard. | Then the sea began to flood the house, and the | little  
canoe of Lālelil'a floated. Then the great house that had come  
up disappeared, | and the canoe just floated on the open sea. || Lā- 95  
lelil'a went home to his village at LEX'siŵē<sup>6</sup>, his canoe full of  
sea-otters. | Then he reported to his elder brother Lāqwalā that a  
large house coming up from the sea had been seen; | that they  
had gone in, and that he had heard them | saying. "Now you  
have obtained as supernatural treasure this house that has come  
up, and these four | house dishes. Now club some of these sea-  
otters here, for you obtained them as supernatural treasures.  
Thus said what I || heard," said Lālelil'a to his elder brother Lā- 100  
qwalā as he reported to him. | Now he gave what he had ob-  
tained by good luck, the sea-otters and the four house dishes, |

laem<sup>6</sup>laē dōqūlē Lālelil'āxa lōelqwalilē mewēxla ha<sup>6</sup>nēl lāxa ōgwi- 83  
walilasa 'wālasē g'ōkustāla<sup>6</sup>yaxa 'nemēxla gwe<sup>6</sup>yem lōqwalila.  
hē<sup>6</sup>mesa 'nemēxla māx<sup>6</sup>ēnox<sup>6</sup> lōqwalila, lē<sup>6</sup>wa 'nemēxla l'ēx<sup>6</sup>en 85  
lōqwalila; wā, hē<sup>6</sup>misā 'nemēxla mēgwat lōqwalila. Wā, lā<sup>6</sup>laē  
Lālelil'a wūlālaxa 'nēk'a: "Laems lōgwalaxwa g'ōkustāla<sup>6</sup>yēx  
lē<sup>6</sup>wa mewēxla<sup>6</sup> lōqwalila. Wā, wē<sup>6</sup>ga kwēx<sup>6</sup>ēd lāxwa q'āsax qa<sup>6</sup>s  
lōgwaōs." 'nēx<sup>6</sup>laē wūlēlas. Wā, hēx<sup>6</sup>idaem<sup>6</sup>lāwisē Lālelil'a lātā  
lāxēs xwāxwagūmē qa<sup>6</sup>s kwēx<sup>6</sup>ēdē lāxa q'āsa q'ēnem g'ilēm<sup>6</sup>gililela 90  
lāxa g'ōkwē. Wā, g'ilē<sup>6</sup>m<sup>6</sup>lāwisē qōt'a xwāxwagumaxs laē lāxs lāq.  
Wā, la<sup>6</sup>mē paōlēlilēda dēmsx<sup>6</sup>ē 'wāpa. Wā, g'ilē<sup>6</sup>m<sup>6</sup>lāwisē pēx<sup>6</sup>walilē  
xwāxwagūmas lālelil'a lālasē x'is<sup>6</sup>ēdēda 'wālasē g'ōkustāla<sup>6</sup>ya.  
Wā, la<sup>6</sup>mē ām la hāuwālx<sup>6</sup>da<sup>6</sup>x<sup>6</sup> lāxa aōwak<sup>6</sup>. Wā, la<sup>6</sup>mē g'āx  
nā<sup>6</sup>nakwē Lālelil'a lāxēs g'ōkwalasē LEX'siŵē<sup>6</sup> qōt'laxa q'āsa. Wā, 95  
lā<sup>6</sup>laē ts'ek<sup>6</sup>lālelasēs dōx<sup>6</sup>walēla 'wālasē g'ōkustālē lāxēs 'nōlē Lā-  
qwalāē. Wā, hē<sup>6</sup>mēsēx hē<sup>6</sup>maē laēl lāq. Wā, hē<sup>6</sup>mis la wūlēla-  
tsēxa 'nēk'a: "Laems lōgwalaxwa g'ōkustāla<sup>6</sup>yēx lē<sup>6</sup>wa mewēxla<sup>6</sup>  
lōqwalila. Wā, wē<sup>6</sup>ga kwēx<sup>6</sup>ēd lāxwa q'āsax qa<sup>6</sup>s lōgwaōs. 'nēk<sup>6</sup>en  
wūlēlē." 'nēx<sup>6</sup>laē Lālelil'lāxēs 'nōlē Lāqwalālē, laē ts'ek<sup>6</sup>lālelaq. 100  
Wā, la<sup>6</sup>mē lāk'ēga<sup>6</sup>tsēs lōgwa<sup>6</sup>ya q'āsa lē<sup>6</sup>wa mewēxla lōelqwali-

- 2 to his elder brother Lāqwalāl, that the house that came up from the sea should be imitated by him with all the birds sitting on the upper edge of the outer front of the house that came up.  
 5 Lālelilā did not wish to put to shame his elder brother Lāqwalāl. Therefore he did this with his house that had come up. Now Lālelilā built a house like that house in Qālogwis, and he imitated all the whale dish, the killerwhale dish, the sea lion dish, and the seal dish. Therefore the numaym Laālax's'endayū own  
 10 the birds sitting on the upper edge of the front outside of their house in this manner:

on the outside  
from the sea,  
ting on two  
of the place



They stand in this way:  
of the house coming up  
namely, four cranes sit-  
crosspieces and on top  
where the two cross-  
pieces are nailed on an eagle is seated. That was the style



- of the house coming up from the sea which was first seen by  
 15 Lālelilā. There is nothing (carved) on the posts. There is only one thick beam. Now Qūmx'ōd married the princess of Haēlekum. He was the chief of the numaym Lēq'lem. The name of his princess was Ōmagasēmē, and Haēlekum gave  
 20 his house in marriage to his son-in-law Qūmx'ōd. The posts of the house are flat. There are two in front of the house and two flat posts in the rear of the house. The paintings on the

- 2 lē lāxēs 'nōlē Lāqwalāl lō' qa nānaxts'ewēsēxa grōkustāla'yē lāx  
 'nāxwa'maē ts'ēk'wēda klūsāxtā'yax ēk'lenxa'yasa tsūgemas Lā-  
 sanā'yasa grōkustāla'yē. Wā, la'mē Lālelilā k'ēs 'nēk' qas  
 5 maxts'amasēxēs 'nōlē Lāqwalāl lāgilas hē gwēx'itsa grōkustāla'yē  
 lāq. Wā, la'mēsē Lāqwalālē grōkwēlaxa hē gwēx's grōk' lāx  
 Qālogwis. Wā, lāxāē 'wīlaem nānaxts'ē'waxa gwe'yemē lē'wa  
 māx'ēnox' lē'wa l'ēx'ēnē lē'wa mēgwatē lōlqwalila. Wā, hēm  
 lāgilas āxnōgwadēda 'ne'mēmōtasa Laālax's'endayāsa ts'ēk'wās  
 10 k'wāsāxtā'yax tsūgemas Lāsanā'yasēs grōkwēxa grā gwālēgra (fig.).  
 Wā, la lāsa grā gwālēgra (fig.) lāx Lāsanā'yasa grōkustāla'yē yixs  
 mōsgemaē ādimgūlēyēda k'wāsena'yaxa mātts'laqē gayāla. Wā, la  
 k'wāxtā'yēda kwēkwaxa negetāla lāp'ena'yatsa mātts'laqē geyāla.  
 Wā, hēm lāē gwālēda grōkustāla'yaxs gūlaē dōx'walēlē Lālelilāq.  
 15 Wā, la m'k'ēās gwālaats lēlāmas ōgū'la lāqēs lēkwaēs k'atēwafyē  
 mātts'laq. Wā, la gēgadē lēwelgāma'yasa Lāqwalāl yix Qūm-  
 x'ōdē yix k'ēdelas Haēlekum yixs grīgāma'yasa 'ne'mēmōtasa  
 lēq'lem. Wā, la lēgadēs k'ēdelasēs Ōmagasēmē'yē. Wā, la grō-  
 kūlxāē Haēlekumā'yaxa grōkwē lāxēs negūmpē Qūmx'ōdē. Wā,  
 20 la'mē āwādzō pēp'gēdzowē lēlāmasa grōkwēxa mālexsa lāxa ōstā-  
 līlisa grōkwē. Wā, hē'mēsa mālexsa lāxa ōgwiwāhē. Wā, la k'ā-

posts in the rear are large wolves looking upward, and grizzly 23  
bears are the paintings of the posts on each side of the door. |  
I think that is all. ||

7. Elgūnwē<sup>ε</sup>. These just kept together from the beginning | with 25  
the numaym Laälax's<sup>ε</sup>endayo. And therefore they have no | dif-  
ferent house, but Wanuk<sup>u</sup>, who believes that he is now a chief, |  
built a house for himself, but there is nothing in the house. |

## II. Q'ŌMOYĀ<sup>ε</sup>YĒ, THE KWĒXA

1. Kūkwākūm. They sprung from one source with the Kūkwa- 1  
klūm of the | Gwētela. They also have no painting on the front  
boards outside of | the house. Their chief Yāqoladzē took for  
his wife Ōmasqwapelagīlis, | the princess of Amāwa<sup>ε</sup>yus, chief of  
the numaym || Naensx'a. He gave in marriage the house with the 5  
painting | of the whale on the outside front, and inside there are  
four | house dishes, one of them a sea-otter house dish, and one |  
a killerwhale house dish, and one beaver house dish, and | one  
a whale house dish. Then Yāqoladzē married again the princess  
of || Gwēx'sēselasemē<sup>ε</sup>, Ts'ets'äläl, and | Gwēx'sēselasemē<sup>ε</sup> gave to 10  
his son-in-law in marriage his house. And the painting | on the  
outside of the front of the house is a grizzly bear of the sea split

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dedzälēda lēlāmasa ōgwiwalilaxa ēk'legemāla āwā ālanema. Wā, 22  
lā nēnāne k'lādedzā<sup>ε</sup>yaxa lēlāmasa <sup>ε</sup>wāx'sōtstālilasa t'lex'ila. Wā,  
lax'staax<sup>u</sup>mē <sup>ε</sup>wila.

7. Elgūnwē, yixs ā<sup>ε</sup>maē q'laplaēltsā gūg'ilela lāxēs āwānā<sup>ε</sup>yē 25  
lē<sup>ε</sup>wa <sup>ε</sup>nēmēmōtasa Lāälax's<sup>ε</sup>endayo. Hē<sup>ε</sup>mis lāg'īlas k'leās g'ōkwa  
ōgū'lā lāx Wanukwē yixs laē ōq'lūs<sup>ε</sup>em la g'īgāma<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē  
g'ōkwēla qa<sup>ε</sup>s g'ōkwa. Wā, lā k'leās gwēx'sdems g'ōkwas."

## II. Q'ŌMOYĀ<sup>ε</sup>YĒXA KWĒXA

1. Kūkwākūm, yixs <sup>ε</sup>nēm<sup>ε</sup>maē g'āyewasas lē<sup>ε</sup>wa Kūkwākūmasa 1  
Gwētela. Wā, laemxaē k'leās k'lātemēs tsāgemas Lāsānā<sup>ε</sup>yas  
g'ōkwas. Wā, lā g'īgāma<sup>ε</sup>yasē Yāqoladzē g'eg'adex<sup>ε</sup>ides Ōmas-  
qwapelagīlis, yix k'lēdelas Amāwa<sup>ε</sup>yos, yix g'īgāma<sup>ε</sup>yasa <sup>ε</sup>nēmē-  
mōtasa Naensx'a. Wā, la<sup>ε</sup>mē g'ōkūxlālaxa g'ōkwē k'lātamaē 5  
tsāgemas Lāsānā<sup>ε</sup>yasēxa gwe'yemē. Wā, lā hā'nēla mewēxla  
lōlqwalil lāq, yixs <sup>ε</sup>nēmēxlaēda q'lāsa lōqwalila lē<sup>ε</sup>wa <sup>ε</sup>nēmēxla  
max<sup>ε</sup>enox<sup>u</sup> lōqwalila lē<sup>ε</sup>wa <sup>ε</sup>nēmēxla ts'lū<sup>ε</sup>wē lōqwalila: wā, hē<sup>ε</sup>mis  
gwe'yemē lōqwalila. Wā, lā t'ūlēd g'eg'adē Yāqoladzās k'lēdelas  
Gwēx'sēselasema<sup>ε</sup>yē yix Ts'ets'älälē. Wā, laemxaē g'ōkūxlālaxa 10  
g'ōkwē Gwēx'sēselasema<sup>ε</sup>ya lāxēs negūmpē. Wā, la<sup>ε</sup>mē k'lātemaē  
tsāgemas Lāsānā<sup>ε</sup>yas g'ōkwasēxa kwaxsaakwē nānēs. La<sup>ε</sup>mē hē

13 in two. | One-half of the grizzly bear of the sea is on the right  
hand side of the door, and the other half | on the left hand side  
15 of the door, and their heads touch at the | door, and the vomiter  
is on top of the house. That is a carved man, | for when Yāqoladzē  
gives an oil feast, the oil box | is put on the roof. And when  
they sing the host song of | Yāqoladzē, a man goes up to the  
roof of the feast house. | There is a gutter on the back of the  
20 long square cedar beam. The carved vomiting man is at the  
other end of it in this manner.<sup>1</sup> Then they put the | oil box on  
the other end of it, and the man who | takes care of it pours the  
oil into the gutter on the back of the | vomiting beam, and the oil  
runs along the gutter on the back to the hole | behind the head  
25 and it runs out, being vomited by the vomiter, and it | runs into the  
fire in the middle of the feast house. This is called | by the Indians  
"vomiter-at-smokehole-of-the-feast-house." There are also two |  
dishes, one a grizzly-bear house dish, and one a wolf | house dish.  
That is all. |

2. Hāānaḡēnā. The cross-piece on top of the front board out-  
30 side of the house is the double headed serpent. | They did not get  
it from anyone. Not one man | claims to know from whom the

13 lēda āpsōt'ēnaḡ, ē nānēsa hōlk'lotstāḡyasa t'lex'ila. Wā, lā hē lēda  
āpsōx'āsēda gēmōtstālasasa t'lex'ila lāxēs k'emk'ēqōgamalāē lāxa  
15 t'lex'ila. Wā, lēm hōqwastālēda g'ōkwēxa k'ēkwē begwānema,  
yixs g'ilmaē k'wēlasē Yāqoladzāsa l'ē'na laē hāng'āsasa l'ē'nats'lāla  
k'ēmnyaxla. Wā, g'il'mēsē denx'ēdayowē k'wēlaḡyālayowē q'ēm-  
dems Yāqoladzē lēda begwānemē lāxa ōgwāsasa k'wēlaḡyats'ē  
g'ōkwa. Wā, lā xwagreg'ēda g'iltla k'ēwelk' k'waxlāwa. Wā,  
20 hēm hōqwa k'ēk' begwānemē āpsbaḡyaxa g'a g'wālēg'a.<sup>1</sup> Wā, lā  
hānālēda l'ē'nats'lāla k'ēmnyaxla lax āpsbaḡyas. Wā, ā'mēsēda be-  
gwānemēxa aaxsilaq g'ixts'lālasa l'ē'na lāx xūg'ēg'aḡyas ōxlaḡyasa  
hōqwa. Wā, lā wāg'ilt's'lālēda l'ē'nāxa xūg'ēg'aḡyas q'a's lē hē'nakōla  
lāx kwāwaplaḡyas q'a's g'āxē hōx'widayosa hōqwa. Wā, la'mē  
25 hōxlālas lāxa laqawalilasa k'wēladzats'ē g'ōkwa. Wā, hēm gwe-  
ḡyasa bāk'lumē hōqwastāla k'wēladzats'ē g'ōkwē. Wā, lā māḡxla  
lōlq'wasxa ēnemēxla nānē lōqwalila; wā, hē'misa ēnemēxla ālanem  
lōqwalila. Wā, lēmxaē g'wāla.

2. Hāānaḡēnā, yixs siseḡyūlaē gēg'āxtāḡyax tsāgēmas l'āsanaḡyas  
30 g'ōkwas. Wā, lā k'ēās g'wāyōlaq. K'ēās ēnemōkwa begwānem  
q'ēq'lālak'lāx g'āyōlasasa ēnemēmotasa Hāānaḡēnāq. Wā, lāxaē

<sup>1</sup> A sketch accompanied this description which is not repeated here, because the passage is quite clear. See publications of the Jesup North Pacific Expedition, Vol. V., plate 45, fig. 3.

numaym Hāānaṭēnā got it, and | the painting on their canoe is the 32  
double headed serpent. Therefore it is called the double headed  
serpent | canoe. I shall not give up to try to learn why | they  
have the double headed serpent. That is the end. ||

3. Yaēx'agemē. The paintings on the front board outside of 35  
the house | are killerwhales facing each other, for this is the house  
given in marriage by the chief | of the numaym Kwēk'āāēnox<sup>u</sup>,  
whose name is Lek'emāxōd, which came from | the history of  
'nālanokūng'i'lak<sup>u</sup>. It is said that L'āqōlas | married L'lālemāxo-  
dālayugwa, the princess of Lek'emāxōd. Therefore || he gave in 40  
marriage the house painted with the killerwhales facing each  
other | to his son-in-law L'āqōlas, chief of the numaym | Yaēx'a-  
gemē, and he obtained at the same time four house dishes with  
the | house which was given in marriage, one of them is a whale |  
feasting dish, one a killerwhale feasting dish, one || a bullhead 45  
feasting dish, and one a Dzōnoq!wa feasting dish. | That is all  
about this. |

4. Hāāyalik'awē. The painting on the front outside of the  
house is a | whale. The house was given in marriage by Wāg'i-  
dēs, | chief of the numaym Wiwomasgem of the Mamalēleqāla,  
whose name was || Wāg'idēs. The princess of Wāg'idēs was Ğwē- 50  
k'i'lak<sup>u</sup>, who | was now the wife of Chief Hāxwayōsemē, who

hēm k'lātsemēs xwāk'ūnāsēda sīseyulē lāg'ilas lēgades sīseyultse- 32  
māla xwāk'ūnās. Wā, lālaen k'lēs yāx'ideḷ q!aq!ēstaāleq lāg'i-  
las āxnōgwatsa sīseyulē. Wā, laem lāba.

3. Yaēx'agemē, yixs k'lātemālāē tsāgemas L'āsanā'yas g'ōkwās 35  
yisa k'emk'eqogamāla māx'ēnoxwa, yixs g'ōkūlxlayaas g'igāma-  
yasa 'ne'mēmotasa Kwēk'āāēnox<sup>u</sup>xa lēgades Lek'emāxōdēxa g'ayā  
lāx 'nālanōkūng'i'laḡ<sup>u</sup>xa nūyāmē. Wā, lā'laē g'eg'adē L'āqōlatsas  
L'lālemāxodālayugwa yix k'lēdēlas Lek'emāxōdē. Wā, hēmīs lāg'i-  
las g'āx g'ōkūlxlāḡaxa g'ōkwē k'lātemālaxa k'emk'eqogamāla 40  
māx'ēnox<sup>u</sup> lāxēs negūmpē L'āqōlas, yix g'igāma'yasa 'ne'mēmo-  
tasa Yaēx'agemā'yē. Wā, laemxāē mewēxla lōlqwalila 'nema-  
'nakūla lē'wa g'ōkūlxlā'yē g'ōkwa. Wā, hēma 'nemēxla g'we'yem  
lōqwalila lē'wa 'nemēxla māx'ēnox<sup>u</sup> lōqwalila: wā, hēmēsa 'ne-  
mēxla k'lōma lōqwalila; wā, hēmēsa 'nemēxla Dzōnoq!wa lōqwa- 45  
lila. Wā, laemxāē 'wī'la lāxēq.

4. Hāāyalik'awē, yixs k'lātemālāē tsāgemas L'āsanā'yas g'ōkwās  
yisa g'we'yem. Wā, laem'laē g'ōkūlxlā'yā g'ōkwās Wāg'idēsxa  
g'igāma'yasa 'ne'mēmotasa Wiwomasgemasa Mamalēleqālaxa lēga-  
des Wāg'idēs. Wā, hēmēs k'lēdēts Wāg'idēsē Ğwēk'i'lak<sup>u</sup>, yix la 50  
g'emēsa g'igāma'yē Hāxwayōsemā'yē, qaxs hēmāē g'igāmēsa

52 was chief of the numaym Hāāyalik'awē<sup>ε</sup> of the Kwēxa. There are four house dishes in the house which was given in marriage, one is a Dzōnoq'wa house dish, and a whale, an eagle, and 55 beaver house dish. That's all again.

5. Lāxsā. They just staid with the numaym Hāāyalik'awē<sup>ε</sup>, for they have no noble ancestor, and, therefore the numaym Lāxsā live in a house with the Hāāyalik'awē<sup>ε</sup>. 60 and even at the present day the Lāxsā continue to stay with them. That is all about them.

6. Grīgīgām. They have no painting in front of the house, neither at the present day nor in olden times. Their chief only has around the floor of the house—K'wāk'wabalasemē<sup>ε</sup> is their chief—carved men on the boards of the height of the chest 65 when we are standing up, and the distance between the carved men is one fathom. The carved men begin at the end of a pole placed to the right inside of the door of the house, and going on to the right towards the rear of the house, and around to the 70 left hand side of the door, and their distance from the wall boards is one fathom. The carved men are inside of the boards all around the house, as it is marked here.<sup>1</sup> Omantlālalē<sup>ε</sup> did this, placing men all around, because this was the way in which

52 'ne'mēmōtasa Hāāyalik'awa'yasa Kwēxa. Wā, lā hā'nēlēda me-wēxla lōlqwalil lāxa g'ōkūlxā'yē. Wā, hē'maēda dzōnoq'wa lōqwalila lē'wa ālanem lē'wa kwēkwē lē'wa ts'lāwē lōlqwalila. 55 Wā, laemxāē gwāla.

5. Lāxsā, yixs ā'maē k'lūdenōdzē lāxa 'ne'mēmōtasa Hāāyalik'awē, qaxs gwālelā'maē k'lēs nēnāxsālēs grālemgralisē. Wā, hē'mis lāgrilas āem 'nemaē'wadadēda 'ne'mēmōtasa Lāxsā lē'wa grīgāma'yasa 'ne'mēmōtasa Hāāyalik'awa'yē. Wā, wax'mēsēxwa lāx 60 'nāla lā hē'xsāem q'ap'lēxseyōtsa Lāxsā. Wā, laem gwāl lāxēx.

6. Grīgīgām, yixs k'lēasāē k'lātema'yē tsāgemasēs grōkwē lāxwa ālēx 'nāla, lēwēs grālemgralisē. Wā, lēx'āmēs gwālaats āwēlēlās grōkwas K'wāk'wabalasema'yē yix grīgāma'yas, yixs bēx'sē'stalil-kwaasa la k'lēk'ladzā'yaxa saōkēwxa yō āwāsgemēs dzāmaxgens 65 lāx'walēk'. Wā, lā 'nāl'nemp'lenk' lāxens bālāqē āwālagālaasasa bēbegwānemē k'lēkwa. Wā, hē'misē g'ūg'elila k'lēk'lakwē bēbegwānemē seg'edzā'yē lapdemās dzōxūm lāx hēlk'ōtstālilasa l'ex-lasa grōkwē la hū'stalilēlaxa āwēlēlāsa grōkwē qas grāxō lāxa gemxōstālilasa l'ex-ila. Wā, lā 'nemp'lenk' lāxens bālax yix 70 wālaasa lāx tsaxsē'sta āwē'stelsasa grōkwē. Wā, hēem k'lēdzā-yuatsa bēbegwānemā ōts'lāwasa tsagemā āwē'stasa grōkwēxa xēdekwē.<sup>1</sup> Wā, hēem lāgrilas hē gwēx'idē Ōmantlālalā'yē qa bēx'sē'stalilkwa yixs haal gwālēs lēlanema grīg'egāma'yasa lōlqwāla-

<sup>1</sup> A sketch accompanied this description which is not repeated here, because the passage is quite clear.



he invited the chiefs of the tribes | to eat seal at K'läq'a. When || all the men had gone out, he carved the men at the | places where 75 his guests had been sitting. It is as though he had made fun of | the chiefs on account of what he had done when he made carvings of them. | Therefore it is done this way around the house. There are two | house dishes, one a seal house dish, and || the 80 other one a killerwhale house dish. It also | occurred to Ōmax-t!älal<sup>ē</sup> to imitate the seal which he had killed | in making a house dish, and it occurred to him that he would go to the killerwhales after his death, | and therefore he imitated the form of a killerwhale for his house dish | when he gave a feast of many seals at K'läq'a. That's again all about them. ||

### III. <sup>ē</sup>WĀLAS KWĀG'UL

1. Dzēndzēnx'q'layu. The painting on the front | outside of the 1 house is the Qōlos, for the Qōlos is the ancestor of the Dzēndzēnx'-q'layo. | There are four house dishes of their ancestor YāxLEN. | One of the house dishes is the Qōlos; and also the elder brother of Qōlos, Thunderbird. || That is another feasting-dish. And the | Thunder- 5 bird, the house dish, is made in the same way as the Qōlos house dish is made, and there is a | whale house dish and a beaver. That is all again. |

La<sup>ē</sup>yē qa lās q'lesaxa mēgwatē lāx K'läq'a. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē hōqūwelsēda <sup>ē</sup>nāywa begwānemxs laē k'lēdzōtsa begwānemē lāx 75 k'wādzēlasdāsēs lē<sup>ē</sup>lānemē. Wā, laem <sup>ē</sup>nemāx'is lō<sup>ē</sup> aemlāsa g'ig'egāma<sup>ē</sup>yē lāxēs gwēx'idaasē yixs hē<sup>ē</sup>maē la k'lēdzoyowē. Wā, hē<sup>ē</sup>mis lāg'ilas hē gwālē āwē<sup>ē</sup>stalūdas g'ōkwē. Wā, lā mālexla<sup>ē</sup>ma lōqwalīlas. Wā, hē<sup>ē</sup>ma <sup>ē</sup>nemēxla mēgwat lōqwalīla. Wā, hē<sup>ē</sup>misa <sup>ē</sup>nemēxla māx<sup>ē</sup>ēnox<sup>o</sup> lōqwalīla. Wā, laemxaē Ōmaxt!älal<sup>ē</sup>yē 80 āem <sup>ē</sup>nōnk'lēx<sup>ē</sup>ēd qā's nānaxts!ewēxa mēgwatēxēs yānemē qā's lōqwalīla. Wā, lā g'ig'aēx<sup>ē</sup>idexs lō lāxa māx<sup>ē</sup>ēnoxwē qō lē<sup>ē</sup>lō. Wā, hē<sup>ē</sup>mis lāg'ilas nānaxts!ewaxa māx<sup>ē</sup>ēnoxwē qā's lōlqwalīdexs laē k'wē<sup>ē</sup>latsa q'lēnemē mēgwata lax K'läq'a. Wā, laemxaē lāba.

### III. <sup>ē</sup>WĀLAS KWĀG'UL

1. Dzēndzēnx'q'layu, yixs qōlosaē k'latema<sup>ē</sup>yas tsāgemas l'āsa- 1 nā<sup>ē</sup>yas g'ōkwās, qaxs hē<sup>ē</sup>maē g'ilgalītsa Dzēndzēnx'q'layoxa qōlosē. Wā, lā mewēxla lōlqwalīlas g'igāma<sup>ē</sup>yasē YāxLEN, yixs hē<sup>ē</sup>maē <sup>ē</sup>nemēxla lōqwalīltsēda qōlosē. Wā, hē<sup>ē</sup>mēsē <sup>ē</sup>nōlās qōlosa kūnkūn-xūligē. Hēem <sup>ē</sup>nemēxla lōqwalīlts yixs hē<sup>ē</sup>maaxat! gwālē yīxa kūn- 5 kūnxūlig<sup>ē</sup>yē lōqwalīlē gwālaasasa qōlosē lōqwalīla; wā, hē<sup>ē</sup>mēsa gwe<sup>ē</sup>yemē lōqwalīla; wā, hē<sup>ē</sup>mēsa ts!ā<sup>ē</sup>wē. Wā, laemxaē lāba.

8 2. Wāwālibā'yē. The painting on the front outside of the house is the whale, for the ancestor of their chief was a whale. There-  
 10 fore his name is Yāqā'ēnāla. And he painted his origin on the outside front of his house. There are four house dishes: one is a whale house dish, another one a killer-whale house dish, and one a bullhead house dish, and one a Dzōnoq'wa-of-the-sea house dish.  
 15 The numaym Hēmasxdō keeps together with the numaym Wāwālibā'yē, for the Hēmasxdō have no noble ancestor like the elgūnwē and the numaym Lāxsā, and they are ashamed to talk about it. That is again all about this.

3. G'ēxsem. The painting on the outside front of the house  
 20 of their chief Lālelilila, is the same as that of the painting on the outside front of the house of K'emk'eqewēd, who is the chief of the numaym G'ēxsem of the Gwētele. The only difference is that the G'ēxsem of the 'wālas Kwā'ul have four house dishes--two grizzly-bear dishes, one wolf house dish, and one beaver house dish. It is  
 25 said, that Chief Lālelilila obtained these in marriage from the chief of the numaym K'lek'laēnox of the Āwālela at Hānwad from the chief who had the name K'emgēd. His princess had the name Melēdzas, as she was the wife of Lālelilila. Then he obtained in marriage the house with the crosspiece on top of the front outside (representing the) double headed serpent, and sitting between the eyes (of the  
 30 double headed serpent) the thunderbird on the head of the man

8 2. Wāwālibā'yē, yixs k'lātamalaē tsāgemas Lāsanā'yas g'ōkwa-  
 sēxa gwē'yem, yixs gwē'yemaē grigālisasa grigāma'yas lāgrilas  
 10 lēgades Yāqā'ēnāla. Wā, lā k'lātemtsēs grayewasē lāx tsāgemas Lāsanā'yasēs g'ōkwē. Wā, lā mewēxla lōelqwalilasxa 'nemēxla gwē'yem lōqwalila lē'wa 'nemēxla mā'ēnoxwa lōqwalila lē'wa 'nemēxla k'lōma lōqwalila lē'wa 'nemēxla Dzōnogwēs lōqwalila. Wā, la'mē ā'ma 'ne'mēmōtasa Hēmaxsdō la k'lūdenōdzēxa 'ne'mēmō-  
 15 motasa Wāwālibā'yē qaxs k'lōsaē nāxsālē g'ūgēlelasasa 'ne'mēmōtasa Hēmaxsdō hē gwē'xa elgūnwā'yē lē'wa 'ne'mēmōtasa Lāxsā yixs mā'x'lsōlemaē gwāgwēx's'alasa. Wā, la'emxaē lāba.

3. G'ēxsem, hē'maaxat! ā'em gwālē k'lātemas tsāgema'yēs Lāsanā'yas g'ōkwas grigāma'yasē Lālelilila, yix gwālaasas k'lātema'yas  
 20 tsāgema'yas Lāsanā'yas g'ōkwas K'emk'eqewēdē, yix grigāma'yasa 'ne'mēmōtasa G'ēxsemasa Gwētele. Wā, lē'xa'mēs ōgwaqala'yēs G'ēxsemasa 'wālas Kwā'ul yixs mewēxlaēs lōqwalilēxa mālexla nenānē lōelqwalila lē'wa 'nemēxla ālanem lōqwalila. Wā, hē'mēsa 'nemēxla tsā'wē lōqwalila. Wā, la'emlaēda grigāma'yē Lālelilila  
 25 gegadānemaq lāx grigāma'yasa 'ne'mēmōtasa K'lek'laēnoxwasa Āwālela lāx Hānwadē, yixa grigāma'yē lēgades K'emgēdē. Wā, lā lēgades Melēdzasē k'lōdēlas. Wā, hē'mis la genems Lālelilila. Wā, hē'mis g'ōkūlxālaxa g'ōkwē gēgiwalēs tsāgema'yas Lāsanā'yasa g'ōkwaxa siseyulē. Wā, lā k'lāk'wagustā'yēda kūnkūnxūli-

in the middle of the double-headed serpent; and the four | feasting-dishes which I have just named were also obtained there. That's the end. |

#### IV. Q!ŌMK'!UTLES

1. Lĕq!EM. The painting on the front outside of the house is 1  
the | killer-whale, which was obtained as supernatural treasure by  
the first chief, HaēLEKŭmē<sup>s</sup>, who was | a sea-hunter. He went hunt-  
ing seal at night at Ōseq<sup>u</sup>. | There he saw a large house at the upper  
side of || Ōseq<sup>u</sup>, and he saw sparks coming out of the roof. Then | 5  
HaēLEKŭmē<sup>s</sup> wished to go ashore to look at it. He | arrived at the  
beach, and he went up the beach. Then he | saw that killer whales  
were the painting on the outside front of the | house. He arrived at  
the door and looked through a || hole. Then he heard many men 10  
talking | about him, that he was always trying to head off the people  
when they were out sea-hunting. | He heard one man say, "I wish |  
our friend HaēLEKŭmē<sup>s</sup> would come so that we might advise him not |  
to head us off when we are hunting; for he will get more || game if he 15  
keeps behind us." Thus he said. At that | time HaēLEKŭmē<sup>s</sup> jumped  
through the door of the house, and | stood at the fire in the middle  
of the house. He spoke, | and said, "I am HaēLEKŭmē<sup>s</sup> whom you

grā<sup>s</sup>yē lāx x'ōmsas bāk'awa<sup>s</sup>yas. Wā, hē<sup>s</sup>mesen lāx'de lĕLEqalase- 30  
ēwēda mewēLA lōlqwalila. Wā, hēEM grāyanematsēx. Laem lāba

#### IV. Q!ŌMK'!UTLES

1. Lĕq!EM. yixs k'latemālāē tsāgemas L'āsanā<sup>s</sup>yas grōkwasēsa 1  
māx'ēnoxwēxa lōgwa<sup>s</sup>yasā g'ilgalisasa g'igāma<sup>s</sup>yasē HaēLEKŭmē. yixs  
ālēwinoxwāē. Wā, lālāē ālēxwaxa mēgwataxa gānolē lāx Ōseq<sup>u</sup>.  
Wā, lā<sup>s</sup>lāē dōx'walelaxa ēnemsgēmē<sup>s</sup> ēwālas grōk<sup>u</sup> lax āpsōtas  
Ōseq<sup>u</sup>. Wā, lā<sup>s</sup>lāē dōqūlaqēxs ānōbēxsālāē sālās. Wā, laem<sup>s</sup>lā- 5  
wisē HaēLEKŭmē<sup>s</sup> ēnēk' qā<sup>s</sup> lā ālē<sup>s</sup>sta dōx'wīdeq. Wā, laem<sup>s</sup>lāwisē  
lāg'alis lāx L'ēma<sup>s</sup>isas laem<sup>s</sup>lāwise lās<sup>s</sup>dēs lāxa L'ēma<sup>s</sup>is. lāa<sup>s</sup>lasē dōx-  
'walelaqēxs māx'ēnoxwāē k'latama<sup>s</sup>yas tsāgema<sup>s</sup>yas L'āsanā<sup>s</sup>yasā  
grōkwē. Wā, lā<sup>s</sup>lāē lāg'aa lāx tlex'ilās. Wā, lā<sup>s</sup>lāē hānx<sup>s</sup>sā lāxa  
kwāx<sup>s</sup>sā qaxs wūlaaxa q'lenema bēbegwānem yaq<sup>s</sup>!ent lāla gāwāgwēx- 10  
sūla laqēxs hēmenala<sup>s</sup>maē g'ūg'alagemaxa lōlqwalila<sup>s</sup>yaxs ālē-  
xwāē. Wā, lā<sup>s</sup>lāē wūlālaxa ēnemōkwē begwānem ēnēk'a: "Wānēslē  
gāxens. ēnemokwai' HaēLEKŭma<sup>s</sup>ya qens lēxs'alēqē, qa k'lē<sup>s</sup>sēs  
g'āg'alagemā gāxens, ying'ins ālēxwēk' qaxs hālē q'eyōlatsēxa  
seyak'wēmasē qō ālxlēlē 'nāxwal gāxens." ēnēx<sup>s</sup>'lāē. Wā, hēem- 15  
lāwis la dēwēlats HaēLEKŭma<sup>s</sup>yē lāx tlex'ilāsa grōkwē qā<sup>s</sup> lā  
lax'ūlil lāx ōbēx'lalāsa laqawalilasa grōkwē. Wā, lā<sup>s</sup>lāē yāq'ēg'a<sup>s</sup>la.  
Wā, lā<sup>s</sup>lāē ēnēk'a: "Nōgwaem HaēLEKŭma<sup>s</sup>yaxēs wālagēlōs qa

wished to come to be given instructions, friends." Thus he said,  
 20 Then all the men just hung their heads. Then they lifted their  
 heads, and an old man spoke, and said, "What you say is true,  
 friend. We have all been wishing for you to come into this house  
 of our chief Hêlêstalisêla here. Now you have obtained it as  
 25 supernatural treasure, and this harpoon that is in it, and the four  
 house dishes, one a sea-otter house dish, one a bullhead house  
 dish, one a stomach-of-the-sea-lion house dish, and one whale house  
 dish." Thus he said. "Now your name will be Lâqwaçila, for  
 that is the name of the owner of this house that you obtained by  
 30 good luck. Thus it is said by our friends here. They wish to advise  
 you not to head them off when we are sea-hunting, but just keep  
 close behind us, then you will obtain much game. Now you shall  
 sit for four days in the house that you obtained as supernatural  
 treasure." Thus said the killer-whale man. Then all the men  
 35 went out of the house, and went into the water at the beach, and  
 killer-whales were spouting. Hâçlekûmê just sat in the rear of the  
 house which he had obtained as supernatural treasure, and his  
 steersman went back to his house at Ôseq". In vain the steersman  
 of Hâçlekûmê was questioned. He just said, "Don't talk about  
 40 him." Thus he said, for he had seen the many men coming out of

gâxê qa's lêxsâlasewôs, nênemôk", nêçlâê. Wâ, laemlâê âem  
 20 nâxwa kwêkundilêda nâxwa begwânema. Wâ, lâlâê xitlêdêda  
 nâxwa. Wâ, lâlâê yâçlegraçlêda q'ûlyakwê begwânema. Wâ,  
 lâlâê nêka: "Âlâmês wâldemôs, qâstû, qaxgann'x' âlâmêk' wâla-  
 qêla qa's gâxaôs gâxêl, lâxôx g'ôkwasgann'x' g'ôgâmêk' lâxga  
 Hêlêstalisêlax'xôs lôgwêlaqôs lêwôx g'êçgacêlêx lâq'xwa mâstôx  
 25 lê'wa mewêlax lôlqwalilaxwa nêmêlax q'âsa lôqwalila, lê'wa  
 nêmêlax klôma lôqwalila, lê'wa nêmêlax pôxûntsa l'êx'enê lô-  
 qwalila lê'wa nêmêlax gweçyem lôqwalila," nêçlâê. "Wâ,  
 lâmêts lêgadelts Lâqwaçila qaxs hêmaç lêçems g'ôgwadâsa  
 g'ôkwaqôs lôgwaçya. Wâ, g'amêsêga wâldemg'asçens nênemô-  
 30 kwak' yixs nêk'êk' qa's lêxsâlê lâl qa's k'lêsaôs la g'âçgalagemâ-  
 xenu'x' âlêxwalçiwatçyê qa's âmeôs hêlâxlê g'âxenu'x' qa's q'êyô-  
 laôsaxa sêyak'wêma. Wâ, laemlâs mōp'lençwa's lô' kl'waêl lâxôs  
 lôgwaçyaqôs g'ôkwa." nêçlâêda mâx'ênoxwê bēbegwânema. Wâ,  
 lâlâê wêla hôqûwêlsêda bēbegwânemê lâxa g'ôkwê qa's la hêstâla  
 35 lâxa l'âmâçisê. Wâ, lâmê Lâçlêdêda mâx'ênox". Wâ, âemlâwisê  
 la k'lwaêl Hâçlekûmâç lâxa ôçwiwalilâçs lôgwaçyê g'ôkwa. Wâ,  
 âemlâwisê la na'nakwê k'lwaçlâçyas lâxês g'ôkwê lâx Ôseq". Wâ,  
 wâx'emlâwisê wêlasewê k'lwaçlâçyas Hâçlekûmê. Wâ, âemlâ-  
 wisê nêka: "Çwâldzâs gwâçwêç's'âlaqê," nêçlâê, qaxs dôqwa-  
 40 lâmâêda q'ênumê bēbegwânemxs gâxaê hôqûwêls qa's lâ hâçyem-

the house, going down | the beach, and going into the sea; and | 41  
 they all sported, and the men turned into killer-whales; | and he  
 also had heard what was said by the killer-whale | men to Haēlekū-  
 mē<sup>s</sup>. Therefore he did not wish them || to talk about him. When four 45  
 days had passed, | the steersman of Haēlekūmē<sup>s</sup> arose and went | to  
 the hunting-canoe of Haēlekūmē<sup>s</sup>. Then he paddled | and went to the  
 large house. Before he got near, | he saw the great house; and  
 painted on the outer || front was a killer-whale. And he saw HaēLE- 50  
 kūmē<sup>s</sup> | walking outside. Then he went ashore, and Haēlekūmē<sup>s</sup> |  
 went to meet him. Then Haēlekūmē<sup>s</sup> spoke, and | said, "Come,  
 master, and go into this my house which I obtained as supernatural  
 treasure." | Thus he said to him, and immediately the steersman  
 followed him, || and they went in. Then Haēlekūmē<sup>s</sup> saw that | all 55  
 the four posts were carved in the form of sea-lions, | and there were  
 sea-lions at the ends of the two beams of the house. | The heads of the  
 sea-lions showed outside at the front boards of the house. | When he  
 had done this, Haēlekūmē<sup>s</sup> went out of the house; and || his steers- 60  
 man spoke, and said, | "O Master Haēlekūmē<sup>s</sup>! stay here and let me  
 ask | our tribe to come and move here." Thus he said. | Then he  
 was just told by Haēlekūmē<sup>s</sup> to go. Immediately | the man went

ts'lesela lāxa L'ema<sup>s</sup>isē qa<sup>s</sup> lā hōx<sup>u</sup>sta lāxa demsx<sup>e</sup> 'wāpa. Wā, lā 41  
 'nāxwa L'lā<sup>s</sup>ēda; la<sup>s</sup>mē la 'nāxwa la māx<sup>e</sup>ēnox<sup>w</sup>ēdēda bēbegwānemē.  
 Wā, hē<sup>s</sup>misēxs 'nāxwa<sup>s</sup>maē wūLElax wāldem<sup>s</sup>lālāsa māx<sup>e</sup>ēnoxwē  
 bēbegwānem lāx Haēlekūma<sup>s</sup>yē. Wā, hē<sup>s</sup>mē lāgrils k'les 'nēk<sup>s</sup>  
 qa<sup>s</sup> gwāgwēx<sup>s</sup>alē lāq. Wā, gril<sup>s</sup>em<sup>s</sup>lāwisē mōp<sup>s</sup>lēn<sup>s</sup>xwa<sup>s</sup> lāē 45  
 gāgrustāwēda begwānemē, yix k'waxlā<sup>s</sup>yas Haēlekūma<sup>s</sup>yē qa<sup>s</sup> lā  
 lāxōs yā<sup>s</sup>yatslēda ālō<sup>s</sup>waseLElās Haēlekūma<sup>s</sup>yē. Wā, lā<sup>s</sup>lāē sēx<sup>s</sup>wida  
 qa<sup>s</sup> lā lāxa 'wālasē grōkwa. Wā, k'les<sup>s</sup>em<sup>s</sup>lāwisē ōx<sup>s</sup>agaaLEla  
 lāqēxs hē dōx<sup>s</sup>walelaxa 'wālasē grōkwa k'lātamalaē tsāgemas  
 L'āsanā<sup>s</sup>yasēxa māx<sup>e</sup>ēnoxwē. Wā, lā dōqūlax Haēlekūma<sup>s</sup>yaxs 50  
 grigelselaē. Wā, lā<sup>s</sup>lāē lāgralis lāq. Wā, laem<sup>s</sup>lāwisē Haēlekū-  
 ma<sup>s</sup>yē lālalaq. Wā, lā<sup>s</sup>lāē yāq<sup>s</sup>lagra<sup>s</sup>la, yix Haēlekūma<sup>s</sup>yē. Wā,  
 lā<sup>s</sup>lāē 'nēk'a: "Gēlagra adā, qa<sup>s</sup> laōs laēL lāxg<sup>s</sup>en lōgwōg<sup>s</sup>en  
 grōkwa," 'nēx<sup>s</sup>lāēq. Wā, hēx<sup>s</sup>idaem<sup>s</sup>lāwisē k'waxlā<sup>s</sup>yas la lāsge-  
 mēq qa<sup>s</sup> lē hōgwīla. Wā, la<sup>s</sup>mē dōx<sup>s</sup>walelē Haēlekūma<sup>s</sup>yāqēxs 55  
 lāē la 'nāxwaem la k'lek<sup>s</sup>lāk<sup>u</sup> L'lēlex<sup>s</sup>enēs mōtslaqē lēlāma. Wā,  
 laxaē la L'lēlex<sup>s</sup>balaxa maltslaqē k'ek<sup>s</sup>atewēsa grōkwē. Gāx x'i-  
 x'ēxsāla x'ix'ōmsusa L'lēlex<sup>s</sup>enē lāx tsāgemas L'āsanā<sup>s</sup>yasa grōkwē.  
 Wā, laem<sup>s</sup>āl<sup>s</sup>em hē gwēx<sup>s</sup>idēxs lāē lāwelsē Haēlekūma<sup>s</sup>yē. Wā,  
 lā<sup>s</sup>lāē yāq<sup>s</sup>lagra<sup>s</sup>lēda begwānemē, yix k'waxlā<sup>s</sup>yas. Wā, lā<sup>s</sup>lāē 'nēk'a: 60  
 "'ya, q'lāgwīdā, Haēlekūma<sup>s</sup>yā', yūlagraema lāx qen lālagi' āxk<sup>s</sup>lā-  
 laxens grōkūlōta qa gāxlag<sup>s</sup>ēsē mē<sup>s</sup>wa lāq<sup>u</sup>," 'nēx<sup>s</sup>lāē. Wā,  
 āem<sup>s</sup>lāwisē 'nēx<sup>s</sup>sōs Haēlekūma<sup>s</sup>yē qa<sup>s</sup> lālagē. Wā, hēx<sup>s</sup>idaem-  
 lāwisē la lāwelsēda begwānemē qa<sup>s</sup> lā lāxs lāxōs yā<sup>s</sup>yatslē xwā-

65 out and went aboard his small canoe and paddled. Then he arrived on the beach of the village at Ōseq<sup>u</sup>. Then he was met by his tribe; and immediately he reported about Haēlekūmē<sup>s</sup>, that he had obtained a large house at Aōsayagūm as supernatural treasure; and before he ended his report, the tribe pushed their canoes into  
 70 the water and loaded them. They took down their houses and took them to Aōsayagūm, and they built the houses of the tribe on each side of the large house. Now the large house was in the middle at Aōsayagūm. Now Haēlekūmē<sup>s</sup> was a real chief among his tribe, the ancestors of the numaym tēq'em. That is the end.  
 75 2. tēlīgēd. They have no painting on the outer front of the house of Chief Lālēplālas. A double headed serpent is across the top of the house front, and a wolf stands on the man in the middle of the double headed serpent. A raven stands at the door of the  
 80 house, and the raven stands with spread legs; and those who go into the house walk under them, for that is the door of the house between the feet of the raven.

#### NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

1 These are the names of the Eagles of the Kwāg'ul:

1 and 2. Lāqwaḡila (Copper-Maker) is the first of the Eagles. Next to him is Dōqwāyēs, who is of the numaym Dzendzen'q'ayo

65 xwagūma. Wā, laēm'lāwisē sēx'wida. Wā, grī'em'lāwisē lāgralis lāx lāma'isasēs grōkūlasē Ōseq<sup>u</sup> lā'lasē lālalasōsēs grōkūlōtē. Wā, laēm'lāē hōy'idaēm ts'ek'lālēt's Haēlekūma'yaxs tōḡwalaaxa 'wālasē grōkwa lāx Aōsayagūm. Wā, k'ēs'em'lāwisē q'lūba ts'ek'lā-lālaēna'yas lā'lasē wī'x'stalōda lēlqwālala'yaxēs xwāxwak'lūna  
 70 qā's mōxselēq. Wā, la'mē wīl'gēlsa lēx'axēs grīg'ōkwē qā's lās lāx Aōsayagūm. Wā, ā'misē 'wāx'sag'elselē grīg'ōkwas grōkūlōtasēxa 'wālasē grōkwa. Wā, la'mē neqētsemalasa 'wālasē grōkwa lāx Aōsayagūm. Wā, la'mē āla la grīgūma'yē Haēlekūma'yasēs grōkūlōta grālasa 'ne'mēmōtasa tēq'emē. Wā, laēm lāba.

75 2. tēlīgēdē, yixs k'leāsaē k'lātemēs tsāgēmas Lāsana'yas grōkwas grīgūma'yasē Lālēplālas. Wā, lā sīseyulē gēḡiwa'yas tsagēmas Lāsana'yas grōkwas. Wā, lā'laē ātanēmē grīlāla lāx bāk'awa'yasa sīseyulē. Wā, lā'laē tawilōda ḡwā'wina lāx atex'ilāsa grōkwe. Wā, lā'laē gaxalaxa ḡwā'wina. Wā, hō'mis la qāyabodā-  
 80 lasōsa laelē lāxa grōkwē qaxs hō'maē t'exilāsa grōkwē āwāḡawa'yas grōḡl'gū'yasa ḡwā'wina.

#### NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

1 Gāem tēlīgēmas kwēkwēkwasa Kwākūḡrūle:

1 and 2. Lāqwaḡila hōēm xamaēbōsa kwēkwēkwē. (Wā, hō'mis

of the 'wālas Kwāg'ul, but L'āqwag'ila is of the numaym Maāmta-grila || of the Gwētela. | 5

3. Next to him is K'ink'eqewīd of the numaym G'ēxsem | of the Gwētela. |

4. Next to him is 'max'mewisagemē, next to K'ink'eqewīd, | when property is given to the tribes, when he invites all the || four 10 Kwakiutl tribes at Tsāxis. 'max'mewisagemē is of the | numaym Wāwālibāyē of the 'wālas Kwāg'ul. |

5. Next to 'max'mewisagemē is 'wālas. | 'wālas is Eagle of the numaym G'īg'ilgām of the Q'ōmoyā'yē, who were named by the | first people Kwēxa. ||

6. Next to him is Āgwilagemē, to 'wālas, for | Āgwilagemē is 15 Eagle of the numaym Kūkwāk'lum of the Q'ōmoyā'yē. |

7. Next to him is G'ēxsē'stālisemē, to Āgwilagemē, | for G'ēxsē'stālisemē is Eagle of the numaym Yaēx'agemē | of the Q'ōmoyā'yē. ||

8. Next to him is Neg'ādzē (Great-Mountain), to G'ēxsē'stā- 20 lisemē, for | Neg'ādzē is Eagle of the numaym G'ēxsem of the 'wālas Kwāg'ul. |

These are all the Eagles of the three tribes of the Gwētela, | and Q'ōmoyā'yē, and 'wālas Kwāg'ul; and there is no Eagle | among the Q'ōmk'lut'es. These are the Eagles of the Kwakiutl tribes who

māk'ilaqē Dōqwāyēs, yixs 'ne'mēmotas Dzendzenx'q'ayosa 'wālas 3 Kwāg'ula,) yixs Maāmtagrilaē 'ne'mēmotas L'āqwag'ila yisa Gwētela. 5

3. Wā, hē'mis māk'ilē K'ink'eqewīdē, yixs 'ne'mēmotas G'ēxsēmēsa Gwētela.

4. Wā, hē'mis māk'ilaqē 'max'mewisagemā'yē lāx K'ink'eqewīdē, yixs yāqwase'waē lāx lēlqwālala'yaxs plēkwaē 'wīlaxa Kwākūg'ulaxs mōsgemakwaē lāxga Tsāxisek, yixs Wāwālibāyāē 'ne- 10 'mēmotas 'max'mewisagemā'yasa 'wālasē Kwāg'ula.

5. Wā, hē'mis māk'ilax 'max'mewisagemā'yē 'wālas, yixs kwēkwaē 'wālasasa 'ne'mēmotas G'īg'ilgāmāsa Q'ōmoyā'yēxa gwe'yāsa gālē begwānem Kwēxa.

6. Wā, hē'mis māk'ila Āgwilagemā'yē lāx 'wālasē, yixs kwēkwaē 15 Āgwilagemā'yasa 'ne'mēmotas Kūkwāk'lumasa Q'ōmoyā'yē.

7. Wā, hē'mis māk'ila G'ēxsē'stālisemā'yē lāx Āgwilagemā'yē, yixs kwēkwaē G'ēxsē'stālisemā'yasa 'ne'mēmotas Yaēx'agemā'yēsa Q'ōmoyā'yē.

8. Wā, hē'mis māk'ila Neg'ādzē lāx G'ēxsē'stālisemā'yē, yixs 20 kwēkwaē Neg'ādzāsa 'ne'mēmotas G'ēxsēmāsa 'wālasē Kwāg'ula.

Wā, laem 'wīlaxa kwēkwēkwasā yūdūx'semakwēxa Gwētela lē'wa Q'ōmoyā'yē lē'wa 'wālas Kwāg'ula. Wā, la k'lēas kwēx'sa Q'ōmk'lut'ese. Gaem kwēkwēx'sa Kwākūk'ewakwēxa gōkūla

25 live at Tsāxis: the Gwētela, Q'ōmoyā'yē, and 'wālas Kwāg'ul; and the Q'ōmk'ut!les have no Eagle.

The order of the Eagles of the Kwakwutl is not changed when property is given to the tribes—when they are invited: for when the name-keepers make a mistake, and place one Eagle over another  
30 one, the Eagle at once quarrels with the one who had been named before him, and often he breaks his copper, and often he gives the broken piece of copper to the name-keeper, who keeps the order of seats of all the men: for there is one man who is the name-keeper of the Gwētela, of the Q'ōmoyā'yē, and of the 'wālas  
35 Kwāg'ul, and also of the Q'ōmk'ut!les.

And these are never changed: for when a name-keeper gets weak or because he is old, he gives the office of name-keeper to his eldest son, for the name-keeper is not a nobleman. ||

40 The name-keeper of the Gwētela is called Wiltsō'stāla, and his seat is in the numaym Laāla's's'endayo.

And the name-keeper of the Q'ōmoyā'yē is Sēwid, and his seat is in the numaym Hāana'ēnā.

And the name-keeper of the 'wālas Kwāg'ul is Wālālas, and his  
45 seat is in the numaym G'ig'īgām.

And the name-keeper of the Q'ōmk'ut!les is called Lālep'lālas, and his seat is in the numaym Lēlēgēd.

25 lāx Tsāxisēxa Gwētela Lē'wa Q'ōmoyā'yē Lē'wa 'wālasē Kwāg'ula. Wā, la k'leās kwēy'sa Q'ōmk'ut!l'sē.

Wā, hēm k'les layap'lālx yāqwasē'waasa lēlqwāla'ayaxs  
lēlēlasē'waēxa kwēkwēk'wasa Kwākūk'ewakwē, yixs g'il'maē lēx-  
lēqūlila q'laq'lastō lagōtsa 'nemōkwē kwēk' lāxa 'nemōkwē lāē  
30 hēx'idaem xōmal'idēda kwēkwē Lē'wa la nālagōdeq. Wā, hē'ta q'ōnālatsē q'eltap'lax'idaxēs lāqwa. Wā, lā q'ōnāla yāx'witsa q'eldek'wē lāqwa lāxa q'laq'lastowaxa lālēxwa'yasa 'nāxwa bē-  
begwānema, yixs 'nal'nemōkwaē begwānemō q'laq'lastowasa Gwē-  
tela Lē'wa Q'ōmoyā'yē Lē'wa 'wālasē Kwāg'ula: wā, hē'misa Q'ōm-  
35 k'ut!l'sē.

Wā, hēm k'les l'āl'layokūlē yixs g'il'maē la wayats'lāla qaxs  
lāē q'ūlyakwa q'laq'lastowaxs lāē lāsasēs q'laq'lastōēnā'yē lāx 'nō-  
last'igēmā'yasēs begwānemō xūnōkwa, yixs k'lesāē nāxsāla bē-  
gwānema q'laq'lastowē.

40 Wā, hēm q'laq'lastōsa Gwētelē Wiltsō'stāla, yixs hāē lāgwa'yā 'nemēmātasa Laāla's's'endayo.

Wā, hēmīs q'laq'lastōsa Q'ōmoyā'yē Sēwidē, yixs hāē lāgwa'yā 'nemēmōtasa Hāana'ēnā.

Wā, hēmīs q'laq'lastōsa 'wālas Kwāg'ulē Wālālasē, yixs hāē lā-  
45 gwa'yā 'nē'mēmōtasa G'ig'īgāmē.

Wā, hēmīs q'laq'lastōsa Q'ōmk'ut!l'sē Lālep'lālasē, yixs hāē lā-  
gwa'yā 'nē'mēmōtasa Lēlēgēdē.



And that is the way in which property is given to the Eagles when | 48  
property is given to the Kwakiutl tribes who are invited, for they  
never || allow any change of the order of their seats. | 50

The Eagle gives his seat to his eldest son; and when | the eldest  
child of any Eagle is a girl, then | the girl takes the seat of her  
father the Eagle, although she has a younger brother, | for they  
can not give the place of the Eagle to the younger brother || of the 55  
eldest one of the children. |

The only time when an Eagle gives his seat to the younger brother  
of the eldest child | is when that child dies. Then there is no objec-  
tion on the part of all the people, | when they give property to the  
Eagles. |

For that they do not change their names starts from (the time)  
when long ago || Ōmaxt'lāla<sup>ē</sup>, the ancestor of the numaym 60  
Gīg'ilgām of the | Q'ōmoyā'yē, made the seats of the Eagles; and  
those went down to the | numayms. And the name-keeper Wiltse-  
<sup>ē</sup>stala says, | "Now our chiefs have been given everything, and I will  
go right down (according to the order of rank)." | Thus he says, when  
he gives out the property; for I will just name the names || of one of 65  
the head chiefs of the numayms of the | Kwakiutl tribes. They  
never change their names from the beginning, | when the first human  
beings existed in the world; for names can not go out | of the family  
of the head chiefs of the numayms, only to the eldest one | of the  
children of the head chief. ||

Wā, hēm gwālaats yāq'wina<sup>ē</sup>yaxa kwēkwewaxs yāqwase<sup>ē</sup>wa- 48  
asa lēlqwāla<sup>ē</sup>yax lēlēlase<sup>ē</sup>waēxa Kwākūk'ewakwē, yīxs k'lēsaē  
lēlq'lāla layap'lāla. 50

Wā, lā lēx'aem lādzatsa kwēkwa <sup>ē</sup>nōlast'legema<sup>ē</sup>yē xūnōkwa, yīxs  
g'il<sup>ē</sup>maē ts'edāqē <sup>ē</sup>nōlast'legema<sup>ē</sup>ya sāsēmasa <sup>ē</sup>nāxwa kwēkwekwa  
la<sup>ē</sup>mēsa ts'edāqē lāxstōdxēs kwēkwē ōmpa, yīxs wāx<sup>ē</sup>maē ts'lā<sup>ē</sup>ya-  
nu<sup>ē</sup>sa begwānēmē qaxs k'lēsaē gwēx<sup>ē</sup>idaus layō lāxa ts'lā<sup>ē</sup>yāsa  
<sup>ē</sup>nōlast'legema<sup>ē</sup>yasa sāsēmasa kwēkwē. 55

Wā, lēx'a<sup>ē</sup>mēs lāx'demsa kwēkwē lāx ts'lā<sup>ē</sup>yāsa <sup>ē</sup>nōlast'legema-  
<sup>ē</sup>yaxs lē<sup>ē</sup>laē. Wā, laem k'lēas wāldemsa <sup>ē</sup>nāxwa begwānēm lāxēq.  
Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wīla yax<sup>ē</sup>witse<sup>ē</sup>wēda kwēkwekwē.

Yīxs k'lēsaē lālayokūlē lēlegemas g'īg'ilēla lāx g'alaōlē  
Ōmaxt'lāla<sup>ē</sup>yē, yīx g'ālāsa <sup>ē</sup>ne<sup>ē</sup>mēmotasa G'īg'ilgāmasa Q'ōmo- 60  
yā'yē, lāxwēg'ilā qa lālēxwēsa kwēkwekwē lē<sup>ē</sup>wa neqaxa lāxa  
<sup>ē</sup>nāl<sup>ē</sup>ne<sup>ē</sup>mēmāsē. Wā, lā <sup>ē</sup>nēk'ēda q'laqlastowē, yīx Wiltse<sup>ē</sup>stala,  
"La<sup>ē</sup>mē wiltowens g'īg'ilgāma<sup>ē</sup>yē. Wā, la<sup>ē</sup>mēsen neqāxōdel,"  
<sup>ē</sup>nēk'ēxs laē lēx<sup>ē</sup>ēdex lāxen lēx'aēnēmīlē lēqelasōla lēlege-  
masa <sup>ē</sup>nāl<sup>ē</sup>ne<sup>ē</sup>mōkwē lāx lēlaxuma<sup>ē</sup>yasa <sup>ē</sup>nāl<sup>ē</sup>ne<sup>ē</sup>mēmasasa Kwākū- 65  
k'ewakwēxa k'lēse lālayoxlālabēndalaxes lēlegemē g'īg'ilēla  
lāx g'alaōlē bekumgalisa bēbegwānēmēx, yīxs k'lēsaē lāltslāē-  
noxwē lēlegemasa lāxuma<sup>ē</sup>yasa <sup>ē</sup>nāl<sup>ē</sup>ne<sup>ē</sup>mēmāsē lāxa <sup>ē</sup>nōlast'lege-  
ma<sup>ē</sup>yas sāsēmasa lēlaxuma<sup>ē</sup>yē.

70 And the names can not be given to the husband of the daughter, none of the whole number of the names, beginning with the ten-months child's name until he takes the name of his father, the name of the head chief. These are called the "myth names."

75 The only names of the head chief of the numayms that can be given in marriage are the names which he obtains in marriage from his fathers-in-law, and also the privileges, for he can not give his own privileges to his son-in-law.

And when the head chief of a numaym has no son, and his child is a girl, she takes the place of her father as head chief; and when  
80 the head chief has no child, and the younger brother of the head chief (among the brothers of the man) has a child, even if she is a girl, then the head chief among the brothers takes the eldest one of the children of his younger brother, and places him or her in his seat as head chief of the numaym.

85 Now that finishes our talk about the Eagles, and the head chiefs of the numayms of the Gwētela, for they never change their order.

Now I shall talk about the number of numayms of the Gwētela and about the number of names of the head chiefs, beginning from the time when they are born until they become head chiefs of the  
90 numaym.

70 Wā, laxaē k'leās gwēx'idaas lasēs lēlegēmē lāx lā'wūnemasēs ts'edāqē xūnōkwa lāx 'wāxaasasēs lēlegēmē g'āg'ilela laqēx g'ā-lāē hēlogwila lāg'aa laqēxs lāē lālex lēgemasēs ōmpēxa lāxumēxlayō lēgema. Wā, hēem lēgades nūyambalis lēlegēmē.

Wā, lēx'āmē lēlegēm g'īlxlēsa lāxuma'yasa 'nāl'ne'mēmasēs  
75 geg'adauēmē lēlegēm lāxēs naengūmpē lē'wa k'lek'les'owē qaxs k'leāsāē gwēx'idaas lasēs k'lek'les'ō lāxēs negūmpē.

Wā, g'il'mēsē k'leās xūnōkwa lāxuma'yasa 'ne'mēmōtēxa be-gwānēmē xūnōx's. wā, g'il'mēsē ts'edāqē xūnōkwas lāē hē lā-yōxēs ōmpē lāxa lāxuma'yē. Wā, g'il'mēsē k'leās xūnōx'sa lā-  
80 xuma'yē. wā, g'il'mēsē xūngwadē ts'ā'yāsa lāxuma'yasa 'ne'mē-māsa begwānēmē lōxs wāx'māē ts'edāqa. wā lēda lāxuma'yasa 'ne'mēma āx'edex 'nōlastlēgema'yas sāsemasēs ts'ā'ya qas lā lāx'stōts lāxēs lāxwalaasa lāxuma'yasēs 'ne'mēmōtē.

Wā, laem gwāla gwāgwēx's'alā lāxa kwēkwēkwē lē'wa lēlaxu-  
85 ma'yasa 'nāl'ne'mēmasasa Gwētela. yixs k'leāsāē lālagodala lāxēs gwēgwulalelasē.

Wā, la'mēsen gwāgwēx's'alal lāx 'wāxax'idadzasas 'nāl'ne'mē-masasa Gwētela lō' 'wāxaasas lēlegemas lēlaxuma'yas g'āg'ilela laqēxs g'ā-lāē māyōlēmsēs ālēmpē lāg'aa laqēxs lāē lāxumdxēs  
90 'ne'mēmōtē.

## 1. NUMAYMS OF THE GWĒTELA |

91

This is the head of the numayms of the Gwēteḷa: |

1. Maāmtag'ila. Their head chief is 'māxūyalidzē. This is his name | when he is head chief of his numaym, the Maāmtag'ila, and this || is the name when he invites all the tribes. | 95

And his man's name is Yāqōḷas (Place-of-Obtaining-Property) before he | becomes head chief of the Maāmtag'ila, for then he gives property to his | tribe the Gwēteḷa. |

And his young man's name is L'lēṣdaq (White-Goose). And L'lēṣdaq gives away property to the young men || —that is, when the young men give to one another paddles and mats, in the way | the first men used to do, for the sake of the greatness of the young man's name, | but in our recent days it is different; for shirts and kerchiefs | are given away by the young men for the sake of the greatness of the young man's name, | and nothing is given to old men when the young men || give to one another. | 100 5

And his child's name, when he is ten months old, is Wāwalk'inē<sup>ε</sup> | (Found-by-Good-Luck); that is, when they singe off the (hair of the) head, and | after they are painted with ocher, and when the thunder-bird straps of | dressed deer-skin are put on. The ocher is for the greatness of the name Wāwalk'inē<sup>ε</sup>, || when the whole tribe come to | paint themselves. | 10

1. <sup>ε</sup>NĀL<sup>ε</sup>NE<sup>ε</sup>MĒMASA GWĒTELA

91

Wā. g'a'mēs 'mekumālats 'nāl'ne'mēmasasa Gwēteḷa g'ada:—

1. Maāmtag'ila, yixs lāxumalaax 'māxūyalidzē. Hēem lēgem-sēxs laē lāxuma'yasēs 'ne'mēmota Maāmtag'ila. Wā, hēem lēgēmsōxs laē lēlēlaxa 'nāxwa lēlqwālala'ya. 95

Wā, hē'mis q'lwaxexlāyo lēgēmsē Yāqōḷas, yixs k'lē's'māc lāxumdxēs 'ne'mēmota Maāmtag'ila. qaxs laē t'ēnsela p'ēsaxēs g'ōkū-lōta Gwēteḷa.

Wā. la hē'axlāx l'lēṣdaq. Wā, laem gumyadzexlāx l'lēṣdaqēxa hā'yāl'āxs gumyasap'laasa sē'wayowē lē'wa lēl'wa'yēxa gwē-g'ilasa g'ālē begwānema qa ō'mayōsēs hēlaxlāyowē lēgēma. Wā, lōx ōgūx'idxwa ālēx 'nāla, yixs q'ēsena'yaē lē'wa laēlaxwēwa'yē la gūmyadzayōsa hā'yāl'a qa ō'mayōsēs gūmyadzexlāyo lēgēma, yixs k'lēsaē lasa q'ūlsq'ūlyakwē bēbegwānem lāxa hā'yāl'agāla gūmyasap'la. 5

Wā, hē'mis g'ūnexlāyō lēgēmsēxs laē hēlogwila yix Wā-walk'ina'yē, yixs laē gwāl ts'lex'eltsemtse'wē x'ōmsas lōxs laē gwāl gūmsasō'sa gūgūmyimē lōxs laē 'wīla qex'ālēlē kūnxwē-demas ōlēlagimdzā. Wā, hē'mis ō'mayōs lēgēmasē Wāwalk'ina'ya gūgūmyimāxs laē 'nāxwa gwagūmsēnāsō'sēs g'ōkūlōtē. 10

11 And his first name is that of the place where he was borne by his mother. When the mother gives birth to her son at Tsāxis, then his name is Tsāxisadzē; and when she gives birth to a girl at Tsāxis, then her name is Tsāxisga. ¶

15 And his sparrow name during the winter dance is K'lanamaxsta. And he is hāms'hānts!es, and his name is Hāms-bē; for there are seven names for the head chiefs of the numaym Maāmtag'ila. ¶

And all these names do not change. They come from the family myth; and these are the names of the head chief of the numaym Maāmtag'ila. ¶

2. lōyalalā'wa. Their head chief is Ts!ex'ēd. That is his name when he becomes head chief of the numaym lōyalalā'wa, and that is his name when he invites all the tribes.

25 And his man's name is l!āqusdōselas. That is before he becomes head chief of the lōyalalā'wa, for then he gives away property to his tribe the Gwētele. ¶

And his young man's name is K'enwēs (spider crab), when K'enwēs gives away to the young men, when they give to one another paddles and mats, in the way the people used to do of old for the sake of the greatness of the young man's name. He has that name when he gives to the young men, namely K'enwēs. ¶

11 Wā, hē'mis g'il lēgemisē āwinagwits!ēna'yas māyolasasēs ābempas, yixs g'il'māē hē māyolaxa ts!edāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx'idaem lēx'ētsō's Tsāxisadzē. Wā, g'il'mēs ts!edāqē māyolēmāsa ts!edāqē lāx Tsāxisē, lāē lēgades Tsāxisga.

15 Wā, lā gwēdzextlāla K'lanamaxsta lāxa ts!ēts!ēqa.

Wā, lā hāms'hānts!esa, wā, lā lēgades Hāmsba'yē, yixs alēbō-sgemgālx lēlēgemixs lāxuma'yasa ēne'mēmōtasa Maāmtag'ila.

Wā, yuwē'staem k'!ēs l!al!ayokūla lēlēgemōx g'ag'ilela lāx nūyamē. Āem hēx'sā lēgemsa lāxuma'yasa ēne'mēmōtasa Maāmtag'ila.

2. lōyalalā'wa, yixs lāxumalāx Ts!ex'ēdē. Hēm lēgemisēxs lāē lāxuma'yasēs ēne'mēmōta lōyalalā'wa. Wā, hēm lēgemisēxs lāē lēlaxa nūāwa lēlqwālā'ya.

25 Wā, hē'mis q!wāxextlāyo lēgemisē l!āqus lēs!asē, yixs k'!ēs'māē lāxumdxēs ēne'mēmōta lōyalalā'wa, qaxs lāē t!ensēla p!isaxēs g'ōkūlota Gwētele.

Wā, lā hēlaxlālx K'enwis. Wā, hēm gūmyadzextlālx K'enwisēxa hā'yūl'axs gūmyasap!aasa sē'way wē lē'wa lēl'wa-yēxa gwēg'ilasasa g'lē begwānema qa ē'mayosēs hē'laxlāyowē lēgema. Wā, hē'em lēgadēda lēgemas gūmyadzextlāyosa hē'lā, yix K'enwisē.

And his child's name when he is ten months old is Wālaganem; | 32  
that is, after they sing off (the hair of) the head, and after he is  
painted with | ochre, and when the thunderbird straps of dressed  
deer-skin are put on. || That is for the sake of the greatness of the 35  
name Wālaganem when he is painted, and | when his tribe pain  
themselves. |

And his first name when he is borne by his mother is 'yilis | if  
that is where he is born. Then his name is 'yilis until the time |  
when he shall be ten months old. ||

And his sparrow name is Hanāg'ats!ē (Advice-Receptacle), for 40  
Hanāg'ats!ē was song-leader in the beginning | in the winter cere-  
monial, beginning from the time when the myth people first became  
human beings; | and it is only given to the eldest-born | children of  
the first Ts!ex'ēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!es his name is 'nawīs; | and the name of the 45  
head chief of the numaym | Lōyalalā'wa never changes, for he  
changes his name for a short time only | when he gets a name in  
marriage. |

3. G'ēxsem. Their head chief is K'īmk'ēqewid; that is the name  
when || he is head chief of the numaym G'ēxsem, and that is his 50  
name when | he invites all the tribes. |

Wā, hē'mis g'īntexlāyo lēgēmsēxs laē hēlogwila yix Wālaganem, 32  
yix laē gwāl ts!EX'eltsemtse'wō x'ōmsas lōxs laē gwāl gūmsasō'sa  
gūgūmyimō lōxs laē 'wila qex'ālelē kūxwēdemaš ōelag'imdzā.  
Wā, hēem ō'mayōs lēgēmasō Wālaganem gūgūmyimāxs laē 35  
'nāxwa gwagūmsēnāsō'sēs grōkūlōtō.

Wā, hē'mis grīl lēgēmsēxs grālaē māyoŋemsēs ābempē 'yilisē  
qaxs hāē māyoŋidayōsēs ābempē, wā, la'mē lēgades 'yilisē lālaa  
lāxs hēlogwilax'demla.

Wā, lā gwēdzexlālaax Hanāg'ats!ē qaēs gwasx'ālaē nāgadē Hanā- 40  
g'ats!ē lāxa ts!ēts!ēqa grāgrālela lāxs grālaē grāx bekung'alisa grāla  
nāx'nemisa k'lēs layō lāxa ōgū'la begwānema ōgū'la lāxa 'nōlast!ē-  
gema'yas sasem'īnakūlāsa grāla Ts!EX'ēda. Wā, hē'mis lāgrīlas lē-  
gades Hanāg'ats!ē.

Wā, la lēgades 'nāwīs lāxs hāmshāmts!es.

45

Wā hē'emxat! k'lēs l!āl!ayokūla lēgēmsa lāxuma'yasa 'ne-  
'mēmota Lōyalalā'wa yix lēx'a'maē yāwas'id l!āyewats lēgēma-  
sēxs lēgema'īlxlālasaē, yisēs geg'adaasē.

3. G'ēxsem, yixs lāxumalaax K'īmk'ēqewidē. Hēem lēgēmsēxs  
laē lāxuma'yasēs 'ne'mēmota G'ēxsemē. Wā hēem lēgēmsēxs laē 50  
lēlēlaxa 'nāxwa lēlqwālāla'yā.

52 And his man's name is Gayōlelas, before he becomes | head chief of his numaym G'ēxsem, for then he gives property to his tribe | the Gwētela. |

55 And his young man's name is Q'ōmas (crab); and he is named Q'ōmas when the young men give away to one another shirts and kerchiefs for the sake of the | greatness of the name Q'ōmas. |

And his child's name is Wāgedayo when he is ten months old, and when the | thunderbird straps of dressed skin are put on, and after  
60 he is painted with | ochre, and after the hair has been singed off.

And when he is born in Ts!amas (Victoria), then his name is Ts!amas. |

His sparrow name is X'āwaats!ē. |

His name as hāmshāmts!es is Āgēs. |

And his warrior name is K'ilemālagilis, for he has been a warrior |  
65 ever since the myth people became human beings. |

4. Kūkwāk'lum. Their head chief is Neqāp'enk'em. This is his name | as head chief of the numaym Kūkwāk'lum; that is when he invites all the tribes, and he takes the place of his father. |

70 And his man's name is Tsex'wīd before he becomes | head chief of the numaym Kūkwāk'lum; for then he gives away property to his | tribe the Gwētela. |

52 Wā, hē'mis q'wāxexlāyo lēgemisē Gayōlelas, yixs k'les'maē lā-xumdxēs 'ne'mēmota G'ēxsemē, qaxs laē t!ensēla p!esaxēs g'ōkū-lōta Gwētela.

55 Wā, lā hēlaxlālx Q'ōmasē. Wā, laem gūmyadzexlālx Q'ōma-sēxa hā'yā'lāxs gūmyasap!aasa q!esena'yē lē'wa lālxwīwa'yē qa ō'mayōsēs lēgemē Q'ōmasē.

Wā, lā g'ilexlālx Wāgedayo yixs hēlogwila, yixs laē 'wī'la la qex'ālelē kūxwēdemas ēelag'imdzā lōxs hē g'wāl gūmsasō'sa  
60 gūgūnyimē, yixs laē g'wāl ts!ex'eltsemtse'wa.

Wā, lā māyo'em lāxa Ts!amasē, wā, hē'mis lēgemisē Ts!amasē.

Wā, la gwēdzexlālx X'āwaats!ē.

Wā, la lēgades Āgēsē lāxs hāmshāmts!ets!ēna'yē.

Wā, la bābak!wāxlālx K'ilemālagilis qaxs g'wasx'ālaē baba-  
65 k!waxs g'āg ilēlaxs g'ālaē bekug'alisa nu'x'nemisē.

1. Kūkwāk'lum, yixs lāxumalaax Neqāp'enk'eme hēm lēgem-sēxs laē lāxuma'yasēs 'ne'mēmota Kūkwāk'lum. Wā, hēm lēgem-sēxs laē lēlaxa 'nāxwa lēlqwālala'yā yixs laē l'ayostōdxēs ōmpē.

Wā, hē'mis q'wāxexlāyo lēgemisē Tsex'wīdē, yixs k'les'maē lā-xumdxēs 'ne'mēmota Kūkwāk'lum, qaxs laē t!ensēla p!esaxēs  
70 g'ōkūlōta Gwētela.

And his young man's name is Wābidō<sup>ε</sup>; that is, when the young 72  
men give to one another paddles | and mats, in the way the people  
used to do of olden times, for the sake of the greatness of the | young  
man's name. ||

And his warrior name is | Yāg'is. And he only takes the name 75  
Yāg'is when he has killed a man, and when he keeps the | scalp of  
the one whom he has killed in the way it was done by his ancestors,  
for | there is not one of the generations of chiefs Neqāp!enk'em who  
has not | killed a man; therefore their boxes were filled with ||  
scalps of the men they killed, and | therefore he is called Yāg'is. | 80

And his feast name is Kwāx'īlanōkumē. |

And his child's name is G'īyaqa when he is ten months old. |

And his sparrow name in the winter ceremonial is T!ēt!ESEMx'-  
ts!āua. ||

When he is hāmats!a he has the name L!āx'Elag'īlis. | 85

And when he was borne by his mother in Xūlk<sup>a</sup>, at the mouth of  
the river | Gwānē<sup>ε</sup>, then his name is taken from the place where he  
was borne by his mother until he is ten months old. | Then he has  
the name Xūlk<sup>a</sup>. |

5. Sēnl!em. Their head chief is <sup>ε</sup>nemōgwis. That is his name  
when || he invites all the tribes, and when he is head chief of his | 90  
numaym Sēnl!em. |

\* \* \* \* \*

Wā la hel<sup>ε</sup>axlāla Wābidō<sup>ε</sup>xa hā<sup>ε</sup>yāl<sup>ε</sup>āxs gūmyasap!aasa sē<sup>ε</sup>wayowē 72  
lē<sup>ε</sup>wa lēlwa<sup>ε</sup>yēxa gūg'īlasasa g'ālē begwānēma qa ō<sup>ε</sup>mayōsēs hel<sup>ε</sup>ax-  
lāyowē lēgema.

Wā, la bābak!waxlāla <sup>ε</sup>yāg'isē. Wā, laemxaē āl<sup>ε</sup>em lēx<sup>ε</sup>ēd<sup>ε</sup>s 75  
<sup>ε</sup>yāg'isē yīxs laē k'lēlak'axa begwānēmē qa<sup>ε</sup>s g'āxē axēlax l!ēsus  
x'ōmsasēs k'lēlāg'ikwē lāx gwēg'īlasas g'ūlg'alisa wīwōmps, yīxs  
k'lēāsaē <sup>ε</sup>nemōx<sup>ε</sup>sa l!al!ayots!āla g'īgāmiē<sup>ε</sup> Neqāp!enk'em k'lē<sup>ε</sup>s k'lē-  
lax<sup>ε</sup>īdxa begwānēmē, lāg'īlas hēmenalaem qōt!ēs g'īldasaxa  
sābekwē l!ētsōx x'ōmsasēs k'lēlāg'ikwē begwānēma. Wā, hē<sup>ε</sup>mis 80  
lāg'īlas lēgades <sup>ε</sup>yāg'isē.

Wā, la k'wēladzēxlāla Kwāx'īlanōkuma<sup>ε</sup>yē.

Wā, la gūnlēxlāla G'īyaqa, yīxs laē hēlogwīla.

Wā, la gwēdzēxlāla T!ēt!ESEMx'ts!āna lāxa ts!ēts!ēqa.

Wā, la lēgades L!āx'Elag'īlis laxēs hāmats!aēna<sup>ε</sup>yē. 85

Wā, la māyo<sup>ε</sup>emsēs ābempē lāx Xūlkwē lāx ōx<sup>ε</sup>siwa<sup>ε</sup>yas wās  
Gwānē<sup>ε</sup>, wā, hē<sup>ε</sup>miē lēgēmsēxa<sup>1</sup> g'āg'īlēla laqēxs g'ālaē māyo<sup>ε</sup>emsēs  
ābempē lālaa laqēxs, laē hēlogēmgi<sup>ε</sup>la. Wā, laem lēgades Xūlkwē.

5. Sēnl!em, yīxs lāxumalaax <sup>ε</sup>nemōgwisē, hēem lēgēmsēxs laē  
lēlēlaxa <sup>ε</sup>nāxwa lēlqwāla<sup>ε</sup>ya qaēs laēna<sup>ε</sup>yē lāxuma<sup>ε</sup>yasēs <sup>ε</sup>ne<sup>ε</sup>mō- 90  
mota Sēnl!emē.

<sup>1</sup> Or hēemis lēgēmsē.

He is hāmshānts!es and has the name L!ēmēlxk!lāg!ilis.

95 (Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laā!ax's!endayo. The head chief is L!āqwalal. That is his name when he is head chief of the numaym Laā!ax's!endayo. That is his name when he invites all the tribes, and when he tells  
100 the chiefs of all the tribes that he takes the place of his father L!āqwalal, for that is the head chief; and his father L!āqwalal just changes his name, and he takes the name P!āse!al. And his seat is at the end, the last one in the numaym Laā!ax's!endayo.  
5 \* \* \* \*

And his dance is the grizzly bear, and his name is 'wālas nān.

And when he is borne by his mother in Qālogwis, then his name is Qālogwidzē.

10 \* \* \* \*

15 These are the seven numayms of the Gwē!ela who had the name Kwēxāmōt among the men of olden times; but the new tribal name of the Kwēxāmōt is Gwē!ela, since the time of 'māxwa, when he was killed by the Q!ōmoyā'yē.

92 (Man's name, Wālewīd; young man's name L!ewēls (elk); feast name Kwax!ilanōkumē; child's name, Wadzīd; sparrow name, Ts!ūqa.)

95 Wā, la hāmshānts!esa la lēgādes L!ēmēlxk!lāg!ilis.

(Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laā!ax's!endayo, yixs laxumalaax L!āqwalal; hēm lēgem-sēxs laē laxumā'yasēs 'ne'mēmōta Laā!ax's!endayo. Wā, hēm lēgem-sēxs laē lē!elaxa 'nāxwa lē!qwālatā'ya, qā's nē!ēxa grēgē!ma-  
100 'yasa 'nāxwa lē!qwālatēxs hēmāē L!āyoxēs ōmpē L!āqwalal yixs laē hē!a laxuma'ya. Wā, ā'mīsē ōmpas L!āqwalalē la L!āyox!ā. Wā, laēm lēgādes P!āse!alē qā's la lāxsde!d lax māk!exsda'yasēs 'ne'mēmōta Laā!ax's!endayo.

(Man's name, Q!ūmxōd; young man's name, Hām!dzalats!ē; feast name, Kwax'sō'stāla; child's name, Ādaxalis; sparrow name, Hōlelid.)

Wā, la nānē lādās; wā, la lēgādes 'wālas nānē.

Wā, helat!a māyō!emsēs ābēmpē Qālogwisē, wā, hēmīs lēgem-sē Qālogwidzē.

10 7. ē!gūnwē (chief's name, G!ēxk!inis; man's name, Lā!ax's!endayo; young man's name, 'nengwanal; child's name, G!iyaxalis; sparrow name, Dāmīs; nū!mal name, Nō!id; infant's name, if born at Wadzōlis Wadzōlidzē).

15 Wā, laēm 'wē!laxa ā!ēbōsgemak!ūsē 'nāl!ne'mēmōmatsa Gwē!elaxa lēgāda Kwēxāmōte lāxa g!ālā begwānema. Wā, lāx alōmas lēg!-x!ayosa Kwēxāmōtōx Gwē!elax, grēg!ē!la lāx 'māxwa yixs laē k!ē!elax!itsōsa Q!ōmoyā'yē.



Now, the names of the head chiefs of the various numayms do not change; | for the head chief can not give his || names to the husband 20 of his princess, | —beginning with the head chief's and man's name, down to | the young man's name, child's name, sparrow name, and | hāmshāmts'les name, fool-dancer's name, and grizzly-bear dancer's name,—to his | sons-in-law; for it was instituted in olden times that the head chiefs || had to keep their names, and that they could give 25 them to no other than the eldest among their | children. |

Now that finishes our talk about the seven numayms | of the Kwēxāmōt who have the new name Gwētēla, and the names | beginning with the time when the child is just born until he becomes || head chief of the numaym. That is all. | 30

## II. NUMAYMS OF THE Q'ŌMOYÁ'YĒ |

1

I shall first talk about the name of the tribe Q'ŏmoyá'yē, for | this is the first name of the tribe Q'ŏmoyá'yē. Then a warrior | killed 5 mǎxwa at Ēg'isbalis, and ǎmǎxwa was the || head chief of the great 5 head numaym of the Gwētēla, the Maāmtag'ila. | When ǎmǎxwa was dead, the Q'ŏmoyá'yē changed their name; and | now the name of the tribe was Kwēxa, beginning from the time when they killed the past ǎmǎxwa. | And then the Kwāg'ul who have now the

Wā, hāstaem k'les l'āl'layōkūlē lēlēgemasa lēlaxuma'yasa 18 alogūq'lesē ǎnāl'neǎmēmōta, yixs k'leāsaē gwēx'idaasa lāxuma'yē la lēgemg'elxlalasēs lāxuma'yē lēlēgem lāx lāwūnemāsēs k'ledē- 20 lēxa g'āgūlēla lāx lēgemas lāxēs lāxuma'yūē lē'wis q'waxēlāyo lē'wis hēlaxlāyo lē'wis g'īnlexlāyo lē'wis gwēdzenlāyo lē'wis hāmshāmts'les lēlēgema, lē'wa nōlemala lē'wa nānē lāda lāxēs naengūmpē, yixs gwālelamoyōlāel elg'aalelōdayo lāxa lēlaxuma- 25 yēxa lēlēgemasa qa k'lesēs lāsas lāxa ōgū'la lāx ǎnōlast'lēgema'yasēs sūsemē.

Wā, laem gwāda gwagwēx's'āla lāxa ālēbōsgemak'ūsē ǎnāl'ne- 30 mēmatsa Kwēxāmōtēxa ālexlālāx Gwētēla lē'wis lēlēgemē g'ā- g'īlēla laqēxs g'ūlāē mayōlēiosēs ābēmpē lāg'aa laqēxs laē lāxum- xēs ǎnēmēmōtē. Wā laem lāba.

## II. ǎNĀ'NEǎMĒMASA Q'ŌMOYÁ'YĒ

1

Hēt'alen g'il gwāgwēx's'ālasla legūxlāyāsa Q'ŏmoyá'yē, yixs hē'maē g'il legūxlāyosē Q'ŏmayá'yē. Wā, lā k'lēlax'ēdē bāba- k'wāsēx ǎmǎxwa lāx lēg'isbalisē, yixs g'īgāma'yāē ǎmǎxwa yisa 5 ǎmekuma'yasa ǎwālasē ǎnēmēmōtsa Gwētēlaxa Maāmtag'ila. Wā, 5 g'il'mēsē lē'lē ǎmǎxwa lāa'lasē l'ayoxlāxa Q'ŏmoyá'yē. Wā, laem- lāē legūxlāx Kwēxa, g'āgūlēlax laē kwēx'ēdex ǎmǎxwōl. Wā, laem'laxaawisa Kwāg'ulēxa la legūxlāx Gwētēla l'āyoxlā. Wā,

9 name Gwēteḷa also changed their name. | They had no longer the  
tribal name Kwāg'ul, for that was the first tribal name of the |  
10 Kwāg'ul; but their tribal name was Kwēxāmōt, because | their  
chief 'māxwa had been killed. And thus you know how it began |  
that the Q'ōmoyā'yē have the tribal name Kwēxa; for the name |  
*kwēxa* means that they strike with their walking-sticks whatever is  
struck by them, and that they | strike with the sword, for it is called  
15 *kwēxa* to strike with a pole, || as 'māxwa was struck with when he was  
killed. That is all. |

Now I shall talk about the various numayms of the | Q'ōmoyā'yē.  
The head numaym is: |

1. Kūkwāk'um.

\* \* \* \* \*

These are the myth names of the head chief of the | numaym  
22 Kūkwāk'um of the Q'ōmoyā'yē. |

Now I shall begin with the names of the head chief next to this  
one. ||

\* \* \* \* \*

Now these are all the names of the head chief of the numaym |  
Yaēx'agemē. |

laēm'laē gwāl legūxlāḷax Kwāg'ulē qaxs hō'maē g'il legūxlāyōsa  
10 Kwāg'ulē. Wā, laēm legūxlāḷax Kwēxāmōtē, qaxs laē kwēx'ē-  
tse'wēs gīgāmēx'dē 'māxwa. Wā, yū'mōk' qā's q'lālaōsax g'āg'ilē-  
lasas lāg'ilas legūxlāḷaxa Q'ōmoyā'yax Kwēxa, yixs hō'maē kwēxa-  
x'lēxa kwēx'idāxēs sek'laganowē lāxēs kwēxase'wē lōxs kwēx'i-  
daasēs kwēxayowē. Wā, hēm lēgades kwēxa vixs dzōmeg'alāē  
15 kwēxelāsa kwēx'idāx 'māxwa laē hē'lāmatse'wa. Wā, yū'mōq'.

Wā, la'mēsen gwāgwēx's'alāl lāxa alogūq'esē 'nāl'ne'mēmatsa  
Q'ōmoyā'yē. Wā, hēm 'mekumālatsēxa

1. Kūkwāk'um (chief's name, Yāqoḷadzē; man's name, Hāwīl-  
kūlal; young man's name, Wābidō'; child's name, Ādag'ilak'; feast  
20 name, Menlēdzadzē; sparrow name, Laxlāḷil; nūmal name, Sa-  
yāk'la; warrior's name, K'ilem).

Wā, hēm nūyambalis lēlēgemas lāxuma'yasa 'mekūma'yē 'ne-  
'mēmāsa Kūkwāk'umasa Q'ōmoyā'yē.

Wā, la'mēsen lāsl lāx lēlēgemas lāxuma'yas māk'ilāq.

25 2. Haānaḷenā (chief's name, Yāx'len; man's name, Tsex'wid;  
young man's name, X'imayo; child's name, Ādag'ilis; sparrow name,  
Nux'nemis; hāmshāmts'les name, 'nax'newiselag'ilis).

3. Yaēx'agemē (chief's name, L'āqōḷas; man's name, Yāqōḷa-  
semē'; young man's name, Xwātla; child's name, Tsōlasō'; feast  
30 name, Kwākūx'ālas; sparrow name, Qāqesbendāla; hāmshāmts'les  
name, 'nāx'q'leselag'ilis).

Wā, la'mxaē 'wī'la lēlēgemasa lāxuma'yasa 'ne'mēmāsa Yaē-  
x'agemā'yē.

\*                      \*                      \*                      \*                      \*                      \*

These are all the names of the head chief of the numaym | 46  
 Grīg'ilgām, for there are seven numayms of the Q'ōmoyā'yē. | That  
 is all about the Q'ōmoyā'yē. |

### III. NUMAYMS OF THE 'WĀLAS KWĀG-UL | 1

Now I shall talk about the numayms of the 'wālas Kwāg'ul | and  
 the names of their head chiefs. This is the first, the head | numaym: |

1. Dzēndzenx'q'layo. 5

\*                      \*                      \*                      \*                      \*                      \*

These are all the myth names of the head chief of the || numaym. | 15

\*                      \*                      \*                      \*                      \*                      \*

4. Hañyalik'awē<sup>s</sup> (chief's name, Hāxūyōsemō<sup>s</sup>; man's name, L'lāl-lā-  
 lawis; young man's name, K'lenax<sup>n</sup>; child's name, Wīsadzē; spar- 35  
 row name, Yalēla; hāmshāmts'es name, 'na'nōgwis; warrior's name,  
 Ġwāxūlayāg'ilis).

5. Lāxsā (chief's name, 'māxūyalisemō<sup>s</sup>; man's name, L'lāk'otsla;  
 young man's name, Bāgwanō<sup>s</sup>; child's name, Wītālāl; sparrow name,  
 X'ix'eqēla; nūlmal name, Nenōlogēmō<sup>s</sup>; feast name, Kwax'sēstala; 40  
 warrior's name, 'yāg'rēdenōl).

6. Grīg'ilgām (chief's name, K'wāk'wabalasemē<sup>s</sup>; man's name,  
 L'lāl'id; young man's name, Memsālāl; child's name, Nōlēlak<sup>n</sup>;  
 sparrow name, Wābetōls; grizzly-bear dance name, Nen'kas'ō; feast  
 name, Pōlēdēstālā; warrior's name, Wālehā'yē). 45

Wā, laem 'wī'la lēlēgemasa lāxuma'yasa 'ne'mēmāxa Grīg'il-  
 gām, yixs ālēbōsgēmāk'lūsāē 'nāl'ne'mēmāmasasa Q'ōmoyā'yē. Wā,  
 laem 'wī'la xaxa Q'ōmoyā'yē.

### III. 'NĀL'NE'MĒMASA 'WĀLAS KWĀG-UL 1

Wā, la'mēsen gwāgwēx's'ālāl lāxa 'nāl'ne'mēmāmasasa 'wālas Kwā-  
 g'ul lō' lēlēgemasa lēlāxuma'yasa. Wā, gra'mēs xa'mabē 'mek'u-  
 mēsēg'a

1. Dzēndzenx'q'layo (chief's name, Yāx'len; man's name, Hayal- 5  
 k'engēmō<sup>s</sup>; young man's name, Sexūlas; child's name, Dēyadeas  
 grīyadzē; sparrow name, Hanag'id; hāmshāmts'es name, Ġwayōkū-  
 lag'ilis; deer-dance (gōgēxūlāl) name, Ġēwas; feast name, Melnē-  
 dzadzē; warrior's name, K'ilem).

2. Wāwālibā'yē (chief's name, Yāqal'enāla; man's name, Aōma- 10  
 k'en; young man's name, 'mek'āla; child's name, Aadōl; sparrow  
 name, Xōdzēnōd; hāmshāmts'es name, Hōx'wētaso<sup>s</sup>; feast name,  
 Melnēdzas; warrior's name, Ilēmotelasō<sup>s</sup>).

Wā, laem xāē 'wī'la nūyambālisē lēlēgemasa lāxuma'yasa 'ne'mē-  
 ma. 15

3. Gēxsem (chief's name, Lālelīlā; man's name, Yāqōlas; young  
 man's name, K'wēt'ō<sup>s</sup>; child's name, G'īyaqa; sparrow name, L'em  
 sētaso<sup>s</sup>; hāmshāmts'es name, 'nāx'danadzē; feast name, Kwāx'sē-  
 'stāladzē; warrior's name, K'ēk'alēlayo).

20

## IV. NUMAYMS OF THE Q'ŌMK'UTLES.

Now I shall begin with the Q'Ōmk'utles, for they are a tribe different from the 'wālas Kwāg'ul, and this is the first numaym: —

1. lēq'ēm.

\* \* \* \* \*

And he is Nōēm dancer, and has the name Nōēmē<sup>s</sup>stalis if it is a man; but if it is a woman, she has the name Nōēmē<sup>s</sup>stalidzēnga; his feast name is Menléd; he is a warrior, and has the name  
30 Q'ānkūlag'ilidzem; and his name is thus because the head chief of the numaym lēq'ēm never laughs. These are all the names of the head chief. \* \* \*

These are the different numayms of the four Kwakiutl tribes. The Kwāg'ul, who are called Kwēxāmōt, of the Q'Ōmoyā'yē, who  
40 are called Kwēxa; and of the 'wālas Kwāg'ul, who are called Lāqwi'lāla, because they burn everywhere the houses of all the tribes when they make war upon them, for the ancestors of the 'wālas Kwāg'ul always made war, and therefore their war name is

20

## IV. 'NĀL'NE'MĒMASA Q'ŌMK'UTLES

Wā, la'mēsen lāsā lāxa Q'Ōmk'utlesē, yīxs ōgū<sup>s</sup>la'māē lēlqwā-latē<sup>s</sup> lāxa 'wālas Kwāg'ula. Wā, grāmēs<sup>s</sup> mekumālas 'nāl'ne'mē-masasēga

1. lēq'ēm (chief's name, Haēlekūmē<sup>s</sup>; man's name, Gayosdēdza-  
25 semē<sup>s</sup>; young man's name, Metsa; child's name, Ādēstala; sparrow name, Qāselas).

Wā, lā nōēmē lādās. Wā, lā lēgades Nōēmē<sup>s</sup>stalis, yīxs begwā-nemaē, wāxē ts'edāqa lā lēgades Nōēmē<sup>s</sup>stalidzēnga. Wā, lā k'wēladzextlāax Menlédē. Wā, lā bābak'wa; wā lā lēgades Qen-  
30 kūlag'ilidzem, yīxs hēē lāgilas hē gwēx'sgimāla lēgemāsēs k'lēsaē dā-lēnoxwa lāxuma'yasa 'ne'mēmāsa lēq'ēmē. Wā, laēm 'wīlē lēlēgemasa lāxuma'yas.

2. lēlēgēd (chief's name, Laleplalas; man's name, Èk'lawēg'i-lak<sup>s</sup>; young man's name, Māx-ēnox<sup>s</sup>; child's name, Ōmagilis; spar-  
35 row name, L'emayāla; hāmshāmts'es name, Lāquselag'ilis; feast name, Pōlud; warrior's name, Gwāxūlēyāgilis).

Wā, latm-wīla lāxēq yix alogūq'es 'nāl'ne'mēmatsa mōsgema-kwē Kwākūk'ewakwaxa Kwāg'ulēxa lēqelase'was Kwēxāmōtē. Wā, hēmisa Q'Ōmoyā'yēxa lēqelase'was Kwēxa. Wā, hēmisa  
40 wālas Kwāg'ulxa lēqelase'was Lāqwi'lāla qaxs lāqwi'lālaax g'ig'ō-kwasa māywa lēlqwālelā'yā, yīxs winaaq qaxs winabesaēxa galāsa wālas Kwāg'ul. Wā, hēm s winaxlēyosē Lāqwi'lāla. Wā, hēmisa

Lāqwiłāla; and also | the Q'ōmk'lut'les who are called Lōel- 43  
q'wēnox<sup>u</sup> (halibut-fishers). And so that is all | about this. ||

These names never change.

45

I think this is all, for these are the names of the | head chiefs of the  
numayms of the tribes, and the houses and the | dogs all have names.  
The reasons why the chiefs of the people of former times | kept dogs  
was to keep watch against attacks of enemies and against attempts  
of witchcraft. ||

Q'ōmk'lut'esēxa lēqelase<sup>2</sup> was Lōelq'wēnoxwē. Wā, lawēsłā <sup>2</sup>wīłā 43  
lāxēq.<sup>1</sup>

Wā, hēm k'łēs L'āyoēnox<sup>u</sup> lēlēgemē.

45

Wā, lāx'st'ak<sup>u2</sup>em <sup>2</sup>wīłā, yixs <sup>2</sup>nāxwa<sup>2</sup>maē hē gwāla lēlēgemas  
lēlaxuma<sup>2</sup>yas <sup>2</sup>nā<sup>2</sup>ne<sup>2</sup>mēmasa lēlqwāla<sup>2</sup>yē lē<sup>2</sup>wa g'ōkwē lē<sup>2</sup>wa  
waōts'ō; <sup>2</sup>nāxwaem lēlēgada, yixs hē<sup>2</sup>maē lāgilasa g'īg'egema<sup>2</sup>yasa  
g'ālē axēlaxa <sup>2</sup>wats'ō qa<sup>2</sup>s q'āq'alalaxa wīna lē<sup>2</sup>wa dādaala ēqa.

<sup>1</sup>Here follows a list of the names of houses and dogs of the chiefs which I have omitted. See tabular statement, pp. 795 et seq. See also Addenda, p. 1386.

## VIII. FAMILY HISTORIES

### WAIL OF LĀLĒQWASILA,<sup>1</sup> A GWA<sup>s</sup>SELA WOMAN<sup>2</sup>

- 1 Haha hananē! Now I come to think of my forefathers | and of  
my great-grandfathers. Now I will tell the story of my house |  
when we were chiefs in the beginning of this our world. |
- 5 Haha hananē! Yāqale<sup>s</sup>nāla (II 1) went about spouting. || He was  
my chief in the beginning of the world. He traveled about in his  
canoe, a whale; for he was a whale, the ancestor of my people the  
Gwa<sup>s</sup>sela; | and he went into Negēl. He saw that there was a good  
beach, | and he went ashore there; and Yāqale<sup>s</sup>nāla (II 1) built a  
10 house, | and came out of his whale-body. Now, || the whale-canoe  
of Yāqale<sup>s</sup>nāla (II 1) lay crosswise on the beach. | Then Yaqale<sup>s</sup>nlis  
(II 1) gave a name to the village, and called it Gwēqelis. |
- Haha hananē! Then Yāqalenlis (II 1) said that he would go and |  
see the country southward. He went aboard his | traveling-canoe,  
15 "Whale," and came to Padzō. There || Yāqale<sup>s</sup>nāla (II 1) saw a  
good beach, and | the whale landed in the middle of the beach of  
Padzō. | Yāqalenlis (II 1) went ashore out of his traveling-canoe,

### WAIL OF LĀLĒQWASILA,<sup>1</sup> A GWA<sup>s</sup>SELA WOMAN

- 1 Haha hananē: lāk<sup>s</sup>as<sup>s</sup>maōg<sup>n</sup> g<sup>n</sup>g<sup>n</sup>āēx<sup>s</sup>fidxen wīwōmpk<sup>s</sup>aswūla  
lōkwasen gāgaselak<sup>s</sup>asa lāk<sup>s</sup>as<sup>s</sup>mēsen newēlasg<sup>n</sup> gwāl<sup>s</sup>alidzemēk<sup>s</sup>  
g<sup>n</sup>qostālēs lāxō <sup>s</sup>nā<sup>s</sup>lax.
- 5 Haha hananē: wā hek<sup>s</sup>as<sup>s</sup>maōxs lāk<sup>s</sup>asaē lāltsē<sup>s</sup>stalīsēlō Yāqale-  
<sup>s</sup>nālaōsxn g<sup>n</sup>qag<sup>s</sup>iwa<sup>s</sup>yō gwalesa <sup>s</sup>yā<sup>s</sup>yaselaxēs gwe<sup>s</sup>yimō <sup>s</sup>yināsela  
qāk<sup>s</sup>asexs gwe<sup>s</sup>yimaen āwanāyax Gwa<sup>s</sup>selēk<sup>s</sup>. Wā, gāxk<sup>s</sup>asē g<sup>n</sup>ā-  
xēl<sup>s</sup>id lāk<sup>s</sup>asex Negēlē. Wā.lāk<sup>s</sup>asē dōx<sup>s</sup>walēlaxē ēx<sup>s</sup>ē <sup>s</sup>wīnagwisa.  
Wā, lāk<sup>s</sup>asē lagalis lāq. Wā, lāk<sup>s</sup>asē g<sup>n</sup>ōkwīla Yāqale<sup>s</sup>nāla laqēxs  
lāk<sup>s</sup>asaē lāqā lāxē gwe<sup>s</sup>yimō. Wā, ākwas<sup>s</sup>mēsē la gēg<sup>s</sup>iliselak<sup>s</sup>asa  
10 gwe<sup>s</sup>yimō <sup>s</sup>yā<sup>s</sup>yats<sup>s</sup>lēs Yāqale<sup>s</sup>nāla lāxē l<sup>s</sup>ema<sup>s</sup>yaōsē. Wā, lāk<sup>s</sup>as<sup>s</sup>mē  
Yāqalenlisē lēx<sup>s</sup>ēts Gwēqelisē lāxēs la g<sup>n</sup>ōkwēlasa.
- Haha hananē: hēk<sup>s</sup>as<sup>s</sup>mēs la nēgats Yāqalenlisē q<sup>s</sup>as gāxk<sup>s</sup>asē  
dōxd<sup>s</sup>gwēsēlaxō <sup>s</sup>nālenak<sup>s</sup>ālax. Wā, lāk<sup>s</sup>as<sup>s</sup>mē lāxs lāxēs <sup>s</sup>yā<sup>s</sup>yasi-  
lālayōwa gwe<sup>s</sup>yimō. Wā, gāxk<sup>s</sup>asē lāxō Padzawa. Wā, lāk<sup>s</sup>asē  
15 Yāqale<sup>s</sup>nāla dōx<sup>s</sup>walēlaqōxs ēk<sup>s</sup>āēx āwīnagwisa. Wā, lāk<sup>s</sup>as<sup>s</sup>mē  
tsen<sup>s</sup>walisēda gwe<sup>s</sup>yimō lāk<sup>s</sup>asex <sup>s</sup>nēgoyālisas Padzawa. Wā, lāk<sup>s</sup>as-  
laxaē la Yāqalenlisē lāltā lāxēs <sup>s</sup>yā<sup>s</sup>yasi<sup>s</sup>lālayūwa gwe<sup>s</sup>yimō q<sup>s</sup>as lā

<sup>1</sup> Lāl<sup>s</sup>ēqwasila

<sup>2</sup> In the following family traditions the individuals are designated by Roman numerals for each generation, by Arabic numerals for each individual. This seemed necessary on account of the constant changes of names.

"Whale," and went | to look at it. He saw that it was a good place 18  
to build a house. | And now Chief Yāqalenlis (II 1), my ancestor,  
built a house ten || steps deep. He closed the mouth of the river 20  
at | EMXSDelis, and therefore the river is called EMXSDelis (closed-  
bottom). | Then Yāqalenlis's (II 1) name was changed from Yāqa-  
lenlis | to TSEXTSEXŭlis (stranded-whale); for that is what the whale  
did when | it went ashore at Padzō. Now, TSEXTSEXŭlis (II 1)  
finished || his house. It was ten steps deep. Then a canoe | came 25  
paddling along, and TSEXTSEXŭlis (II 1) went to meet (the travelers),  
and he | invited them in. A man and his wife | and a pretty young  
woman came ashore. They sat down. | Then TSEXTSEXŭlis gave  
them to eat. And after they had eaten, || TSEXTSEXŭlis questioned 30  
his guests: "O brother! | who are you?" Then the man said, "I |  
am SēnLē<sup>s</sup> (I 1). My village is in the world above, | and this is my  
princess, SēnLēgas (II 2); and this | is my wife, O brother!" Then  
SēnLē<sup>s</sup> (I 1) questioned him also: || "And who are you, O brother!" 35  
Then | TSEXTSEXŭlis (II 1) replied, and said, "I am | TSEXTSEXŭlis.  
I come from North-End-of-our-World. | I wish to marry your prin-  
cess, O brother! so | that our names may be really together." Then ||  
SēnLē<sup>s</sup> (I 1) asked his princess to sit down by the side of | TSEX- 40

dōx<sup>s</sup>wīdeq. Wā, lāk<sup>s</sup>as<sup>mē</sup> dōx<sup>s</sup>wālelaqēxs ēk<sup>aē</sup> lāx g'ōkwēlasē, 18  
Wā, lāk<sup>s</sup>as<sup>mē</sup> Yāqalenlisēxen g'ūqagiwa<sup>iyē</sup> g'ōkwēlaxē <sup>neqax<sup>s</sup>i-</sup>  
daxalilē dzōyagek<sup>n</sup> g'ōkwa. Wā, lāk<sup>s</sup>as<sup>ma</sup> EMX<sup>s</sup>EMK<sup>s</sup>amasax wās 20  
EMXSDelisē. Wā, hēk<sup>s</sup>as<sup>mēs</sup> lāgrīlas lēgats EMXSDelisā wa. Wā,  
lāk<sup>s</sup>as<sup>mē</sup> L<sup>ā</sup><sup>s</sup>YOXLā<sup>iyē</sup> Yāqalenlisē; wā, lāk<sup>s</sup>as<sup>mē</sup> lēgadē Yāqalenli-  
sāsas TSEXTSEXŭlisē, qāk<sup>s</sup>asē gwēx<sup>s</sup>idaasasa gwe<sup>y</sup>imaxs lāk<sup>s</sup>asāē  
tsexwalisa gwe<sup>y</sup>imē lāk<sup>s</sup>asex Padzawē. Wā, lāk<sup>s</sup>as<sup>mē</sup> g'wālk<sup>s</sup>asē  
g'ōkwila<sup>iyas</sup> TSEXTSEXŭlisēxa neqax<sup>s</sup>i<sup>s</sup>daxalilē dzōyagek<sup>n</sup> g'ōkwa 25  
g'āxk<sup>s</sup>asaasē sēxwa. Wā, lāk<sup>s</sup>asē TSEXTSEXŭlisē lālālāq qak<sup>s</sup>ats  
Lā<sup>s</sup>līlālēq. Wā, g'āxk<sup>s</sup>asē hōx<sup>s</sup>wūsdēsēda begwānemē lōkwasēs ge-  
nemē lōkwasā ēx<sup>s</sup>sokwē alōstāgas ts!edāqa. Wā, lāk<sup>s</sup>asē k'ūs<sup>s</sup>āhila.  
Wā, lāk<sup>s</sup>asē TSEXTSEXŭlisē L<sup>ē</sup>xwēlaq. Wā, g'īlk<sup>s</sup>as<sup>mēsē</sup> gwāl L<sup>ē</sup>-  
xwaxs lāk<sup>s</sup>asāē TSEXTSEXŭlisē wūlak<sup>s</sup>asxēs L<sup>ē</sup>xwēlagilē: "Wā, <sup>nem-</sup> 30  
weyōt; sō<sup>s</sup>maa Engwas." Wā, lāk<sup>s</sup>asē <sup>nek</sup>asēda begwānemē:  
"Nōgwak<sup>s</sup>as SēnLā<sup>iyā</sup> g'ōkūla lāx ēk<sup>s</sup>lādzelisāsens <sup>nāl</sup>ak<sup>s</sup>asēx. Wā,  
yōkwas<sup>mēsen</sup> k'ledēlk<sup>s</sup>asa, yik<sup>s</sup>asxōx SēnLēgasēx; lōkwasg'in ge-  
nemk<sup>s</sup>asek<sup>s</sup>, <sup>nem</sup>weyōt." Wā, lāk<sup>s</sup>asē SēnLā<sup>iyē</sup> ōgwaqak<sup>s</sup>as  
wūlak<sup>s</sup>aseq: "Wā, sōkwas<sup>maa</sup> Engwas, <sup>nem</sup>weyōt." Wā, lāk<sup>s</sup>asē 35  
TSEXTSEXŭlisē nā<sup>s</sup>naxmēk<sup>s</sup>aseq. Wā, lāk<sup>s</sup>asē <sup>nek</sup>asā: "Nōgwak<sup>s</sup>as  
TSEXTSEXŭlisa, g'āx<sup>s</sup>i<sup>d</sup> lak<sup>s</sup>asxōx gwābalisāsens <sup>nū</sup>alax. Wā, lāk<sup>s</sup>as-  
<sup>mēsen</sup> <sup>nēx</sup>k<sup>s</sup>as qen gāgak<sup>s</sup>lēxs k'ledēlk<sup>s</sup>asaqōs, <sup>nem</sup>weyōt, qa-  
k<sup>s</sup>asaens ā<sup>s</sup>ma <sup>nem</sup>g'ilqelaxens lēlēgemk<sup>s</sup>asēx." Wā, ōkwas<sup>mēsē</sup>  
SēnLā<sup>iyē</sup> <sup>yāl</sup>axsigwilaxēs k'ledēlk<sup>s</sup>asē qa lāk<sup>s</sup>asēs k'wānōdzeliā 40

- 42 tsexūlis, and they were married. Then Sēnl!ē<sup>s</sup> (I 1) gave as a marriage present the names Sēsaxālas and Sēwid to Tsextsexūlis (II 1), and this was the first name obtained in marriage by my ancestor the chief.
- 45 Haha hananē! When Sēnl!ēgas (II 2) had a child, a boy, Sēnl!ē<sup>s</sup> (I 1) called his grandson Āny<sup>s</sup>wid (III 1), and Sēsaxālas called his child Yāqalenlis (III 1), and Sēsaxālas gave his house of ten steps to his son Yāqalenlis. Therefore I am on one side Kwakiutl on account of the chief, my ancestor.
- 50 Haha hananē! Now, Sēsaxālas (II 1) said that he would go to see the regions to the south. Sēnl!ē<sup>s</sup> (I 1) and his wife, and Sēnl!ēgas (II 2) and her son, Any<sup>s</sup>wid (III 1), stayed at home. Now we shall call him by this name, for the child Yāqalenlis (III 1) had
- 55 this name on the side of his father Sēsaxālas (II 1). Sēsaxālas left the whale as food for his father-in-law Sēnl!ē<sup>s</sup> (I 1); and Sēnl!ē<sup>s</sup> (I 1) gave his flat-bowed canoe to his son-in-law Sēsaxālas (II 1) to travel in, for he was going to see the southern regions. As soon as Sēsaxālas (II 1) started, Sēnl!ē<sup>s</sup> (I 1) cut off the blubber of the
- 60 whale. Now, Sēnl!ē<sup>s</sup> obtained a new name from this, and his princess was named K'āmamaxalas (II 2). And after this she was not named Sēnl!ēgas (II 2); and Sēnl!ē<sup>s</sup> (I 1) obtained this new

II Tsextsexūlisē. Wā, lāk'as'mē hayasek'ālaw'idē. Wā, lāk'as'mē Sēnl!ai'yē lēgemg'elx'ālaw Sēsaxālasē lōkwasē Sēwidē lāk'asex Tsextsexūlisē. Wā, hēk'as'em g'il geg'ādanem lēlegemsen g'iqagiwa'yē.

Haha hananē; wā hēk'as'em la xūngwadaats Sēnl!ēgasasa bā-  
45 bagumē. Wā, lāk'asē Sēnl!ai'yē lēx'ets Any<sup>s</sup>widē lāk'asxēs ts'ōy'lema. Wā, lāk'asē Sēsaxālasē lēx'ets Yāqalenl'sē lāk'asxēs xūnōkwē. Wā, lāk'as'mē Sēsaxālasē ts'ās's neqāx'idaxahlē dzōyagēk' g'ōk' lāk'asxēs xūnōkwē Yāqalenl'sē. Wā, hēk'as'em la kwax'k'ōt'he-nōsen g'iqagiwa'yē.

- 50 Haha hananē; wā, lāk'as'mēsē Sēsaxālasē 'nōxkas qas lāk'asē dōqwa'wa 'nālē'nak'ālaw. Wā, lāk'asē āmlēxwē Sēnl!ai'yē lōkwasēs genēmē lōkwasē Sēnl!ēgasē lōkwasēs xūnōkwē Āny<sup>s</sup>widē. Wā, lāk'as'mens lēqelales lāk'asqēxs lāk'asaaxt lōgadk'ats Yāqalenl'sa g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxālasē. Wā, lāk'as'mē
- 55 g'ōl'sa Sēsaxālasasa gwe'yimē lāk'asxēs nēgūmpē Sēnl!ai'yē. Wā, lāk'as'mēsē Sēnl!ai'yē lāk'atsēs t'ēgūnē lāk'asxēs nēgūmp Sēsaxālasē qak'as 'yā'yats'les lāk'asxēs la'nēnēlē dōxdēgwēslak'asxē 'nālē'nak'ālaw. Wā, g'ilkas'mēsē ālēx'widē Sēsaxālasaxs lāk'asaē k'āmaxilē Sēnl!ai'yaxē gwe'yimē. Wā, lāk'as'mē lēgemōlē Sēnl!ai'yē lāk'asxēq. Wā, lāk'as'mē lēgadē k'ōdēl'sa K'āmamaxalasē.
- 60 Wā, lāk'as'mē gwāl lēgadēs Sēnl!ēgasē. Wā, lāk'as'emxaē g'āyane'mē Sēnl!ai'yaxa lēgemk'asē lāk'asxēs k'āmaxelak'atslēna'yaxa



name from the cutting of the blubber of the | whale. Now, Sēsaxālas 63  
(II 1) arrived at Ōdzālas, | for that is where the houses of the ances-  
tors of the Ninkish stood, of | Hēx'hak'in (I 2). Then my ancestor 65  
Chief Sēsaxālas (II 1) was invited in. —

Haha hananē! My great-grandfather was taken care of by the  
ancestors of the tribes.

Haha hananē! Therefore I feel proud in my heart. |

Haha hananē! Then Sēsaxālas (II 1) followed Hēx'hak'in (I 2), 70  
and they went into the house with the carved posts. Then Sēsa-  
xālas (II 1) was told to sit down on the bear-skin spread on the floor.  
Then they | broke roasted sockeye-salmon, and Sēsaxālas (II 1)  
ate. Sēsaxālas saw the princess of | Hēx'hak'in (I 2) sitting by the 75  
side of her mother; and | after Sēsaxālas (II 1) had eaten, he was  
questioned by | Hēx'hak'in (I 2): "Let me ask you, O brother!  
who are you?" | Then Sēsaxālas said, "I am Sēsaxālas (II 1). I  
come from the northern part of our world." Thus he said | to him, 80  
"And who are you?" asked Sēsaxālas of Hēx'hak'in. Then he said,  
"I am Hēx'hak'in (I 2). I have always lived in the village of  
Ōdzālas; and this is my princess | Gaāxstalas (II 3), and this is her  
mother Hēk'inēdzemga (I 3), | and these are my slaves, and the  
speaking-posts of my | house." Thus said Hēx'hak'in (I 2) to Sēsa- 85

gwe'yimē. Wā, lāk'as<sup>em</sup> lāgrāē Sēsaxālasē lāk'asex Ōdzālasē 63  
qāk'asexs hēk'asāē grōkūlē grīgāma'yasa gūlāsa 'nemgōsē, yik'asex  
Hēx'hak'inē. Wā, lāk'asē lālē'lālasō'kwasa yik'asxen grīgag'iwa'yē 65  
Sēsaxālasē.

Haha, hananē; xa gwālelak'as<sup>mōla</sup> mayax'ilasō'kwasen gūga-  
srlāsa gūlā begwānemisa lēlqwālala'yē.

Haha hananē; hēk'as<sup>mēs</sup> ōkwas<sup>em</sup> lemgen'sgr'in nāqēk'asgr'in.

Haha hananē; wā, lāk'as<sup>mē</sup> Sēsaxālasē lāgrēx Hēx'hak'inē qa- 70  
k'ats lā hōgwēl lāk'asxē grōkwē k'lēx'kladzekwa. Wā, lāk'as<sup>mē</sup>  
k'wādzōlēlēmē Sēsaxālasē lāk'asxē lebēlē lā'yā. Wā, lāk'asē  
lenx'witsō'kwasa l'ōbēkwē melēka. Wā, lāk'as<sup>mē</sup> lēlxwak'asē  
Sēsaxālasē. Wā, lāk'as<sup>mē</sup> Sēsaxālasē dōqūlak'asex k'lēdēlas  
Hēx'hak'inaxs k'wācl'k'asāē lāk'asex āpsalilasēs ābēmpk'asē. Wā, 75  
grīlk'as<sup>mēsē</sup> gwūlk'as l'ēxwē Sēs xālasaxs lāk'asāē wūlālē Hēx'-  
hak'inax Sēsaxālasē: "Wāgrax'en wūlāk'asōl, 'nemweyōt, sōkwas-  
'maa āngwak'ats!" Wā, lāk'asē Sēsaxālasē 'nēx'k'aseq: "Nōgwa-  
k'as Sēsaxālasa grāx'ēdelak'asex gwābal'asens 'nūlax," 'nēx'k'as  
laxaēq. "Wā, āngwak'at'las!" 'nēx'k'as'laxaē Sēsaxālasax Hēx'ha- 80  
k'inē. Wā, lāk'asē 'nēk'a: "Nōgwak'as Hēx'hak'ina. Hē'menōs  
grōkūlak'as laxōx Ōdzālasēx. Wā, yōkwas<sup>mēsen</sup> k'lēdelōx Gaāx-  
stālask'asēx lōkwasōx ābēmpk'asaxs yik'asxōx Hēk'inēdzemgax,  
yōkwas<sup>mēsen</sup> q'lāq'ek'ōx, lōkwasen yaēq'entlālax lēlānisen  
grōkwasēx," 'nēk'asē Hēx'hak'inax Sēsaxālasē. Wā, lāk'asē Sēsa- 85

86 xálas (II 1). Now, Sēsaxálas 'tried to discover the thoughts of Hēx'hak'in (I 2), and he wooed his princess. Then Hēx'hak'in told Sēsaxálas, 'the chief, my ancestor, to go ahead (and to marry her), as he had said. Then Sēsaxálas (II 1) married her by giving  
 90 him his traveling-canoe. After they were married, Hēx'hak'in (I 2) spoke, and said, "Now, listen to me, son-in-law Sēsaxálas! You have come to me so that I might be your father-in-law. Now, these speaking-posts of my house shall go to you, and this house has a  
 95 name. It is named Q'aāts'lē, and this is the name. Now, your name shall be 'wálas 'nemōgwis (II 1); and also the seal house-dish, and the wolf, and the 'dzōnoq'wa, and the beaver, and also two slaves, [to take care of your house-dishes, son-in-law! They belong to this house; and all this goes to you, son-in-law, 'wálas  
 100 'nemōgwis; and also ten sea-otter blankets and twenty-five marten blankets and twenty black-bear blankets, which will be the blankets of your wife, son-in-law, 'wálas 'nemōgwis (II 1).'" Then Hēx'hak'in (I 2) sent out some of his slaves to hunt seals at Dāg'ulk'. As soon as they left, Hēx'hak'in (I 2) and 'wálas 'nemōgwis (II 1) also started, for now he no longer had the name Sēsaxálas. They were going to invite the 'nēnēlk' lēnox', for they were living up the river at the upper end of the lake of Gwanē'. They had not been

86 xálasē gwānax nāqēk'asas Hēx'hak'inē. Wā, lāk'as'mē grāyok'wā-lax k'ēdēlk'asas. Wā, lāk'asē ōkwas'em wāxē Hēx'hak'inax Sēsaxálasēxen grāyag'wā'yē qa ōkwas'mēs wāg'i lāk'asxēs wāldēmē. Wā, lāk'as'mē qādžēl'idē Sēsaxálasasēs t'egūnē 'yā'yats'lē lāk'aseq.  
 90 Wā, grīl'kasēmēsē gwāl qadžēlaxs lāk'asē yaqlēgrā'lē Hēx'hak'inē. Wā, lāk'asē 'nēk'asa: "Wā, hōlēlak'asī, grāxen, negūmp Sēsaxálas: grāx'kas'em grāx'alela grāxen qak'asen negwāyadaōs. Wā, lāk'as'mēsēk' lālg'in yaēq'entlālag'as lēlām grōk' lāk'asōl-xgrada lēgadk'asek' grōkwa. Hēm lēgemk'atsgrē Q'aāts'lē, wā,  
 95 hēk'as'mēsē lēgemē lāk'as'emis lēgādles 'wálas 'nemōgwisē; wā, hēk'as'mēsa loqūlilē mēgwat; wā, hēk'as'mēsa ālanēmē lōk'wasa dzōnoq'wa lōk'wasa ts'ā'wē. Wā, hēk'as'mēsa ma'lōkwē q'lāq'ek'ā qak'as āaxsīlaxs lōlēqūlilaqōs, negūmp. Wā, yōk'was'em 'nami-lalōtsōs grōkwak'asaqōs, negūmp 'wálas 'nemōgwis. Wā, hēk'as-  
 100 'mēsa lastōk' q'lāsasgem 'naenx'ūna'ya lōk'wasgrada sek'agālak' lēlēgex'sem 'naenx'ūna'ya lōk'wasgrada malsōkōk' l'ēnl'entsem 'naenx'ūna'ya; wā, hēk'as'em 'naenx'ūnēx'tsg'as genēm'kasgrōs, negūmp 'wálas 'nemōgwis." Wā, lāk'as'mē 'nēx'kasē Hēx'hak'inē qak'ats 'yālaqak'asēsēs waōkwē q'lāq'ek'o qa lās māmēgwat'laxa  
 5 mēgwatē lāk'asēx Dāg'ulkwē. Wā, grīl'kasēmēsē ālēx'widēxs lāk'as-sē ōgwaqa ālēx'widē Hēx'hak'inē lōk'wasēs 'wálasē 'nemōgwis qak'asēxs lāk'as'mē gwāl lēgades Sēsaxálasē. Wā, lāk'as'mē lāk'asī lēlēlaxlē 'nēnēlk' lēnoxwē, yik'āsēxs hūē grōkūlē 'nēnēlgrāsē lāk'asēx 'nēldzas dze'lālas Gwanē'. Wā, k'ēsk'ast'lē gālaxs grāx-

away long, | when 'wālas 'nemōgwis arrived at the village of the 10  
 'nēnēlk'lēnox<sup>u</sup>, whose chief was | Mā'nakūla. As soon as they  
 arrived at Ōdzālas, | the slaves also came home bringing fifty |  
 seals. Then Hēx'hak'in (I 2) gave these as a wedding-feast to his  
 son-in-law | 'wālas 'nemōgwis (II 1), to give them as food to his  
 guests, the 'nēnēlk'lēnox<sup>u</sup>. || Then Hēx'hak'in (I 2) gave him as a 15  
 marriage present the name Kwax'īlanōkumē<sup>s</sup> (II 1) | as the feast  
 name of 'wālas 'nemōgwis, for | 'wālas 'nemōgwis (II 1) was to  
 be his potlatch (inviting) name. Then the fifty | seals were placed  
 in the four house-dishes, and | they were placed before the 'nēnēlk'lē-  
 nox<sup>u</sup>. When || they had finished, they gave away the ten sea- 20  
 otter blankets, | twenty-five marten blankets, twenty | black-bear  
 blankets, to their guests. This was the first | time that property  
 was given away with a feast of seals in house-dishes, and this was the  
 first time that the | Gwa'sela made a potlatch at the time of a  
 feast. ||

Haha hananē! Therefore I feel like laughing at what | the lower 25  
 chiefs say when they try to claim higher rank than what I have— |  
 I, who had in the beginning an ancestor who was a chief who gave  
 away property at a feast. |

Haha hananē! Now, Gaāxstālas (II 3) had a child, | a girl.  
 When the child was four days old, || Hēx'hak'in (I 2) asked his wife 30

k'asaē seŷōgwa'yē 'wālas 'nemōgwisaxa 'nēnēlk'lēnoxwēxa g'īgadās 10  
 Mā'nakūla. Wā, g'īlk'as'mēsē g'ūx'ālela lāx Ōdzālasē g'āxk'asaasē  
 ōgwaqa g'ūx'āliša q'lāq'lek'owē māluxa sek'lāsgemgustāwē mē-  
 gwata. Wā, lāk'as'mē Hēx'hak'inē wāwalqūlas lāk'asxēs negūmp  
 'wālas 'nemōgwis qa hāmg'ilīlts lāk'asxēs lēlelaēna'yaxa 'nēnēlk'lē-  
 noxwē. Wā, lāk'as'mē lēgemg'elxlāla Hēx'hak'inax Kwax'īlanō- 15  
 kuma'yē qa k'lwēladzēxlāyōs 'wālasē 'nemōgwisa qak'asxēs lēlela-  
 yoxlāyāē 'wālasē 'nemōgwisa. Wā, lāk'as'mē lex'ts'oyowa sek'lā-  
 sgemgustāwē mēgwat lāk'asxē mewēxla loelqūlila. Wā, hēx'ēi-  
 dak'as'mēsē lāk'as k'agenlīēmoxē 'nēnēlk'lēnoxwē. Wā, g'īlk'as-  
 'mēsē gwālexs lāk'asaē yax'witsa lastowē q'lēqlasagem 'naenx'ūnē 20  
 lōkwasa sēk'agāla lōlēgex'sem 'naenx'ūnē lōkwasa malsokwē  
 l'lēl'entsem 'naenx'ūnē lāk'asxēs lēlelakwē. Wā, hēk'as'em g'il  
 yaqwāgelilaxēs lōx'ts'ewakwē mēgwata. Wā, hēk'as'em g'ālabentsa  
 Gwa'sela 'māx'wid yāqwāgelilak'asxēs k'lwēlōkwē.

Haha hananē: xen lāg'ila ōkwas'em dēdalēqelas wāldemasen 25  
 g'īgabā'yaxs lāk'asaē wāx'kas g'ūg'ēqaqlaxg'in g'walēts'ō'mēg'in  
 g'ūqag'iswāla 'māxwagiwāla k'lwēlasagiwāla.

Haha hananē: wā, lāk'as'mē xūngwadix'ēidē Gaāxstālasasē ts'lā-  
 ts'ladagemē. Wā, g'īlk'as'mēsē mōp'lenēla g'inānenik'asaxs lāk'a-  
 saē Hēx'hak'inē āxk'lāluxēs genēmē Hēk'inēdzemga qa's walqēs'i- 30

- 31 Hēk'inēdzemga (I 3) to give a marriage gift of ten sea-otter blankets, thirty marten blankets, and ten black-bear blankets, and that 'wālas 'nemōgwis (II 1) should invite again the 'nēnēlk' 'lēnox" on account of the high rank of 'māxūlayugwa (III 2). Then
- 35 Hēx'hak'in (I 2) gave this name as a marriage gift to 'wālas 'nemōgwis (II 1) for the name of his daughter. As soon as he had finished his speech, Hēx'hak'in (I 2) told (this to) 'wālas 'nemōgwis 'wālas 'nemōgwis (II 1) was very glad. He started at once to invite the
- 10 'nēnēlk' 'lēnox". He did not stay away long, before he came back, paddling in his canoe, with his guests, the 'nēnēlk' 'lēnox"; and 'wālas 'nemōgwis (II 1) gave away ten sea-otter blankets and thirty marten blankets and ten black-bear blankets to the
- 45 'nēnēlk' 'lēnox"; and then he told about giving a high rank to his daughter, who was given two names — 'māxūlayugwa (III 2), "this name is given by my father-in-law; and I will give her a name from my side, she shall be called Gündēlemga (III 2)." Thus said 'wālas 'nemōgwis (II 1). Therefore I am Ninkish on one
- 50 side, on account of my ancestor the chief who had married among the Kwakiutl.

Haha hananē! Therefore I am known by all the tribes all over this world, and only the chief my ancestor gave away property in a

- 31 dōsa lastowē q'lasasgemē 'naenx'ūna'ya; lōkwasa yūdux'sōkwē lēlegex'sem 'naenx'ūna'ya; hēk'as'mēsē lastowē l'ēm'lentsemē 'naenx'ūna'ya qak'asēs ēt'ēd lēlax'īdē 'wālasē 'nemōgwisxē 'nēnēlk' 'lēnoxwē qak'as o'mayōs 'māxūlayugwa. Wā, lāk'as'mē
- 35 Hēx'hak'inē lēgemg'elxlālaq lāk'asex 'wālasē 'nemōgwis qak'as lēgēms xūnōkwas. Wā, g'ilk'as'mēsē g'wālk'asē wāldemk'asas lāk'asē nēlē Hēx'hak'inax 'wālasē 'nemōgwisa. Wā, lāk'asē āla ēk'ē nāq'ayas 'wālasē 'nemōgwisa. Wā, hēx'īdk'as'mēsē lāk'as ālēx'widk'asa lētsayokwasas 'wālasē 'nemōgwisaxē 'nēnēlk' 'lēno-
- 10 xwē. Wā, k'lēsk'asē gālas g'āxk'asē aēdaaq skyōgwa'ya lētsayāxa 'nēnēlk' 'lēnoxwē. Wā, lāk'asē yāx'widē 'wālasē 'nemōgwitsa lastowē q'lēq'lasasgemē 'naenx'ūnē lōkwasa yūdux'sōkwē lēlegex'sem 'naenx'ūnē lōkwasa lastowē l'ēm'lentsem 'naenx'ūnē lāk'asxa 'nēnēlk' 'lēnoxwē. Wā, hēk'as'mēs la 'nēg'atsēs o'mayō-
- 15 gwilaē qa maltsemē lēlegēmsēs ts'ēdēq'ēdzayē xūnōkwa lāk'asex 'māxūlayugwa, "yix lēgemg'elxlā'yāsg'in nēgūmpek'. Wā, lāk'as'mēsēn ōgwaqak'as lēx'ēdelts lēgema g'āg'ilil g'āxen. Lāk'as'ēm-xaak' lēgadelts Gündēlemga." 'nēk'asē 'wālas 'nemōgwisē. Wā, hēk'as'mēn lāg'ilk'asa 'nemixk'ōtem qasen g'ēqag'iwa'yaxs gāg'a-
- 50 di'lālaē lāk'asxaaxō Kwāg'ulk'asē.

Haha hananē; hēk'as'mēn lāg'ilk'asa k'ēās k'ēs malt'ēlk'as laxox ā'w'istaxsens 'nāla. Wā, hēk'as'mēsēxs lēx'ak'as'māē g'ilgi-

great feast, and therefore | they only try to imitate me. They try to imitate the chief, my grandfather, || who is the root of my family. | 55

Haha hananē! And it was not long before <sup>5</sup>wālas <sup>6</sup>nemōgwis (II 1) had a son. Then Hēx'hak'in (I 2) gave | as a marriage gift four sea-otter blankets, ten | marten blankets, and seven black-bear || blankets, thirty-five mink blankets, | and fifty deer-skin 60 blankets. Then | <sup>5</sup>wālas <sup>6</sup>nemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now <sup>5</sup>wālas <sup>6</sup>nemōgwis (II 1) was going to change his name, for | he was already a real chief, therefore Hēx'hak'in (I 2) wished him || to change his name; and now Hēx'hak'in 65 (I 2) gave to his | son-in-law as a marriage gift the name lālēlil'adzē (II 1), and a name for | the boy. The name <sup>5</sup>māxūlag'ilis (III 3) was for the | boy. After this was done, lālēlil'adzē (II 1) called the <sup>5</sup>nēnēlk'lenox". When they all came, the chief, | the root of my 70 family, gave away property to the ancestors of the <sup>5</sup>nēnēlk'lenox". Therefore none | of the lower chiefs has done as my ancestor did.

Haha hananē! Then lālēlil'adzē (II 1), on his part, gave to | his son the name lālisk'as<sup>6</sup>ō (III 3); and lālēlil'adzē (II 1) gave him the name lālisk'as<sup>6</sup>ō (III 3) because he wanted his children | to 75 have names from both sides. Therefore he also gave a name of

lax<sup>5</sup>iden grīqag'iwā<sup>5</sup>yē yex<sup>5</sup>semēk'asexs lēlēlaē. Wā, yōkwas<sup>5</sup>mōs 53  
ōkwas<sup>5</sup>em la hayig'ēsōkwatsa. Wāx'k'asēx la ha'yig'ēxen grīgaanāyēxen gagasela. 55

Haha hananē; wā, k'ēsk'asē gālāxs lāk'asaē <sup>5</sup>wālasē <sup>6</sup>nemōgwisē ēt'ēdk'as xūngwadex'itsa bābagumē. Wā, hēx'idk'as<sup>5</sup>mōsē Hēx'hak'inē ēt'ēd walqēs'itsē mōwē q'lāsagem <sup>5</sup>naenx'ūnē<sup>6</sup> lōkwasa lastowē lēlēgex<sup>5</sup>sem <sup>5</sup>naenx'ūnē<sup>6</sup> lōkwasa ālēbowē l'ēn'lēntsem <sup>5</sup>naenx'ūnē<sup>6</sup> lōkwasa mamōx"sokūlasa sek'la mātsasgem <sup>5</sup>naenx'ūnē<sup>6</sup> lō- 60 kwasa sek'ax'sōkwē tētek'lōtsem <sup>5</sup>naenx'ūnā<sup>5</sup>yē. Wā, lāk'as<sup>5</sup>mē mōlē <sup>5</sup>wālas <sup>6</sup>nemōgwisas wāldemasēs negūmp. Wā, hēk'as<sup>5</sup>mōsa lēgemē qak'asexs lak'as<sup>5</sup>maē l'āyoxlālē <sup>5</sup>wālasē <sup>6</sup>nemōgwisē qak'asexs lāk'as<sup>5</sup>maē ālak'lāla grīgāma<sup>5</sup>ya, lāgrilk'asas <sup>5</sup>nēk'ō Hēx'hak'inē qa l'āyoxlā<sup>5</sup>yēs. Wā, lāk'as<sup>5</sup>mē Hēx'hak'inē lēgemg'elxlālax lā- 65 lēlil'adzē lāk'asxēs negūmpē. Wā, hēk'as<sup>5</sup>mōsa lēgemē qak'asē bābagumē. Wā, lāk'as<sup>5</sup>mōsē lēgemē <sup>5</sup>māxūlag'ilisē qak'asa bābagumē. Wā, grilk'as<sup>5</sup>mōsē gwālexs lāk'asaē lālēlil'adzē ēt'ēd lēlēlaxa <sup>5</sup>nēnēlk'lenoxwē. Wā, gāxk'as<sup>5</sup>emxaē <sup>5</sup>wīla p'ēkwa grālāsa <sup>5</sup>nēnēlk'lenoxwē lāk'asxen grīgaanā<sup>5</sup>yē, k'lēasgrilk'asas <sup>5</sup>nemāx'i- 70 salēs lōkwasen grīqag'iwā<sup>5</sup>yē lāk'asxen grīgabā<sup>5</sup>yēx.

Haha hananē; wā, lāk'as<sup>5</sup>mōsē lālēlil'adzē ōgwaqa lāk'atsē lēgemē lāk'asxēs xūnōkwē lālisk'as<sup>6</sup>ō. Wā, lāk'as<sup>5</sup>mē lēx'ēd'is lālisk'as<sup>6</sup>ō lāk'aseq qak'asexs <sup>5</sup>nēk'aē lālēlil'adzē qa gwālēlak'as<sup>5</sup>mōsē <sup>5</sup>nemx'īdēs lēlēgemk'asē lōkwasēs gāgrād'ilālasē; lāgrilk'a- 75

77 his own to his children. Therefore I am the only one who has many names, because the chief, the root of my family, married in different tribes.

80 Haha hananē! Now he gave away the four sea-otter<sup>1</sup> blankets, ten marten blankets, seven black-bear blankets, thirty-five mink blankets, and fifty deer-skin blankets to the <sup>1</sup>nēnēlk'lenox<sup>2</sup>. As soon as he had finished his potlatch, he told the <sup>1</sup>nēnēlk'lenox<sup>2</sup>

85 that he, <sup>1</sup>wālas<sup>1</sup>nēmōgwis (II 1), had changed his name. "You will call me lāleli-ladzē (II 1). Now you will call my prince <sup>1</sup>māxūlag'ilis (III 3), that will be his name from his mother's side; <sup>1</sup>and his name will be lālisk'asō (III 3) from his father's side." Thus said lāleli-ladzē (II 1) to his guests.

90 Haha hananē! Therefore I am full of names and of privileges. And therefore I have many chiefs as ancestors all over the world; and therefore I feel like laughing at what is said by the lower chiefs, when they claim to belong to the chief, my ancestor.

Haha hananē! Now, lāleli-ladzē (II 1) had four daughters <sup>1</sup>and two sons. The eldest girl was called <sup>1</sup>māxūlayugwa (III 2) on her mother's side, and Gündēlemga (III 2) on her father's side. The second one was a boy, who was called <sup>1</sup>māxūlag'ilis (III 3) on

76 sas ōgwaqa lēx<sup>1</sup>ēdesēs hesāq lēgem lāk'asxēs sāsēm. Wā, hek'as-<sup>1</sup>mēsen lāg'ila lēx'ak'asēm lēlēgemts'lā lō<sup>1</sup> gīg'adi'lālasasen gīg'aanā'yē.

Haha hananē; wā, lāk'as'mē yāx'widayokwase mōwē q'lāsasgem  
80 <sup>1</sup>naenx'ūnē<sup>1</sup> lōkwasa lastowē lēlēge<sup>1</sup>x'sem <sup>1</sup>naenx'ūnē<sup>1</sup> lōkwasa  
ālebōwē lēdl'entsem <sup>1</sup>naenx'ūnē<sup>1</sup> lōkwasa mamōx'sokūlasa  
sek'la mātšasgem <sup>1</sup>naenx'ūnē<sup>1</sup> lōkwasa sek'lax'sōkwē tētek'lō-  
tsem <sup>1</sup>naenx'ūnē<sup>1</sup> lāk'asxē <sup>1</sup>nēnēlk'lenoxwē. Wā, g'ilk'as'mēsē gwāl  
k'as yāqwa<sup>1</sup> lāk'asē nēlaxa <sup>1</sup>nēnēlk'lenoxwa<sup>1</sup> lāk'as'māē l'āyoxlā

85 <sup>1</sup>wālasē <sup>1</sup>nēmōgwisē. "Wā, lāk'as'emxaas lēqelak'asles lāleli-  
l'adzē grāxen. Wā, lāk'asles lēqelales <sup>1</sup>māxūlag'ilisē lāk'asxen  
lēwelgāma'yēx gwēk'tot'endalē lēgemō lāxēs ābāsk'tōtē. Wā,  
lāk'asē lēgadk'ats lālisk'asō lāk'asg'in āsk'tōtē," <sup>1</sup>nēk'asē lāleli-  
l'adzāxēs lēlēlakwē.

90 Haha hananē; hek'as'men lāg'ilk'asa lēlēgemts'lāwē, k'lēk'les-  
tōts'lā. Wā, hek'as'men lāg'ilk'asas q'lēnem'kasen gīg'iqagiwa'yē  
laxōx ā'wī'stāxsens <sup>1</sup>nūlax, ōkwas'mēg'in dēdalēqelas wāldemasen  
gīg'abā'yaxs lāk'asē gōl'lālxen gīg'iqagiwa'yē.

Haha hananē; wā, lāk'asē mōkwē ts'lēdaq'edza'yē sāsēms lālēli-  
95 l'adzē. Wā, lāk'asē mā'lōkwa bēbek'lūdza'yē sāsēms. Hek'as-  
<sup>1</sup>emxat! <sup>1</sup>nolast'egema'yā ts'lēdāqē <sup>1</sup>māxūlayugwa lāk'as lēgades  
lāk'asxēs ābāsk'tōtē. Wā, lāk'asē lēgadk'ats Gündēlemga lāk'asxēs  
āsk'tōtē. Wā, hek'as'mēs mā'ilaqē bēgwānemē lēgades <sup>1</sup>māxūla-  
g'ilisē lāk'asxēs ābāsk'tōtē. Wā, lāk'asē lēgadk'ats lālisk'asō

his mother's side, and L'lāisk'as'ō (III 3) || on his father's side; and 200  
the next girl's name was 'māx'mewidzemga (III 4) | on her mother's  
side, and L'lāx'L'lēldzemga (III 4) on | her father's side. And when  
he had another daughter, | her name was Lāqūlayugwa (III 5) on  
her mother's side, | and L'lāhīlēlayugwa (III 5) on her father's side.  
And when they had another || son, his name was 'māxūyālidzē 5  
(III 6) | on his mother's side, and L'lēldzālis (III 6) on his | father's  
side. Then they had another daughter; and | her name was  
Lax'legwēdzemga (III 7) on her mother's side, and | L'lāhīlēlēsilā-  
yugwa (III 7) (on her father's side.) Six were the children of Lālē-  
līl'ladzē (II 1) || by his wife Gaāxtstalas (II 3), the princess of Hēx'-  
hak'in (I 2). | Therefore I have many different names. |

Haha hananē! Now I shall tell my house history from the  
Kwakiutl. | It is known by all the world that Lālēlīl'ladzē (II 1) was  
really | a great chief, and that he had || children. Now the chief of 15  
the numaym | Lōyālala'wā of the Kwakiutl, L'lāqwa'ilagemē'  
(III 8), | asked to marry 'māxūlayugwa (III 2), the princess of  
lālēlīl'ladzē. | Now 'māxūlayugwa was married to L'lāqwa'ilagemē'  
(III 8); | and first he gave as a marriage gift one hundred and fifty  
cedar-bark blankets, || fifty-four dressed elk-skins, and two | canoes 20  
to Lālēlīl'ladzē (II 1); and Hēx'hak'in (I 2) received as a marriage

lāk'asxēs āsk'!ōtē. Wā, lāk'asē ts'edāqa lēgadās 'māx'mewidzem- 200  
ga lāxēs ābāsk'!ōtē. Wā, lāk'asē lēgats L'lāx'L'lēldzemga lāk'as-  
xēs āsk'!ōtē. Wā, lāk'asē ēt'ēd xūngwādex'ēdk'atsē ts'edāqē.  
Wā, lāk'asē lēgades Lāqūlayugwa lāk'asxēs ābāsk'!ōtē; wā,  
lāk'asē lēgats L'lāhīlēlayugwa lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt'ēd  
xūngwādk'atsē begwānemē. Wā, lāk'asē lēgades 'māxūyālidzē 5  
lāk'asxēs ābāsk'!ōtē; wā, lāk'asē lēgats L'lēldzālisē lāk'asxēs  
āsk'!ōtē. Wā, lāk'asē ēt'ēd xūngwādk'atsē ts'edāqē. Wā, lāk'asē  
lēgades Lax'legwēdzemga lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgats  
L'lāhīlēlēsilāyugwa. Wā, q'el'!ōkwōx sāsemk'asaxs Lālēlīl'ladzē  
lāk'asxēs genēmē Gaāxtstalasē, yik'asēx k'!ēdēlas Hēx'hak'inē, 10  
Wā, yōkwas'mēn ōgū'qāla lēlēgemk'asōx.

Haha hananē; wā, lāk'as'mēsen newil'ēdk'atsen lāg'ilk'asa Kwā-  
gula. Wā, lāk'as'mē q'lālen g'iqagiwa'yē Lālēlīl'ladzāxs ālak'lāla  
lāk'as g'igāma'yā; yik'atsōx ā'wīstāxsēns 'nālux. Wā, hēk'as'mē-  
sēxs sāsemnōk'waasa ts'edāqē. Wā, lāk'as g'igāma'yasa 'nē'mē- 15  
mōtasa Lōyālala'wāsa Kwāgūlē. yik'asēx L'lāqwa'ilagemā'yē  
lāk'as g'āyālux 'māxūlayugwa, yik'asēx k'!ēdēlas Lālēlīl'ladzē. Wā,  
lāk'as lāwādex'ēdē 'māxūlayugwās L'lāqwa'ilagemā'yē. Wā,  
hēk'as'em g'il qadzēlasa k'!ōbawasē sek'lax'sōgūg'eyowa lōk'wasa  
q'laq'lal'ex'sōkūlak'atsa mōwē ālāg'ima; wā, hēk'as'mēsē mals'aqē 20  
g'ig'alā lāk'asēx Lālēlīl'ladzē. Wā, hēk'as'mē qadzēlēm lāk'asēx

- 22 gift for his grand daughter (II 2) fifty cedar-bark blankets and  
fifty elk-skins; and lälēlin.ladzē (II 1), and his father-in-law  
25 Hēx'hak'in (I 2), added eight sea-otter blankets, fifty mink blan-  
kets, and seventy deer-skin blankets, which were given by lälēlin.l-  
adzē (II 1) to l.lāqwag'ilagemē<sup>s</sup> (III 8). Then he gave back  
everything that was given as marriage price by l.lāqwag'ilagemē<sup>s</sup>  
(III 8). And then lälēlin.ladzē (II 1) also gave as marriage  
30 present the name <sup>s</sup>wālas <sup>s</sup>nemōgwis to be the name of l.lāqwag'i-  
lagemē<sup>s</sup> (III 8); and Hēx'hak'in (I 2) also gave as a marriage  
gift ten sea-otter blankets, one hundred deer-skin blankets, fifty  
marten blankets, and ten bear blankets, and the name Grayōs-  
dēdzas (III 8), which was to be the name of l.lāqwag'ilagemē<sup>s</sup> (III 8).  
35 Now, l.lāqwag'ilagemē<sup>s</sup> (III 8) no longer bore that name that he  
had been using before. They gave him as a marriage gift the name  
Grayōsdēdzas (III 8), which he obtained from the grandfather (I 2)  
of his wife <sup>s</sup>māxūlayugwa (III 2); and lälēlin.ladzē (II 1) had given  
as a marriage gift the name <sup>s</sup>wālas <sup>s</sup>nemōgwis to l.lāqwag'ilagemē<sup>s</sup>.  
40 Now, after this I shall call him Grayōsdēdzas (III 8). As soon as  
they had finished, the ancestors of the <sup>s</sup>numaym lōyālala<sup>s</sup>wa went  
aboard their four canoes, and also <sup>s</sup>māxūlayugwa (III 2) and her  
marriage gifts, and they went back to their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts'ōx'LEMagasa sek'lāx'sokwē k'lōbawas lōkwa-  
sa sek'lax'sōkwē ālāg'ima. Wā, ōkwas<sup>s</sup>mēsē lälēlin.ladzē lōkwasē  
negūmp Hēx'hak'inē g'inwak'atse malgūnālē q'lāsasgemē <sup>s</sup>naenx'ūnē<sup>s</sup>  
25 lōkwasā sek'lax'sōkwē mātsasgem <sup>s</sup>naenx'ūnē<sup>s</sup> lōkwasā ālēbōx'"so-  
kwē tētek'lōtsem <sup>s</sup>naenx'ūnē<sup>s</sup> layās lälēlin.ladzē lāk'asex l.lāqwa-  
g'ilagemā'yē. Wā, lāk'as<sup>s</sup>emxāō ōkwas<sup>s</sup>em <sup>s</sup>wīla aēdaaqak'asa  
qadzēLEMk'asas l.lāqwag'ilagemē. Wā, lāk'as<sup>s</sup>emxāō lēgemg'ixlā-  
<sup>s</sup>yas lälēlin.ladzax <sup>s</sup>wālasē <sup>s</sup>nemōgwisa, qa lēgem l.lāqwag'ilage-  
30 mā'yē. Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwalqālasa lastowē  
q'lēq'lasasgem <sup>s</sup>naenx'ūnē<sup>s</sup> lōkwasā lāk'lendē tētek'lōtsem <sup>s</sup>naen-  
x'ūnē<sup>s</sup> lōkwasā sek'lāx'sōk' lēlēgex'sem <sup>s</sup>naenx'ūnē<sup>s</sup> lōkwasā  
lāstowē l'ēm'lentsem <sup>s</sup>naenx'ūnē<sup>s</sup>. Wā, hēk'as<sup>s</sup>mēsa lēgemē  
Grayōsdēdzasē qak'as lēgemis l.lāqwag'ilagemā'yē; wā, lāk'as<sup>s</sup>mē  
35 gwālk'as lēgadk'asē l.lāqwag'ilagemā'yāsē lēgemk'asē, qāk'asex  
lāk'as'māō lēgemg'ixlā'yē Grayōsdēdzasē lāk'asex gūyanemk'ats  
lak'asx gagēmpasēs geneme <sup>s</sup>māxūlayugwa. Wā, lāk'asē lēgem-  
g'ixlālak'asē lälēlin.ladzax <sup>s</sup>wālasē <sup>s</sup>nemōgwisē lāk'asex l.lāqwa-  
g'ilagemā'yē. Wā, lāk'as<sup>s</sup>mēsē lēq'lak'asēs Grayōsdēdzasē lāk'a-  
10 seq. Wā, gūlk'as<sup>s</sup>mēsē gwālk'asa qadzēlāxs lāk'asāō hōgūxsēda  
gūlā n'ēm'mēmotk'atsa lōyālala<sup>s</sup>wa lāk'asxēs mōts'laqē <sup>s</sup>yaē'yatsē  
lōkwasē <sup>s</sup>māxūlayugwa lōkwasēda wāwalqālayō qāk'ats lāk'asē



And then <sup>ε</sup>wālas <sup>ε</sup>nemōgwis (II 8) gave away | what he had received 44  
as a marriage gift from lālēlil!adzē (II 1). ||

Now, lālēlil!adzē (II 1) knew that there was a tribe living at 45  
Sāgumbāla-- a tribe that was named Nāk!wax!da<sup>x</sup>u who had for  
their chief, Ts!ex<sup>ε</sup>ēd (II 4); and he had a princess, Ts!exts!ē-  
gēdzemga (II 9); and lālēlil!adzē (II 1) | wished to go to get her  
in marriage for his prince <sup>ε</sup>māxūlagilis (III 3). | Then lālēlil!adzē  
(II 1) hired his numaym, | the ancestors of the G<sup>ε</sup>xsem of the 50  
Nimkish; and my ancestor, the chief, | lālēlil!adzē (II 1), loaded his  
canoe with five sea-otter blankets, ten | black-bear blankets, forty  
marten | blankets, eighty deer-skin blankets; and, when they were  
all aboard, he started. Then | he arrived at Sāgumbāla, and at 55  
once he was | invited by Chief Ts!ex<sup>ε</sup>ēd (II 4). They ate seal; and  
after they had eaten seal, | Ts!ex<sup>ε</sup>ēd questioned his visitor, and said,  
"Now, tell me, | where do you come from? Who are you, brother?"  
And || lālēlil!adzē (II 1) replied at once, and said, "I am | lālēlil!a- 60  
dzē (II 1), who marries all around our world, brother." | And then  
lālēlil!adzē (II 1) questioned Ts!ex<sup>ε</sup>ēd (II 4); and he | said, "Now,  
let me also ask you, O brother! | who are you, brother?" And  
Ts!ex<sup>ε</sup>ēd (II 4) || replied, and said, "It is great what you ask me, | 65

nā<sup>ε</sup>nak<sup>u</sup> lāk<sup>ε</sup>asxēs g<sup>ε</sup>ōkūlasē Qālogwisē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mē <sup>ε</sup>māx<sup>ε</sup>wīd- 43  
k<sup>ε</sup>asē <sup>ε</sup>wālasē <sup>ε</sup>nemōgwisas wāwalqālayōs lālēlil!adzāq.

Wā, lāk<sup>ε</sup>asē lālēlil!adzē q<sup>ε</sup>ālaxa g<sup>ε</sup>ōkūla lēlqwālaLē<sup>ε</sup> lāk<sup>ε</sup>asex 45  
Sāgumbāla<sup>x</sup> legūxlāla<sup>x</sup> Nāk!wax!da<sup>x</sup>wēxa g<sup>ε</sup>igadās Ts!ex<sup>ε</sup>ēdē.  
Wā, lāk<sup>ε</sup>asē k<sup>ε</sup>ēdad<sup>ε</sup>s Ts!exts!ēgēdzemga. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mēsē lālēli-  
!adzē <sup>ε</sup>nex<sup>ε</sup>k<sup>ε</sup>as q<sup>ε</sup>as lē gūgak!aq qak<sup>ε</sup>asēs LEwelgema<sup>ε</sup>yē <sup>ε</sup>māxūla-  
gilisē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mē hēlak<sup>ε</sup>asē lālēlil!adzāxēs g<sup>ε</sup>ōkūlōtēxa gūlā  
<sup>ε</sup>ne<sup>ε</sup>mēmotsa G<sup>ε</sup>xsemasa <sup>ε</sup>nemgēsē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>men g<sup>ε</sup>iqag<sup>ε</sup>iwa<sup>ε</sup>yē 50  
lālēlil!adzē mōxsak<sup>ε</sup>atsa sek!ā q<sup>ε</sup>āsasgēmē <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasa  
lastowē L<sup>ε</sup>en!entsem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasa mōx<sup>ε</sup>sōkwē Lōl<sup>ε</sup>gex<sup>ε</sup>-  
sem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> hēk<sup>ε</sup>as<sup>ε</sup>mēsa malgūnālsōkwē tētek!ōtsem <sup>ε</sup>na<sup>ε</sup>fu-  
x<sup>ε</sup>ūnē<sup>ε</sup>. Wā, g<sup>ε</sup>ilk<sup>ε</sup>as<sup>ε</sup>mēsē <sup>ε</sup>wilxsaxs lāk<sup>ε</sup>asaē LEX<sup>ε</sup>īda. Wā, lāk<sup>ε</sup>a-  
sē lāg<sup>ε</sup>aa lāk<sup>ε</sup>asex Sāgumbāla. Wā, hēx<sup>ε</sup>īdk<sup>ε</sup>as<sup>ε</sup>mēsē lālēl!ālasō- 55  
kwatsa g<sup>ε</sup>igāma<sup>ε</sup>yē Ts!ex<sup>ε</sup>ēdē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mē Lēxwaxē mēgwatē.  
Wā, g<sup>ε</sup>ilk<sup>ε</sup>as<sup>ε</sup>mēsē g<sup>ε</sup>wālk<sup>ε</sup>as q<sup>ε</sup>fsaxē mēgwataxs lāk<sup>ε</sup>asaē wūlē  
Ts!ex<sup>ε</sup>ēdāxēs bāgūnsē. Wā, lāk<sup>ε</sup>asē <sup>ε</sup>nēk<sup>ε</sup>a: "Wā, wāg<sup>ε</sup>ik<sup>ε</sup>asla g<sup>ε</sup>wās-  
ēīdex. Wā, sōkwas<sup>ε</sup>maa āngwas <sup>ε</sup>nemweyōt!" Wā, hēx<sup>ε</sup>īdk<sup>ε</sup>as-  
<sup>ε</sup>mēsē lālēlil!adzē nā<sup>ε</sup>naxmēk<sup>ε</sup>aseq. Wā, lāk<sup>ε</sup>asē <sup>ε</sup>nēk<sup>ε</sup>a: "Nōgwak<sup>ε</sup>as 60  
lālēlil!adzā gagadi<sup>ε</sup>lāla luxōx ā<sup>ε</sup>wī<sup>ε</sup>stāxsens <sup>ε</sup>nāla<sup>x</sup>, <sup>ε</sup>nemweyōt."  
Wā, lāk<sup>ε</sup>asē ōgwaqa wūlē lālēlil!adzāx Ts!ex<sup>ε</sup>ēdē. Wā, lāk<sup>ε</sup>as-  
<sup>ε</sup>emxaē <sup>ε</sup>nēk<sup>ε</sup>a: "Wā, wēg<sup>ε</sup>ax<sup>ε</sup>in ōgwaqa wūlōl, <sup>ε</sup>nemweyōt. Wā,  
sōkwas<sup>ε</sup>maa āngwas, <sup>ε</sup>nemweyōt!" Wā, hēx<sup>ε</sup>īdk<sup>ε</sup>as<sup>ε</sup>mēsē Ts!ex<sup>ε</sup>ēdē  
nā<sup>ε</sup>nax<sup>ε</sup>mēk<sup>ε</sup>aseq. Wā, lāk<sup>ε</sup>asē <sup>ε</sup>nēk<sup>ε</sup>a. "Ālak<sup>ε</sup>as<sup>ε</sup>mas wūla g<sup>ε</sup>āxin. 65

66 Don't you know that I think I am the only + one famous in the world,  
 I and my princess, Ts'exts'egēdzemga (III 9). I am Ts'lex'ēd (II  
 4), head + chief of the Nāk'wax'da'x'.<sup>11</sup> Thus said the chief. Then  
 70 lālēlil'adzē (II 1) said, "O brother! I am Yāqalenlis, I am  
 Ānx'wid, I am Sēsaxālas, and also Sēwid; I am 'wālas 'nemōgwis,  
 and I am Kwax'īlanōkumē, and I am lālēlil'adzē. These are my  
 names which I obtained as marriage gifts when I married the  
 75 daughters of the chiefs of the tribes wherever I went. Now I come  
 to get your name, chief. I wish to get your princess, Ts'exts'egē-  
 dzemga (III 9), brother, for my prince 'māxūlag'ilis (III 3)."  
 Ts'lex'ēd (II 4) at once agreed to what lālēlil'adzē (II 1) said; and  
 80 lālēlil'adzē (II 1) gave as marriage gift five sea-otter blankets,  
 ten black-bear skin blankets, forty marten blankets, and eighty +  
 deer-skin blankets to Ts'lex'ēd (II 4) for his princess Ts'exts'egē-  
 dzemga (III 9). As soon as he had finished, Ts'lex'ēd (II 4) said,  
 "Now your wife shall go to you, son-in-law, 'māxūlag'ilis (III 3)."  
 85 Now your name shall be Nōsemdaas (III 3), and my great dance  
 shall go to you. You shall be cannibal-dancer, and your name shall  
 be 'nax'danadzē; and the rich-woman dance shall go to you, and  
 her name shall be Gīlgemaxēs; and the fire dance, and his name  
 shall be K'īlxela; and the attendant of the cannibal-dancer, his

66 K'ōsk'asas q'ālxag'īn lēx'ax'st'laax'mēg'īn ts'ēlwālag'ilis lōkwasen  
 k'ēdēlk'asōx Ts'exts'egēdzemgax. Wā, nōgwak'as Ts'lex'ēda laxu-  
 mēsen g'ōkūlota Nāk'wax'da'xwē," 'nēk'asa g'īgāmā'yē. Wā, hēx-  
 'īdk'as'mēsē lālēlil'adzē 'nēk'a: " 'yaks'ōl 'nemweyot; nōgwa-  
 70 k'as'em Yāqalenlisa, nōgwak'as'em Ānx'wida, nōgwak'as'em Sēsaxā-  
 lasa lōkwasē Sēwidē. Nōgwak'as'em 'wālas 'nemōgwisa; wā, nō-  
 gwak'as'em Kwax'īlanōkuma'ya. Wā, nōgwak'as'em lālēlil'adzā.  
 Wā, yōkwas'men lēlēgemk'asōx. Wā, yōkwas'em lēlēgemg'elxē-  
 sen gāg'ad'īlāsē lāk'asxōx g'īgīgāmāk'asaxsa lēlwāla'ā'yin lālā-  
 75 lask'asa. Wā, g'āxk'as'mēsen lālōl'axs lēgemāqōs, g'īgāmō',  
 lāk'as'mēg'īn gāgak'axs k'ēdēlaqōs, 'nemweyōt lak'asxōx Ts'exts'  
 egēdzemgax, qak'asg'īn lēwēlgemēk'yik'asga 'māxūlag'ilisck'."  
 Wā, hēx'īdk'as'mēsē dālēlē mē wāldemk'asas lālēlil'adzās Ts'lex-  
 'ēdē. Wā, lāk'as'mē qadzēl'īdk'asē lālēlil'adzāsa sek'la q'āsasgem  
 80 naenx'ūnō' lōkwasā lastowē l'lenl'entsem 'naenx'ūnō' lōkwasā  
 mōx'sōkwē lēlēgex'sem 'naenx'ūnō' lōkwasā malgūnātsōkwē  
 tētek'tōtsem 'naenx'ūnō' lāk'asex Ts'lex'ēdē qā's k'ēdēlō Ts'exts'  
 egēdzemga. Wā, g'īl'mēsē gwal'xs lāk'asaasē Ts'lex'ēdē 'nēk'a:  
 "Lāk'as'emk' lāk'as'ges genemk'asg'ōs, negūp 'māxūlag'ilis.  
 85 Wā, lāk'as'em lēgadles Nōsemdaasē. Wā, lāk'as'mēsēk' lālg'īn  
 'wālasēk' lād lāl. Laems hāmats'ak'aslōl. Wā, lāles lēgadles  
 'nay'danadzē. Wā, hēk'as'mēsa q'āmināgasē lāk'aslē lēgadk'asles  
 Gīlgemaxēsē. Wā, hēk'as'mēsa nōnlts'ēstālalē, wā, hēk'as'em  
 lēgēmsē K'īlxela. Wā, hēk'as'mēsa k'īnqalalēla, wā, hēk'as'em

name shall be Hēlik'imēg'ilis; and also this carved box, which 90 contains all the red cedar-bark that belongs to the great dances; and | one hundred mountain-goat blankets, nine | grizzly-bear blankets, twenty-four lynx blankets, | and fifty dressed elk-skin blankets, and || sixty mats. That is all, son-in-law, Xōsemdaas (II 3). 95 Now, | you shall see this night, how I show the | cannibal-dancer that you obtained and the others, that you may not make a mistake when you | show them." Thus said Chief Ts!ex'ēd (II 4) to Xōsemdaas. "And | also this house, which is named K'!āwats'ē, it shall be yours, || son-in-law; and these house-dishes, | —the 300 grizzly-bear dish, | the wolf dish, and the eagle dish, and the double-headed serpent dish. — | and also the great feast name. Now you shall be named | Kwax'sē'stala, and lālēliladzē (II 1) shall have the name | Yāqok!wālag'ilis to add to the chief's names." Thus said || Ts!ex'ēd (II 4). Then he finished with this. | 5

Haha hananē! These are the names that come from the other end | of my ancestor the chief; and therefore I feel like laughing at what the | lower chiefs say, for they try in vain to down me by talking against my | name. ||

Haha hananē! Therefore there is nothing to make me ashamed; 10 for | I only feel proud of what has been done by the chiefs, my

lēgemse Hēlik'imēg'ilisē. Wā, hēk'as'mēsa k'!āwats'ē gildasaxg'a 90 gr'iyimts!ewasgrasg'a lāl!ēgēkwālsōxs 'wālasēx lēlāda. Wā, hēk'as'mēsa lāk'!endē 'nē'mēlx!lēgem 'naenx'ūnē' lōkwasa 'nā'nema gr'igilasgem 'naenx'ūnē' lōkwasa hemogāla 'wālasx'āsgem 'naenx'ūnē'. Wā, hēk'as sek'lax'sōkwē ālāg'imsgem 'naenx'ūnē' lōkwasa 95 gada q'el!ex'sōkūk' lēl'wā'ya. Wā, nēgūmp Xōsemdaas. Lāk'as- 'ems dōqwalaxwa gānolēx qen 'men'ēlēsōxs lāk'asaqōs lālanema hāmats!a lōkwasōs wākwēx qak'ats k'!ēsēlōs mēlmēlēlila qak'atsō nē'fidūmaslēq," 'nēk'asa gr'igama'yē Ts!ex'ēdāx Xōsemdaasē. "Wā, yōkwas'mēsa grōkwēxwa lēgadāxs K'!āwats'ē. Lāk'as'mōx qēsl, nēgūmp. Wā, yōkwas'mēsa lōlqūlilēxwa gr'ilax lōqūlila lōkwasa 300 ālanr'mē lōqūlila lōkwasa kwēkwē lōqūlila lōkwasa sīsēyūlē lōqūlila. Wā, hēk'as'mēsa k'!wēladzēxlā'yō lēgema. Wā, lāk'as'ems lēgad-lēs Kwax'sē'stala. Wā, lāk'as'mēsōx lēgadk'aslōx lālēliladzāx. Yāqok!wālag'ilisē qa gr'iwēsōx lēlēgemaxsa gr'igāma'yēx," 'nēk'asē Ts!ex'ēdē. Wā, lāk'as'mē gwāl lāk'asxēq. 5

Haha hananē; hēk'as'em lēlēgemēn grāg'ilela lāk'asxen qwēsba-lisaxln gr'iqagiwa'yē; āg'ilk'as'mēn dēdalēqelas wāldemasen gr'igabā'yaxs wūlk'as'māē nēk'!āgewa qatsēs bēbrēk!wēna'yē lāk'asxen lēgem. 10

Haha hananē; k'!ēasgrilen xenl!ēgem wawosilqelayokwasa ōkwas- 'mēgr'ilen lemlemq!ēqelas gwēgwālag'ilidzasasen gr'iqagiwa'yaxs gwā-

12 ancestors, for in the beginning they were taken care of by the chiefs of the tribes. Therefore my heart feels proud.

Haha hananē! When night came, Nōsemdaas (III 3) disappeared, for now I shall no longer call him 'māxūlag'ilis; and his sister 'māx'mewidzemga (III 4), and Lāqūlayugwa (III 5), and also 'māxūyalidzē (III 6), disappeared. They stayed in the woods for four months. Then the cannibal-dancer was captured by the ancestors of the 'Nāk'wax'da'x', and also the rich-woman-dancer, the fire-dancer, and the attendant of the cannibal-dancer. Now, Ts'lex'ēd (II 4) gave as a marriage gift two slaves as food for the cannibal-dancer and the rich-woman-dancer. And the two slaves were killed to be eaten. And as soon as the cannibal-dancer and the rich-woman-dancer had finished eating their food, then they put a black-bear blanket on the cannibal-dancer. And they dressed in the same way the rich-woman-dancer; and they put around their necks thick cedar-bark rings; and they put on a thick head-ring, which is called Winter-Dance-Bringing-Cedar-Bark. The red cedar-bark of the rich-woman-dancer was not so thick as the thickness of the red cedar-bark of the cannibal-dancer. He had a double-headed mask: in front it was the crooked-nose mask, and in the back a raven-mask. And the treasure of the rich-woman-dancer was a large rattle. The red cedar-bark of the other two, the fire-dancer and the attendant of the cannibal-dancer, was thin.

12 l'lak'as'māc' māmaya'x'sih sōkwatsa g'alā gr'egāmēk'atsa lēlqwāla-lā'yē. Yōkwas'em āem l'emg'emsg'in nāq'ek'.

Haha hananē; wā. lāk'as'mēs g'anōf'ida lāk'asaasē x'is'ēdē  
15 Xōsemdaas. qak'asg'ins la'mēk' g'wālk'as lēq'elas 'māxūlag'ilisē. Wā, lāk'asē x'is'ēdē wūq'wāsē 'māx'mewidzemga lōkwasē Lāqūlayugwa lōkwasē 'māxūyalidzē. Wā, ōkwas'mēsē mōsg'emg'ilaxa 'mekūla gr'yak'elaxs lāk'asaē k'inyasōkwasa hāmats'lāsa galāsa Nāk'wax'da'xwē lōkwasa q'lāmināgasē lōkwasa nōntsō'stālālē. Wā,  
20 hēk'as'mēsā k'inqalalela. Wā, lāk'as'mē Ts'lex'ēdē wāwāqālāsa mā'lok'wē q'lāq'lek'ō qa ha'māsa hāmats'lā lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'elax'itse'wēda mā'lok'wē q'lāq'lek'owa qas lē hām-g'ilayo. Wā, g'ilk'as'mēsē g'wālk'as ha'māpa hāmats'lā lōkwasa q'lāmināgāxēs ha'maf'yē lāk'asaē 'nex'ūndayowēda l'lāyē 'nex'ūnō  
25 lāk'asxa hāmats'lā. Wā, hēk'as'emxaāwisē g'wēx'sa 'nex'ūndayāxa q'lāmināgasē. Wā, lāk'asē q'extoyowa lēkwē l'lāgek' lē'wa lēkwē q'extimē l'lāgekwa. Wā, hēk'as'em lēgades k'losenxawē l'lāgek'wē. Wā, hālselak'as'mēsē wāwālē l'lāgek'wasa q'lāmināgasē lāk'asex l'lāg'ik'wasa hāmats'lā. Wā, lāk'asē 'wāx'g'emō hāmsiwa'fyas. Wā,  
30 hēk'as'ma gr'lōq'wiwaf'yē āpsgr'ims. Wā, lāk'asē g'wāx'wiwaf'ya āpsgr'imas. Wā, lāk'asē 'wālas yadenē lōgwēk'asasē q'lāmināgasē. Wā,

And they had now the names given as a marriage gift by Ts!EX<sup>é</sup>d 33 (II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35 Gwa<sup>s</sup>sela, on account of my ancestor, the chief, who married the daughters of the | chiefs all over the world. Now, Ts!EX<sup>é</sup>d (II 4) became sick; | and before he died he | asked his son-in-law, Xōsem-  
daas (III 3), to | take his place; and when he stopped speaking, he died. || Now, Xōsem-  
daas (III 3) took his place; and he remained 40 among the | Nāk!wax<sup>é</sup>da<sup>x</sup>. Now his name was Ts!EX<sup>é</sup>d (III 3), and he was | considered as a chief by the ancestors of the Nāk!wax<sup>é</sup>da<sup>x</sup>. Now, | Yāqok!wālag'ilis (II 1), — for I stop calling him Lālēlil!adzē now—because he received as a marriage gift the name Yāqok!wālag'ilis,—wished || to go and see the regions to the north, and he lef 45 behind | his prince, Ts!EX<sup>é</sup>d (III 3). |

Now, he arrived at Gwēqelis at his own place, | and he built a house there; and with him were his | other children,—<sup>é</sup>māx<sup>é</sup>me-  
widzemga (III 4); Lāqūlayugwa (III 5); || and also his youngest 50 prince, <sup>é</sup>māxūyalidzē (III 6); and also Lax<sup>é</sup>legwēdzemga (III 7), | the youngest one of his children; and also his wife | Gaāxstālas (II 3), the princess of Hēx'hak'in (I 2). That was their number. | Now Yāqok!wālag'ilis (II 1) staid at Gwēqelis. |

lāk'asē wiswūlē Lēl!āgekwasā ma<sup>é</sup>lōkwēxa nōnttsē<sup>é</sup>stālālē lōkwasa 32 k'inqalalela. Wā, lāk'as<sup>é</sup>mē lēlēgadeslēlēgemg'ēlxā<sup>é</sup>yē Ts!EX<sup>é</sup>dē.

Haha, hananē; yōkwas<sup>é</sup>em g'ilk'as ts!ēts!ēx<sup>é</sup>idaatsen g'ōkūlota Gwa<sup>s</sup>sela qak'asen g'iqag'īwa<sup>é</sup>yaxs lāk'asaē g'agadi<sup>é</sup>lāla lāk'asxōx 35 g'ig'igāma<sup>é</sup>yaxsōx āwē<sup>é</sup>stāxsens <sup>é</sup>nā<sup>é</sup>lax. Wā, lāk'asē ts!EX<sup>é</sup>q!EX<sup>é</sup>-<sup>é</sup>idēda g'igāma<sup>é</sup>yē Ts!EX<sup>é</sup>dē. Wā, k'lēsk'as<sup>é</sup>mēsē wūyims<sup>é</sup>alilexs lāk'asaē <sup>é</sup>nēx<sup>é</sup>k'asxēs negūmpē lāk'asex Xōsemdaasē qa hēk'as<sup>é</sup>mēs lax<sup>é</sup>stōdeq. Wā, g'ilk'as<sup>é</sup>mēsē q!wē<sup>é</sup>fidexs lāk'asaē <sup>é</sup>wūyims<sup>é</sup>alila. Wā, lāk'as<sup>é</sup>mē Xōsemdaasē lax<sup>é</sup>stōdeq. Wā, lāk'as<sup>é</sup>mē xek'la laxē 40 Nāk!wax<sup>é</sup>da<sup>x</sup>wē. Wā, lāk'asē lēgades Ts!EX<sup>é</sup>dē. Wā, lāk'as<sup>é</sup>mē g'ūg'ēxsilasōkwatsa g'ālā Nāk!wax<sup>é</sup>da<sup>x</sup>wa. Wā, lāk'as<sup>é</sup>mē Yāqok!wālag'ilisē, qaxg'in la<sup>é</sup>mēk' gwāl lēqelales Lālēlil!adzē lāk'asqēxs le<sup>é</sup>maē lēgemg'ēlxā<sup>é</sup>yē Yāqok!wālag'ilisē lāq. Wā lāk'as<sup>é</sup>mē <sup>é</sup>nēx<sup>é</sup>qas lāk'asē dōdegūlēxwa gwā<sup>é</sup>nāk'ā<sup>é</sup>lax. Wā, lāk'as<sup>é</sup>mē lōwalak'asex 45 Ts!EX<sup>é</sup>dēxēs lāwelgema<sup>é</sup>yē.

Wā, lāk'as<sup>é</sup>mē lāg'na lāk'asex Gwēqelisē lāk'asxēs āwīnagwisē. Wā, lāk'as<sup>é</sup>mē g'ōkwēla qak'ats g'ōk<sup>é</sup> lāk'aseq qaxs hēk'as<sup>é</sup>maē waōkwēs sāsēmē yik'asex <sup>é</sup>max<sup>é</sup>meuidzemga lōkwasē Lāqūlayugwa lōkwasēs āma<sup>é</sup>yē lāwelgema<sup>é</sup>yē <sup>é</sup>māxūyalidzē lōkwasē Lax<sup>é</sup>legwē- 50 dzemgaxa āmā<sup>é</sup>yīnxa<sup>é</sup>yas sāsemas. Wā, hēk'as<sup>é</sup>mēslēs genēmē Gaāxstalasē yik'asex k'lēdēlas Hēx'hak'inē. Wā, hēk'as<sup>é</sup>em <sup>é</sup>wāxatse. Wā, lāk'as<sup>é</sup>mē xek'le Yāqok!wālag'ilisē lāk'asex Gwēqelisē.

Yäqok!wālag'ilis (II 1) had not lived there long, before he died; ||  
 55 and then his youngest prince, 'māxūyalidzē (III 6), ' took the place  
 of his father, the past chief. 'māxūyalidzē (III 6) had not lived  
 long ' in the village at Ġwēqelis, before a canoe came paddling, | and  
 stopped at the beach of the house of 'māxūyalidzē (III 6); and then |  
 'māxūyalidzē (III 6) went to meet his visitors, and called them.  
 60 And ' the many children of the man went into the house of 'māxū-  
 yalidzē (III 6). Then he gave them roasted sockeye-salmon, | to-  
 gether with seal-blubber. After they had eaten, | the visitor spoke,  
 and said, "Let me ask you, O brother! who are you?" Yäqok!wā-  
 65 lag'ilis (III 6) replied at once, | and said, "I am Yäqok!wālag'ilis,  
 prince of the great chief Yäqok!wālag'ilis (for from now on  
 'māxūyalidzē had the name Yäqok!wālag'ilis). | O brother! My  
 mother is Ġaāxstālas (II 3), the princess of | Chief Hēx'hak'in (I 2)  
 70 of the Ninkish." Thus he said, "The || first name of my father  
 was Yāqalenlis, when he first came to | live at Ġwēqelis." Thus  
 said Yäqok!wālag'ilis (III 6) to the | man. |

And now Yäqok!wālag'ilis also questioned the man, | and said,  
 75 "And who are you, brother?" Immediately || the man replied, and  
 said, "I am | Äñx'wīd (III 1) on the side of my mother, Sēn!lēgas

Wā, k'ēsk'asē gāla g'ōkūlē Yäqok!wālag'ilisaxs lāk'asāē wūyims-  
 55 'ida. Wā, lāk'asē āmafyē lāwēlgemēsē 'māxūyalidzē hēk'as'ēm  
 lax'stōdxēs grīgāmēx'dē ōmpa. Wā, k'ēsk'asē ālarim gālak'as g'ō-  
 kūlak'asē 'māxūyalidzē lāk'asex Ġwēqelisax grāxk'asaasa sēyō'ma-  
 kūla qas grāxk'asē hāngemlisax g'ōkwas 'māxūyalidzē. Wā, lāk'asē  
 lālālē 'māxūyalidzāxēs bāgūnsē qak'ats lālē'lālēq. Wā, grāxk'asē  
 60 hōgwēlēlak'asa q'ēnemassāsem begwānem lāk'asex g'ōkwas 'māxū-  
 yalidzē. Wā, lāk'asē L'ēx'wilag'ilaxa L'ōbekwē melēk'a masak'atsē  
 xūdzāsē mēgwata. Wā, grīk'as'mēsē gwālk'as L'ēxwaxs lāk'asāē  
 yāq'lg'alēda bāgūnsē begwānema. Wā, lāk'asē 'nēk'a: "Wēg'ax'in  
 wūlōl 'nemweyot. āngwas?" Wā, hēx'īdk'as'mēsē nā'naxmafyē  
 65 Yäqok!wālag'ilisax. Wā, lāk'asē 'nēk'a: "Nōgwak'as Yäqok!wāla-  
 g'ilisa lāwūlgemēsa 'wālasdā grīgāmafyē Yäqok!wālag'ilisdā  
 (qaxs lak'as'māē gwālk'as lēgadē Yäqok!wālag'ilisas 'māxūyalidzē),  
 nemweyot. Wā, lāk'asen ābāyatsōx Ġaāxstālasōx k'ēdēlaxsa  
 grīgāmafyāē Hēx'hak'inasa 'nemgēsē," 'nēk'asēq. "Wā, lak'astāl  
 70 hē grīl lēgensen ōmpkasdāē Yāqalenlisē lāk'asexs gālaē grāxk'as  
 g'ōkūla lāk'asxōx Ġwēqelis'ēx." 'nēk'asē Yäqok!wālag'ilisaxa be-  
 gwānemē.

Wā, lāk'asē ōgwaqa Yäqok!wālag'ilisa wūlaxa begwānemē. Wā,  
 lāk'asē 'nēk'a: "Wā, āngwak'ast'as, 'nemweyot!" Wā, hēx'īd-  
 75 k'as'mēsa begwānimē nā'naxmēq. Wā, lāk'asē 'nēk'a: "Nōgwak'as  
 Äñx'wīda gwēk'lot'ēndala lāk'asxen ābāsk'lotē Sēn!lēgasē. Wā,

(II 2); | and my name is Sēsaxâlas on the side of my father, Yâqalēnis, | in my village Padzō. Yâqalēnis (II 1) left me his name | Yâqalēnis when he went away from us, and went to a place where he knew || people lived at Ōdzâlas; and I know that he mar- 80 ried | the princess of Hēx'hak'in (I 2), Gaāxstalas (II 3)." Thus said Ānx'wīd (III 1) to | Yāqok'wālag'ilis (III 6). Gaāxstalas (II 3) spoke at once, and said, | "Welcome, O child! Now you have seen your brother, | for he talked about your father, child Ānx'wīd (III 1), who has also || the name Sēsaxâlas. This is 'māxūyalidzē 85 (III 6); he is next to the youngest." | Then Ānx'wīd (III 1) said, "These are my | children—three girls, and the eldest one | a boy. His name is Hāxūyōsemē (IV 1), a name given in marriage by | Hāwilkūlal (II 5), chief of the numaym G'ēxsem of the Q'ōmoyā'yē!" || And Ānx'wīd (III 1) had been given in marriage the name 90 Amāxūlal (III 1), and he had no longer the name Ānx'wīd, and we have to call him after this | Amāxūlal. Then Yāqok'wālag'ilis (III 6) said that he | would go with his elder brother Amāxūlal (III 1) when he should go home to | Padzō. But Amāxūlal (III 1) said, "No, it is good, for || we are now head chiefs of the tribes. | I 95 shall be head chief of the Sēn'l'm of the Kwā'gul; | and my prince Hāxūyōsemē (IV 1), of the | numaym G'ēxsem of the Q'ōmoyā'yē. And 'māxūlayugwa (III 2) has for her husband | Lāqwa'g'ilagemē

lāk'asen Sēsaxâlasla lāxen āsk'lōtē yik'asxen ōmpē Yâqalēnisē 77 lāk'asxen g'ōkūlasē Padzawa. Wā, ōkwas'mēsē lēqosasēs lēgemē Yâqalēnisē g'āxk'asēnlaxs lāk'asē bānoḡ" q'a's lāk'as lāxēs q'lāla g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q'lālaqēxs lāk'asē gēg'a- 80 dēs k'lēdēlas Hēx'hak'inē, lāk'asex Gaāxstalasē," 'nēk'asē Ānx'wīdāx Yāqok'wālag'ilisē. Wā, hēx'fīdk'as'mēsē Gaāxstalasē 'nēk'asa: "Wā, gēlak'as'la xūnōk" lāk'as'ems dōx'walelaxōx 'nemwēyōt, gwāgwēx's'ālak'as'mē ās'lā lāl xūnōk" Ānx'wīd lōkwasēs 'nemōḡ" lēgemē Sēsaxâlasē. Wā, yōkwas'em mā'k'ālxwa āma'yinxayōx 85 'māxūyalidzēx." Wā, lāk'asē 'nēk'ē Ānx'wīdāq: "Yōkwas'mēg'in sāsemk'asōx yūdukwēx ts'edāxsā lōk'asa 'nemōkwēx 'nōlast'ēgemē begwānema lāk'asōx lēgades Hāxūyōsema'yē lēgung'elxlēs Hāwilkūlal, yik'asex grīgāma'yasa 'no'mēmotasa G'ēxsemasa Q'ōmoyā'yē. Wā, lāk'asōx lēgem'elxlēlasōx Ānx'wīdāxs Amāxūlalē, 90 Wā, lāk'as'mēsōx gwāl lēgadk'ats Ānx'wīdē lāk'as'mēsens lēqelales Amāxūlalē lāq. Wā, lāk'asē Yāqok'wālag'ilisē 'nēk'as q'a's lālag'ī lāsgēmēxēs 'nōlē Amāxūlalē qō lāk'asl nā'mak" lāk'asex Padzawē. Wā, lāk'asē k'lēs 'nēk'ē Amāxūlalē: "Ēx'k'as'maasēs la'nēk'asens 'nāxwak'as'em la lāxumē grīg'gāmēk'atsa lēl'qwālat- 95 'yēx. Wā, nōgwak'as'maa lāk'as'men lāxum'ēsa Sēn'l'masa Kwā'gulē. Wā, lāk'asōx lāxuma'yin lāwelgāma'yēxōx Hāxūyōsema'yaxs 'nemēmotasa G'ēxsemasa Q'ōmoyā'yē. Wā, lāk'asē lāwādē 'māxū-

(III 8), the head chief of the Lōyālala<sup>wa</sup>, the numaym of the ||  
 100 Kwāg'ul; and 'māxūlag'ilis (III 3) has for his wife the princess of  
 Chief Ts'lex'ed (II 4) of the Nāk'wax'da<sup>xw</sup>. And our father  
 (II 1) had for his wife the princess of Hēx'hak'in (I 2), the head chief  
 of the numaym G'ēxsem of the Ninkish, our stepmother, Gaāx-  
 stālas (II 3). I say this because you stand at the head of the  
 5 Gwa'sela. || Now look for a wife, O brother! from the region to the |  
 north of us; and if you do so, we shall be the only | chiefs of the  
 tribes." Thus said Amāxūlal (III 1) to his younger brother |  
 Yāqok'wālag'ilis (III 6). Immediately the mother of Yāqok'wā-  
 lag'ilis (III 6), that | is, Gaāxstalas (II 3), said "Let us try to get a  
 10 wife, Hāwilkūlal (III 1 ?) || and also your prince, for Yāqok'wālag'ilis  
 (III 6). | What you say is good, child Hāwilkūlal, that all of you may  
 be renowned | chiefs of the first people among the following gene-  
 rations, | O children!" Thus said Chieftainess Gaāxstalas (II 3) to  
 Hāwilkūlal (III 1 ?). |

15 Haha hananē! Therefore I am now at the head || of all these  
 tribes, and therefore I feel proud of my | names which came from the  
 other side of the chief, my ancestor, | when he married all over the  
 world. |

Haha hananē! Now Hāwilkūlal (III 1 ?) asked Yāqok'wālag'ilis  
 (III 6) | to get ready to go and marry the princess (III 10) of Lāqwa-

layugwas Lāqwaq'lagema'yē lāxuma'yasa Lōyālala<sup>wa</sup> 'ne'mēmotsa  
 100 Kwāg'ulē. Wā, lāk'asē gegradē 'māxūlag'ilisas k'ledēlasa g'igā-  
 ma'yē Ts'lex'edāxa Nāk'wax'da<sup>xw</sup>. Wā, lāk'asē gegradēns  
 ōmpdāsōx k'ledēlaxs Hēx'hak'inēxa lāxuma'yasa 'ne'mēmotasa  
 G'ēxsemasa 'nemgēsē lāk'asxōx abādzawaqenux<sup>u</sup> Gaāxstalasēx.  
 Wā, hēk'as'mēsen lāg'ila 'nēk'ē lāk'as'maaqōs lāxumēltsa Gwa'selax.  
 5 Wāga āem dōqwa la qas' genemōs. 'nemweyōt lāk'asxō gwā-  
 nak'alax; wā, qasō hēl gwēx'idelē lāk'as'mēsens lēx'aem g'ig'e-  
 gāmēltsa lēlqwālala'yax." 'nēk'asē Amāxūlalaxēs ts'lā'yē Yāqo-  
 k'wālag'ilisē. Wā, hēx'idk'as'mēsē ābempsa Yāqok'wālag'ilisē  
 yik'asex Gaāxstalasē, 'nēk'a: "Wēg'ax'ins gāgak'la Hāwilkūlal  
 10 lēkwāsēs lāwelgāma'yēx qak'asōx Yāqok'wālag'ilisēs. Ex'kas'maa-  
 sēs wāldemaqōs xūnōk" Hāwilkūlal qas' 'nāxwāmēlōs ts'elwalal  
 g'ig'egāmēsa g'lālā begwānem lāk'asxa ālk'asla bēbegwabōlisa'lōl  
 sāsem." 'nēk'asē ō'ma Gaāxstalasax Hāwilkūlalē.

Haha hananē; wā yōkwasem lāg'ilk'asaen k'elās k'lēs lāxuma-  
 15 'yaas lāxwa 'nāxwāx lēlqwālala'yaxen ākwasgilmen yālaq'ēqelasen  
 lēlēgemdzēx g'ag'ilela lāk'asxen qwēbalisē g'ig'iqag'iwēxs hēlaxaē  
 lāk'asxēs gāg'adilālāō'na'yē.

Haha hananē; wā, lāk'as'mē Hāwilkūlalē āxk'alax Yāqok'wālag'i-  
 lisē qa xwānal'idēs qas' lālag'i gāgak'lax k'ledēlas Lāqwaq'ila yī-



gila (II 6), || chief of the Nōxūnts'idex<sup>u</sup>, of Rivers Inlet. Now, | 20  
 they learned that the name of the princess of Lāqwaḡila (II 6) was  
 Ālāḡ'imil (III 10). | At once they made ready, and started | to go to  
 Rivers Inlet; and when they arrived there, they were invited | in  
 by Chief Lāqwaḡila (II 6). Now, Amāxūlāl (III 1) saw | the 25  
 sacred room of the cannibal-dancer at the right-hand side, | inside  
 the door of the large house; and when they were seated, | Amāxūlāl  
 (III 1) and his children, and his younger brother Yāqok'wālag'ilis  
 (III 6), | were given crabapples to eat; but, before they began to  
 eat, | they took one spoonful of crabapples which || were the first to 30  
 be given to the cannibal-dancer, who was seated in his sacred room. |  
 As soon as those came back who had gone to give to eat to him first, |  
 they said, "Now K'wāk'iyils has eaten. Let | the visitors who  
 came to you, Lāqwaḡila (II 6), begin to eat!" Then Amāxūlāl  
 (III 1), | and his younger brother Yāqok'wālag'ilis (III 6), and his  
 crew, || ate. After they had eaten, Amāxūlāl (III 1) spoke, | and he 35  
 asked for the princess of Lāqwaḡila (II 6), | Ālāk'ilayugwa (III 10),  
 in marriage. Lāqwaḡila (II 6) told him at once to go ahead, and  
 do quickly what he said. Now he gave as a marriage gift ten |  
 black-bear blankets, four marten blankets, || twenty-five dressed 40  
 elk-skin blankets, four lynx blankets, and eleven marmot blankets. |  
 That is the number that was given in marriage by Yāqok'wālag'ilis

k'asex g'igāma'yasa Nōxūnts'idexwasa Āwik'lenoxwē. Wā, lāk'as- 20  
 'mē q'ilak'asqōxs lēgadaē k'ledēlas Lāqwaḡilās Ālāḡ'imilē. Wā,  
 hēx'īdk'as'mēsē xwānād'ida. Wā, lāk'as'mē ālēx'wida qak'ats  
 lāk'asē lāx Wanukwē. Wā, g'ilk'as'mēsē lāḡaaxs lāk'asaē lālēlā-  
 lasōkwatsa g'igāma'yē Lāqwaḡila. Wā, lāk'as'mē Amāxūlāl dōx-  
 'walelaxa mawilasōx hāmats'a āxēl lāk'asex hēlk'lotstātilasa āwī- 25  
 lēlās t'lex'ilāsa 'wālasē g'ōkwa. Wā, g'ilk'as'mēsē 'wēla k'lūs'ililē  
 Amāxūlāl lōkwasēs sāsēmō lōkwasēs ts'ā'yē Yāqok'wālag'ilisē  
 lāk'asaē L'ēxwilayowa tselxwē. Wā, k'lesk'as'mēsē hām'īdqōxs  
 lāk'asaē tsēyak'ilēlema 'nemēxla k'āts'ēnaq tselxwa. Wā, lāk'as'mē  
 g'ilq'lesamatsowa hāmats'a k'wats'lāhīl lāk'asxa lemēlats'ē. Wā, 30  
 g'ilk'as'mēsē g'āxk'as aēdaaqak'asa g'āg'ilq'letsila bēḡwānemxs lāk'a-  
 saē 'nēk'asa: "Lāk'as'mōx hām'īdōx K'wāk'iyilsēx. Wēḡax'ōx  
 hā'm'īdōs bāḡūnsaqōs, Lāqwaḡil." Wā, hēx'īdk'as'mēsē Amā-  
 xūlālē lōkwasēs ts'ā'yak'asē Yāqok'wālag'ilisē lōkwasēs lēlētē  
 hā'm'īdā. Wā, g'ilk'as'mēsē ḡwālk'asēxs lāk'asaē yāq'eg'atē 35  
 Amāxūlāl. Wā, lāk'as'mē ḡāḡak'lax k'ledēlas Lāqwaḡila lāk'asex  
 Ālāk'ilayugwa. Wā, hēx'īdk'as'mēsē Lāqwaḡila wāxax qa wēḡis  
 āem halēlāxēs wāldēmē. Wā, lāk'as'mē qādzil'itsa lastowē L'ēn-  
 L'entsemē 'naenx'ūnē lōk'wasa mōwē lēlēḡēx'sēmō 'naenx'ūnē  
 lōk'wasa sek'lagāla ēlāḡ'imē 'naenx'ūnē lōk'wasa mōwē 'wālasx'ās- 40  
 gemē 'naenx'ūnē lōk'wasa 'nemāḡ'iyowē kwēkūx'di sgēmē 'naen-  
 x'ūnē. Wā, hēk'as'em 'wāxaats qādzēlēm:s Yāqok'wālag'ilisē

(III 6) to Chief Lāqwaḡila (II 6) for his princess Ālāḡimil̄ (III 10).  
 45 As soon as he finished, Chief Lāqwaḡila (II 6) also spoke, and said,  
 "O son-in-law, Yāqok!wālagilis (III 6), come to your wife. Now  
 your name shall be Lāqwaḡila (III 6). And I shall also give you  
 this copper, which has the name Moon; and these two slaves, a man  
 50 and a woman; and this great winter dance, the cannibal-dance,  
 and the name of the dancer K!wā'staak', and his red cedar-bark;  
 and also the dance of the attendant of the cannibal, and his name  
 Wāwiyāk'ila; and also the dance of the grizzly bear of the door of  
 the house of Cannibal-at-North-End-of-World, with whistles, and  
 his name K'ilemālagilis; and also the begging-dance, and its  
 55 name Q!wēq!waselal; and the carved pole with cedar-bark on top  
 of it and with cedar-bark around the neck. That is Cannibal-at-  
 North-End-of-World sitting on top of it, and under it is the raven.  
 That is Raven-at-the-north-end-of-the-world, and under it the  
 60 grizzly bear. That is Grizzly-bear-at-the-door-of-the-house-of-Can-  
 nibal-at-North-End-of-World, and under it the wolf. He is the  
 scent-taker at the door of the house of Cannibal-at-North-End-of-  
 World. And on the head of the man on top of the pole sits the  
 eagle. He is the watchman of Cannibal-at-North-End-of-World,

43 lāk'asxa g'igāma'yē Lāqwaḡila qak'asōs k'ledēlē Ālāḡimil̄. Wā.  
 g'ilkas'mēsē gwālexs lāk'asā ōgwaqa yāq!egra'lēda g'igāma'yē Lā-  
 45 qwaḡila. Wā. lāk'asē 'nēk'a: "Gēlag'a negūmp, Yāqok!wālagilis  
 lāk'asxg'is genemng'ōs. Lāk'as'ems lēgadelts Lāqwaḡila lāk'as-  
 'imxaak' lāḡada Lāqwak' lēgadelts Nōsa'yē lōkwasgrada ma'lō-  
 kūk' q'lāq!ek'owa begwānemk'asga 'nemōkūk; wā. lāk'asek'  
 ts'edāxk'asga 'nemōkūk'. Wā. hēk'as'mēsgrada 'wālasēk' lādax-  
 50 grada hāmats'la. Hēk'as'em lēgemēsē K!wā'staakwē lōkwasē  
 Lāl!ēgekūla. Wā. hēk'as'mēsa k'inqalalela. Hēk'as'em lēgemēsē  
 Wāwiyāk'ila. Wā. hēk'as'mēsa 'nawalagwadē nenstālilas C'ex'ilās  
 g'ōkwas Bax'bakwālanux'siwa'yē. Wā. hēk'as'em lēgemēsē K'ilemā-  
 lagilisē. Wā. hēk'as'mēsa q!wēq!waselalē. Hēk'as'em lēgemēsē  
 55 Q!wēq!waselalē. Wā. hēk'as'mēsa ts'ax'sa'yē k!waxtālaxa Lā-  
 g'ekumūlaxa Lāḡekwē. Wā. lāk'asē Lāḡek'lūxālaxa lēkwē  
 Lāḡekwa. Hēk'as'em Bax'bakwālanux'siwa'yā k!waxtā'yē. Wā.  
 hēk'as'mēsa mākilāq gwa'wina. Wā. hēk'as'em Gwāx'gwa'wālan-  
 ux'siwa'yē. Wā. lāk'asē nanē ba'nēlēlas. Wā. hēk'as'emxat!  
 60 nenstālilts C'ex'ilās g'ōkwas Bax'bakwālanux'siwa'yē. Wā. hēk'as-  
 mēsē ālanemē ba'nēlēlas. Wā. hēk'as'em mēmsts'lestālilts g'ō-  
 kwas Bax'bakwālanux'siwa'yē. Wā. hēk'as'mēsa kwēkwē k!wax-  
 tewēx x'ōmsasa begwānemē lāxa ōxtā'yasa ts'ax'sa'yē. Wā.  
 hēk'as'lin dadōq!walilg'its Bax'bakwālanux'siwa'yax seyak!wē-

who looks out for meat || for his food. That is the cannibal-pole. 65  
 You shall show it whenever you give a winter dance, O son-in-law  
 (III 6)! || That is all that I have to say about this," said L'āqwaḡila  
 (II 6) to him. || L'āqwaḡila (III 6) (for now his name is no longer ||  
 Yāqok'wālag'ilis) staid only one night, and, together with his brother  
 Amāxūlal (III 1), || he went home with his wife Ālāḡ'imil (III 10) to 70  
 Ḡiwēqelis; || and Amāxūlal (III 1) staid there with his prince only  
 four days. || Then he went home to Padzō, together with his mother  
 K'āmāxalas (II 2), who before had had the name Sēnl'ēgas.

Haha hananē! I am not at all ashamed of the chiefs my ancestors,  
 who married || among the chiefs all around our world. This was || 75  
 not done by the ancestors of the lower chiefs, but my ancestors the  
 chiefs did. || And who approaches what was done by the chiefs my ||  
 ancestors!

Haha hananē! Now I shall talk about the eldest son || of the  
 children of my ancestor my chief Hāxūyōsemē (IV 1), the eldest 80  
 one of the children of Amāxūlal (III 1) and of his wife || K'lēx'k'ē-  
 lag'īdzemga (III 11), the princess of Hāwilkūlal (II 5), head chief of  
 the || great tribe Q'ōmoyā'yē, of the numaym Ḡēxsem. Now, ||  
 Hāxūyōsemē (IV 1) married the princess of Wanuk<sup>u</sup> (III 12), ||  
 Lēlelayugwa (IV 2), chief of the numaym Ḡīg'ilgām of the 'wālas 85  
 Kwāḡ'ul. || who lived at Q'labē, and they had a son (V 1). Then

masē qak'ats ha'mā'ya. Wā, hēk'asēm hamsplēq ts'ax'sa'yē. Wā, 65  
 lāk'asēm nē'fēdāmasleq qak'atsō yāwix'ilālō, nēḡūmp. Wā,  
 lāk'asēm 'wīlen wāldemk'asē lāxēq, 'nēk'asē L'āqwaḡilamot'laq.  
 Wā, ōkwas'mēsē xa'masē L'āqwaḡila, qaxs lāk'as'maē ḡwāl lēga-  
 dīs Yāqok'wālag'ilisē, lōkwasēs 'nemweyotē Amāxūlalaxs ḡāx-  
 k'asaē nū'nak<sup>u</sup> lōkwasēs ḡenemē Ālāḡ'imilē lāk'asex ḡiwēqelisē. 70  
 Wā, ōkwas'mēsē mōp'enxwats'fēsē Amāxūlalē lōkwasēs lāwel-  
 ḡema'yaxs ḡāxk'asaē nū'nakwa lāk'asex Padzawē lōkwasēs ābempē  
 K'āmāxalasēxa lēḡadōlas Sēnl'ēgasē.

Haha hananē: k'ēāsk'asaē ōdzaxaatsen ḡ'iqag'iwa'yaxs ḡāḡadi-  
 lēlālē lāxōx ḡīg'ēḡāma'yaxsōx āwīstāxsens 'nālux. Yōkwasēm 75  
 wūyōlānemsen ḡīg'abā'yēx qas ḡ'iqag'iwa'yen nōsk'asēx ḡ'iqag'i-  
 wa'ya, qā āḡwak'asēs ēx'ūlalaxa qās lālēx ḡwēḡwālag'ilidzasasen  
 ḡ'iqag'iwa'ya.

Haha hananē: wā, lāk'asēmḡ'īn ḡīg'āḡem dālāk'aslex 'nē'nōlast'ē-  
 ḡemalīlas sāsēm'nakūlasen ḡ'iqag'iwa'yē Hāxūyōsema'yē. Wā, lā- 80  
 k'asēm 'nōlast'ēḡemēs sāsēmas Amāxūlalē lē'wis ḡenemē K'lēx-  
 k'ēlag'īdzemga. yīk'asex k'lēdēlas Hāwilkūlalē xāmāḡemēk'asē ḡī-  
 ḡāmēsa 'wālatsemāxa Q'ōmoyā'yēxa 'nēmēmotasa Ḡēxsemē. Wā,  
 lāk'as'mē ḡēḡādēx'īdē Hāxūyōsema'yas k'lēdēlas Wanukwē, yīk'a-  
 sex Lēlelayugwa, ḡīg'āma'yasa 'nēmēmotasa Ḡīg'ilgāmāsa 'wālasē 85  
 Kwāḡ'ulaxs ḡōkūlāē lāk'asex Q'labā'yē. Wā, lāk'asē xūḡwadi-

88 Chief Wanuk' (III 12) gave him a name, | and he gave to his grand-  
son the name Lēhlēlēlēg'ē<sup>s</sup> (V 1). Now, he grew up; and that  
90 Lēhlēlēlēg'ē<sup>s</sup>, married the princess of 'māxwa (IV 3) of the numaym |  
G'ig'ilgām of the Nāk'wax'da'x<sup>u</sup>, Hāmdzid (V 2). They were not  
married a long time, | when they had a son; and 'māxwa (IV 3) |  
gave him a name, and he named him 'māxūlag'ilis (VI 1). | Now,  
95 'māxūlag'ilis (VI 1) married the princess of K'ladē (V 3), || Hāmisk'inis  
(VI 2), the daughter of | the chief of the numaym | G'ēxsem of the  
Llat'asiqwāla; and before long they | had a son (VII 1), and Chief  
K'ladē (V 3) gave him a name, | and he named him Q'ōmk'inis  
(VII 1). And | then Q'ōmk'inis (VII 1) married the princess of  
500 'māxwa (VI 3), Melēd (VII 2). || He was the head chief of the numaym  
Temltemlēs | of the Mamalēleqāla. They had not been married  
long before | they had a son; and Chief 'māxwa (VI 3) named him, |  
he named his grandson Menlēdzas (VIII 1); | and Menlēdzas grew  
5 up. He || married the princess of the chief of the numaym Lēlewag'i-  
la of the | Dzāwadeēnox<sup>u</sup>, Yāk'ayugwa (VIII 2), the princess of  
K'ladē (VII 3). And they had not been | married a long time  
before they had a son; and K'ladē (VII 3) gave a name to his  
grandson, | and named him Q'ōmx'ilag'ilis (IX 1); and when ||

87 x'f'itsa begwānemē. Wā, lāk'asē hēk'asa grīgāma'yē Wanukwē lēqēla  
qak'as lēgēms. Wā, lāk'asē lēx'ēdes Lēhlēlēlēg'ayē lāk'asxēs  
ts'ōx<sup>u</sup>LEMA. Wā, lāk'asē q'wāx'ida. Wā, lāk'asē Lēhlēlēlēg'ayē  
90 gegradex'f'its k'lēdēlas 'māxwasa Nāk'wax'da'x'asa 'nē'mēmotasa  
G'ig'ilgām, yik'asex Hāmdzidē. Wā, k'lēsk'asē gāla hayasek'alaxs  
lāk'asaē xūngwadex'f'itsa begwānemē. Wā, hēk'as'emxaē 'māxwa  
lēqēla qak'as lēgēms. Wā, lāk'as'mē lēx'ēts 'māxūlag'ilisē lāk'a-  
seq. Wā, lāk'asē gegradex'f'idē 'māxūlag'ilisas k'lēdēlas K'ladē.  
95 yik'asex Hāmisk'inisēxa xūnōkwas grīgāma'yasa 'nē'mēmotasa  
G'ēxsemasa Llat'asiqwāla. Wā, k'lēsk'asē gāla lāk'asaē xūngwa-  
dex'f'itsa begwānemē. Wā, lāk'asa grīgāma'yē K'ladē lēqēla  
qak'as lēgēms. Wā, lāk'asē lēx'ēts Q'ōmk'inisē lāk'aseq. Wā,  
lāk'asē Q'ōmk'inisē gegradex'f'its k'lēdēlas 'māxwa lak'asex Melēdē.  
500 Wā, hēk'as'em xamagemē grīgāmē'sa 'nē'mēmotasa Temlteml-  
el-sasa Mamalēleqāla. Wā, k'lēsk'asē gāla hayasek'alaxs lāk'asaē  
xūngwadex'f'itsa begwānemē. Wā, hēk'as'mēsa grīgāma'yē 'māxwa  
lēqēla qak'as lēgēms. Wā, lāk'as'mē lēx'ēts Menlēdzasē lāk'as-  
xēs ts'ōx<sup>u</sup>LEMA. Wā, lāk'asē q'wax'idē Menlēdzasē lāk'asaē  
5 gāgak'alax k'lēdēlas grīgāma'yasa 'nē'mēmotasa Lēlewag'ilisa Dzā-  
wadeēnoxwē, yik'asex Yāk'ayugwa, k'lēdēlas K'ladē. Wā, k'lēsk-  
asē gāla hayasek'alaxs lāk'asaē xūngwadex'f'itsa begwānemē.  
Wā, lāk'asē K'ladē hēk'as'em lēqēlak'as qa lēgēmsēs ts'ōx<sup>u</sup>LEMA.  
Wā, lāk'as'mē lēx'ēts Q'ōmx'ilag'ilisē lāk'aseq. Wā, grīg'kas-

Q'ōmx'īlag'īlis grew up, he married the princess of K'wamaxalas 10 (VIII 3). Now, her name was 'nemōgwīl'ak' (IX 2). And they had not been married a long time, | when they had a son (X 1); and | then the chief of the numaym G'ēxsem of the Hāxwāmīs—that is, | K'wamaxalas (VIII 3)—said that he would give a name to his || grandson (X 1), and he called him K'wamaxelasōgwīl'ak'. | Now, 15 K'wamaxelasōgwīl'ak' (X 1) married the princess of | Q'ōmoqā (IX 3), Q'ēx'lālagā (X 2). And they had not been married long, | before they had a son (XI 1); and then the | chief of the ancestors of the numaym G'īgaanā of the Gwawaēnoxwē—that is || Q'ōmoqā 20 (IX 3)—said that he would give a name to his grandson, | and he named him Q'ōmōx's'ala (XI 1). And then Q'ōmōx's'ala | married Lē'lēnox' (XI 2), the princess of K'ōgwīk'ēladzē (X 3), the head chief | of the numaym Sisenl'ē of the Lawēts'ēs, and they had | a son (XII 1). Now, Chief K'ōgwīk'ēladzē (X 3) was known to be || 25 savage. And he gave him a name, | and he named his grandson 25 K'ōgwīk'ēlagēmē (XII 1). | They were living in the village of the ancestors of the Lawēts'ēs, Ālāgemāla. Now, | K'ōgwīk'ēlagēmē married the princess of Yāx'len (XI 3), | Ts'lālālīlanāga (XII 2). He was the head chief of the numaym || of the Temtēmlēls of the 30 Nāk'wax'da'xwē. They had not | been married long, when they had a

'mēsē q'wāx'ēdē Q'ōmx'īlag'īlisē lāk'asāē gegradex'īts k'ēdēlas 10 K'wamaxalasē lāk'asex 'nemōgwīl'akwē. Wā, k'ēskasē gāla huayasek'ālaxs lāk'asāē xūngwadex'īts k'atsē begwānemē. Wā, lāk'asē g'īgāmā'yasa 'ne'mēmōtasa G'ēxsemasa Hāxwāmīsē, yik'asex K'wamaxalasē 'nēk' qak's hēk'as'mē lēqēla qak's lēgemēs ts'ōx'LEMA. Wā, lāk'as'mē lēx'ēts K'wamaxelasōgwīl'akwē lāk'aseq. 15 Wā, lāk'asē gegradex'īdē K'wamaxelasōgwīl'akwasa k'ēdēlas Q'ōmoqā, yik'asex Q'ēx'lālagā. Wā, k'ēs'emxaāwīsē gāla huayasek'ālaxs lāk'asāē xūngwadex'ītsa begwānemē. Wā, lāk'asa g'īgāmā'yasa gāla 'ne'mēmōtsa G'īgaanā'yasa Gwawaēnoxwē, yik'asex Q'ōmoqā, 'nēk' qak's hē'mē lēqēla qak's lēgemēs ts'ōx'LEMA. 20 Wā, lāk'as'mē lēx'ēts Q'ōmōx's'ala. Wā, lāk'asē Q'ōmōx's'ala gegradex'īts lē'lēnoxwē k'ēdēlas K'ōgwīk'ēladzē xamāgema'yē g'īgāmā'sa 'ne'mēmōtasa Sisenl'ā'yasa Lāwēts'ēsē. Wā, lāk'asē xūngwadex'ītsa begwānemē. Wā, lāk'asē hek'as'ma ts'elwalōla lāwis g'īgāmā'yē K'ōgwīk'ēladzē. Hēk'as'em lēqēla qa lēgem. 25 Wā, lāk'as'mē lēx'ēts K'ōgwīk'ēlagema'yē lāk'asxēs ts'ōx'LEMA, yik'asexs hēk'asē g'ōkūlē gālāsa Lāwēts'ēsē Ālāgemāla. Wā, lāk'asē gegradex'īdē K'ōgwīk'ēlagema'yas k'ēdēlas Yāx'lenē, yik'asex Ts'lālālīlanāga, yik'asxa xamāgema'yē g'īgāmā'sa 'ne'mēmōtasa Temtēmlēlsasa Nāk'wax'da'xwē. Wā, k'ēs'emxaāwīsē 30 gāla huayasek'ālaxs lāk'asāē xūngwadex'ītsa begwānemē. Wā,

32 son (XIII 1). Then Yāx'LEN gave a name to his grandson, and he  
called him Hēlamas. Then Hēlamas (XIII 1) grew up, and he  
35 married the princess (XIII 2) of the chief of the 'ancestors of the  
Wik'ūnx'da'x', Wigwilba Wāk'as (XII 3), who had as his princess  
Leyālag'ilayugwa (XIII 2). They had not been married long, before  
they had a son (XIV 1); and then Chief Wigwilba Wāk'as (XII 3)  
said that he would give a name to his grandson, and he gave the  
name Q'laēd (XIV 1) to his grandson.

10 Haha hananē! All those whom I named invited the tribes: and  
all gave great feasts; and almost 'all of them gave winter dances,  
which were given to them in marriage by the fathers of their  
wives, my ancestors, the chiefs. Haha hananē!

Now I shall stop wailing. ||

4 Now<sup>1</sup> I have finished about Hēlamas (XIII 1), who married  
Leyālag'ilayugwa (XIII 2), | the princess of Wigwilba Wāk'as  
(XII 3). Now I shall talk about his | prince Q'laēd (XIV 1). Hēla-  
mas (XIII 1) brought in his canoe 'one hundred dressed skin  
5 blankets, four slaves, || also four large canoes, and a copper named  
Sea-Lion. All this was given as a marriage gift by Chief Wigwilba  
Wāk'as (XII 3) to Hēlamas (XIII 1), and also the cannibal-dance.

32 lāk'asē hēk'as'mē Yāx'LENē lēqēla qāk'as lōgēmsēs ts!ōx'LEMA.  
Wā, lāk'as'mē lēx'ēts Hēlamasē lāk'asxēs ts!ōx'LEMA. Wā, lāk'asē  
q'wax'ēdē Hēlamasē, lāk'asē gegadex'ēts k'ēdēlasa gīgāma'yasa  
35 gālasa Wik'ūnx'da'xwē lāk'asēx Wigwilba Wāk'as, yik'asēx k'ēd-  
dadaas Leyālag'ilayugwa. Wā, k'ēsk'asē gāla hayasek'alaxs lāk'a-  
sē xūngwadex'ētsa begwānemē. Wā, lāk'asa gīgāma'yē Wigwilba  
Wāk'asē 'nēk' qas hēk'asē lēqēla qa lōgēmsēs ts!ōx'LEMA. Wā,  
lāk'as'mē lēx'ēts Q'laēdē lāk'asxēs ts!ōx'LEMA.

10 Haha hananē; 'nāxwak'as'mōx lēlax'ēden lēlax'ēlasōkwasēx.  
Wā, lāk'asōx 'nāxwaemxat! k'wēlas'ēda. Wā, hāselax'ēma'wīsōx  
k'les 'nāxwaem yāwix'ēda yik'ats wāwalqālayās wīwōmpas geg-  
nemasen gīg'iqag'iwa'yē. Haha hananē.

Wā, hē'mē q'wēl'ēd q'wāsa.

1 Wā, lāx'LEN gwāl lāx Hēlamasē lāē gegades Leyālag'ilayugwa,  
yix k'ēdēlas Wigwilba Wāk'asē. Wā, hē'tALEN gwāgwēx's'alasē  
lāwūlgemayāsē Q'laēdē. Wā, gāx'mē mālalā'yē Hēlamasaxa lā-  
k'ēndē lēlax'ēngem 'nāx'ūnē lē'wa mōkwē q'āq'ēk'owa; wā  
5 hē'mēsa mōts'laqē āwā xwāxwāk'lūma; wā, hē'em'lāw'sa lāqwa lē-  
gad's mawak'la. Wā, hē'em'el wāwalqālayōsa gīgāma'yē Wigwil-  
ba Wāk'asax Hēlamasē. Wā, hē'em'lāw'sa hāmats'la lē'lāēda

<sup>1</sup>The following part of the family history was not told as a wail, but in ordinary language.

the rich-woman dance, the attendant of the cannibal, and the frog war-dance, † and also the names of the four dancers. The † name of 10 the cannibal-dancer was Xōqumēlēlag ilisk'as'ō Bax'bakwālanux'-sīwē', † and the name of the rich-woman-dancer was G'ilq'ēselag'ilis, † and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as'ō, and † the name of the frog-war-dancer was Tōgūmālis. Now, Hēlamas (XIII 1) had a son; and Wīgwilba Wāk'as (XII 3) named † his grandson, and he gave him the name Q'laēd (XIV 1). 15 As soon † as Wīgwilba Wāk'as (XII 3), chief of the ancestors of the † Wik'lūnx' 'da'x'u of the Bellabella, had spoken, Hēlamas (XIII 1) started in his canoe, † Lēyalag'ilayugwa (XIII 2) being placed in the canoe by his father-in-law. Then he went to Qālogwis, for † that is the place where the Kwāg'ul lived. As soon as he arrived, † his prince 20 Q'laēd (XIV 1), and his uncle Mā'nakūla, and his † two aunts Hāmālak'ilalemōga and X'ixemg'ilayugwa, disappeared. † Now, Hēlamas gave a winter dance to his tribe, the ancestors of the Kwāg'ul. For four months Q'laēd (XIV 1) staid away. Then he was caught. † Then he was given to eat one of the slaves † as he entered the winter-dance 25 house; and Hēlamas (XIII 1) gave away † one hundred dressed elk-skin blankets, three slaves, † and four large canoes, to his tribe, the ancestors of the † Kwāg'ul; and he broke his copper Sea-Lion for

q'lāmināgas Lō'laēda k'inqādalela; wā, hē'mēsa wūq'lāsē ōlala; 8 wā, hē'mēsa Lēlēgēmasa mōxwidāla lēlēda. Wā, hēem'el Lēgēmsa hāmats'ē Xōqumēlēlag'ilisk'as'ō Bax'bakwālanux'-sīwē'. 10 Wā, hēem'lawis Lēgēmsa q'lāmināgasē G'ilq'ēselag'ilisē. Wā, hēem'lāwis Lēgēmsa k'inqādalelē Hēlik'ilak'as'ō; wā, hēem'lāwis Lēgēmsa wūq'lāsē ōlālē Tōgūmālisē. Wā, hēem'lāwisē Hēlamasaxs lamaa'el xūngwatsē bābagūmē. Wā, lā'laē Wīgwilba Wāk'asē Lēqēla qa Lēgēmsēs ts'ōx'LEma. Wā, lā'laē Lēx'ēts Q'laēdē. Wā, g'il'em- 15 'lāwisē gwālē wāldemas Wīgwilba Wāk'asēxa g'igāma'faya g'alāsa Wik'lūnx' 'da'x'wasa Hēldzaqwē g'āx'lasē Lēx'ēdē Hēlamasē k'wax-salasō'sēs nēgūmpē Lēyalag'ilayugwa. Wā, lā'laē lāx Qālogwisē qaxs hēmaa'el g'ōkūlatsa Kwāg'ulē. Wā, lā'laē lāg'axs lāc hēx' 'i-daem x'is'ēdē Lāwelgema'fayāsē Q'laēdē Lō q'lūlē'yē Mā'nakūla Lē'wēs 20 mā'ōkwē cānēsē Hāmālak'ilalemōga Lō'laē X'ixemg'ilayugwa Wā laem'laē yāwix'elē Hēlamasē qaēs g'ōkūlota g'alāsa Kwāg'ula. Wā, lā'laē mōsgemg'ilaxa 'mekūla g'iyak'ilē Q'laēdāxs lāc k'im'faya-sē'wa. Wā, laem'laē hāmg'ilayuwēda 'nemōkwē q'lāk'ō lāq'ēxs g'āx'āc laēl lāx yāwix'ilats'ē g'ōkwa. Wā, lam'laē yāx'widē Hēlamasasa 25 lāk' 'endē ōelag'emsgimē 'naenx'ūnē' Lō'laēda yūdukwē q'lāq'lek'ō; wā, hēem'lāwisā mōts'laqē āwā xwāxwāk'lūna lāxēs g'ōkūlota g'alāsa Kwāg'ulē. Wā, lā'laē q'laltaxa L'āqwa y'ilax Mawak'la qa g'igā-

30 the chief of the numaym Maāmtag'ila, Ōdzē'stalis. Now, || he was made ashamed by the report of what Hēlamas (XIII 1) had done in the winter dance; and || Ōdzē'stalis bewitched Hēlamas, who died. |

Then Q'laēd (XIV 1), the prince of Hēlamas (XIII 1), said that he was going to put the cannibal-dance of the chief, his father, into his burial-box. Therefore they stopped using the cannibal-dance, ||  
35 and the rich-woman dance, and the attendant of the cannibal. He kept the frog war-dance. After this they did not dance the cannibal-dance.

Then Q'laēd (XIV 1) said that he wanted to marry the princess of | Lāqwa'ila (XIII 3), chief of the numaym G'ig'ilgām of the Gwa'sela. Hāmēlas (XIV 2), the princess of Lāqwa'ila (XIII 3).  
40 Then Q'laēd (XIV 1) asked the ancestors of the || Kwā'ul to go and woo Hāmēlas (XIV 2). They got ready at once, | and they went in four large wooing-canoes. | After one day they arrived at Gwēqelis, the village in which the Gwa'sela lived. Immediately Q'laēd (XIV 1) was married to | Hāmēlas (XIV 2), the princess of Lāqwa-  
45 g'ila (XIII 3). After they were || married, Lāqwa'ila (XIII 3) gave as a marriage gift one hundred mountain-goat skin blankets, fifty dressed elk-skin blankets, || twenty-four black-bear blankets, six lynx | blankets, and his name Lāqwa'ila. | He gave it to Q'laēd  
50 (XIV 1), and now Q'laēd had the name Lāqwa'ila (XIV 1). || Therefore I shall not call him after this Q'laēd, I shall only | name him

ma'yasa 'ne'mēmōtasa Maāmtag'ilē Ōdzē'stalisē. Wā, laem'laē  
30 ōdzegemuyowē gwē'x'idaasas Hēlamasaxs yāwix'ilaē. Wā, laem'laē dādaalats Ōdzē'stalisē qas ēx'ētsē'wē. Wā, laem'laē lēla.

Wā, lā'laē 'nēk'ē Q'laēdē, yix lāwelgemēx'dās Hēlamasdē qa la'mēs lāts'lāwēs hāmats'aēnēx'dē lāxēs g'igāmēx'dē ōmpa. Wā, hēm'lawis lāg'ilasōx x'eyōyolisuatsa hāmats'la lō'laē q'lāmināgasē  
35 lō'laē k'inqālalēla. Wā, lā'laē āxēlaxa wūqlasē ōlala. Wā, laem'laē k'leās la hāmats'la laxēq.

Wā, lā'laē 'nēk'ē Q'laēdē qas gegadag'ēxēs q'āla k'lēdēlts Lāqwa'ila g'igāma'yasa 'ne'mēmōtasa G'ig'ilgāmāsa Gwa'sela. Hāmēlas'lā'laē k'lēdēlas Lāqwa'ila. Wā, lā'laē Q'laēdē hēlaxa g'āliasa  
40 Kwā'gnlē qa lēs qadzēla lāx Hāmēlasē. Wā, hēx'idaem'lāwisē xwānalida. Wā, lā'laē mōts'laqē qādzēlats'lās āwā xwāxwāk'lūna. Wā, hēlālam'lāwisēxs laē lāg'aa lax Gwēqelisē qaxs hēx'sū'maē g'ōkūlē g'āliasa Gwa'sela. Wā, hēx'idaem'lāwisē qadzē'lida lāx Hāmēlasē yixa k'lēdēlas Lāqwa'ila. Wā, g'il'em'lāwisē gwāla  
45 qādzēlās lāal wāwāqālē Lāqwa'ila lāk'lēndē 'mēlxlōsgēmē 'naenx'ūna'ya lō'laē sek'lax'sōkwē ōelag'imsgem 'naenx'ūna'ya lō'laē hāmōgāla lō'lasgem 'naenx'ūna'ya lō'laē q'el'la 'wālasx'ās-gem 'naenx'ūna'ya. Wā, hēm'lawisēs lēgemē Lāqwa'ila. Wā, laem'laē lās lax Q'laēdē. Wā, laem lēgadē Q'laēdās Lāqwa'ila.  
50 Wā, lāg'ilēns laem gwāl lēqelas Q'laēdē lāq: lēx'aem'lawisēns lāl



Llāqwag'ila (XIV 1). Then the former Llāqwag'ila (XIII 3) gave | 51  
 his seat to his son-in-law, for he had no son | to take his place; his  
 only daughter was his princess Hāmēlas (XIV 2). Then Llāqwag'ila  
 (XIV 1) remembered what had been done by the chief of the |  
 Maāmtag'ila, Ōdzēstalis, when he killed his father Hēlamas (XIII 1). | 55  
 Therefore he told his crew, the ancestors of the Kwāg'ul, that he |  
 would give away the marriage gift of his father-in-law,—the one hun-  
 dred mountain-goat blankets, fifty dressed elk-skin and twenty-  
 four black-bear blankets, and the six lynx | blankets. As soon as 60  
 he had given them away, he said, "O Kwāg'ul! now I have given  
 away this marriage gift, (given by) the | chief my father-in-law for  
 you, to my own tribe, the Gwa'sela, | among whom my own fore-  
 fathers began with the first chief in the beginning, | Yāqalenlis  
 (II 1), who gave to this country the name | Gwēqelis; and now I go 65  
 home, O Kwāg'ul! for am I not ashamed of what has been done to  
 the chief, my father, Hēlamas (XIII 1), | by the chief who is named  
 Ōdzēstalis? Now, go home! and I shall stay here with my wife,  
 Hāmēlas (XIV 2)." Thus said | Llāqwag'ila (XIV 1) to his tribe  
 the Kwāg'ul; and the Kwāg'ul started at once || and went home, and 70  
 left Llāqwag'ila behind. |

Lēqelayōlqē Llāqwag'ila. Wā, lā'laē Llāqwag'ilamot'a lāxaasēs 51  
 k'wa'yē lāxēs negūmpē qaxs k'leāsaē begwānem xūnōx's qa  
 lax'stōdēq, qaxs lēx'a'māc xūnōx'witsēs k'ōdēlē Hāmēlasē. Wā,  
 lā'laē Llāqwag'ila g'ig'aēx'ēdex gwēx'idaasas g'ig'amā'yasa Maāmta-  
 g'ila, yix Ōdzēstalisē yixs lāc lē'lāmasex ōmpdāsē Hēlamasē. Wā, 55  
 hēem'lāwis lāg'ilas 'nēk'a laxēs k'wēmēxa galāsa Kwāg'ula lāc  
 yāx'witsa wāwalqālayuwasēs negūmpa lāk'endē 'mēlxlōsgēmē  
 'naenx'ūna'yā Lē'wa sek'lax'sōkwē ēelag'imsgēm 'naenx'ūna'yā  
 Lē'wa hāmōgāla L'ē'lāsgēm' 'naenx'ūna'yā Lē'wa q'ēlla 'wālas-  
 x'āsgēm 'naenx'ūna'yā. Wā, g'il'mē'lāwisē gwāl yāqwaaxs lāahas 60  
 'nēk'a: "yā, Kwāg'ul, wā, la'men yāx'witsōx wāwalqālayoxsg'in  
 g'igāmēk' negūmp lāl grayōqā lāxg'inlāk' g'ōkūlōta lāxg'a Gwa'se-  
 lak' yixg'a qelxōlnōx'grāsen wīwōmpwūlaxen g'ilgalisa g'iqag'i-  
 wa'yē Yāqalenliswūla, yixa lēqēlōla qa lēgēmsa āwīnagwisōx  
 lāxōx Gwēqelisēx. Wā, grāx'men nā'nakwa, Kwāg'ul, ē'sīnac'lēn 65  
 hāmāx'ts'lax'saa qa gwēx'idaasaxen g'igāmēx'dā ōmpē Hēlamasdā,  
 yisa lēgwadā g'ig'amā'yē Ōdzēstalisa. Wā, hāg'a nā'nakūx, La'mēs-  
 lēn yōx'sāem lōx lōgūn genemk' yixg'a Hāmēlasēk'." 'nēx'laē  
 Llāqwag'ilāxa Kwāg'ulē. Wā, lā'laē hēx'ida'ma Kwāg'ulē ālēx'wida  
 qa's grāxē nā'nakwa. Wā, la'em lōwalax Llāqwag'ila. 70

1. At all other places L'em/Entsem.

71 Then L<sup>1</sup>āqwaḡila (XIV 1) had a son (XV 1); and then the father-in-law of L<sup>1</sup>āqwaḡila A<sup>1</sup>max<sup>1</sup>āḡila (XIII 3) — for that was the other name of the former L<sup>1</sup>āqwaḡila — said that he would give a name to his grandson, and he named his grandson Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lāla (XV 1); and then A<sup>1</sup>max<sup>1</sup>āḡila (XIII 3) gave as a marriage gift forty mountain-goat blankets, twenty-five mink blankets, thirty marmot blankets, four grizzly-bear blankets, four lynx blankets, and four marten blankets, and one hundred deer-skin blankets. And immediately L<sup>1</sup>āqwaḡila (XIV 1) gave them away to the ancestors of the Gwa<sup>1</sup>sela, on account of the highness of the name of his prince Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lāla (XV 1).

And as soon as Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lāla (XV 1) grew up, he married the princess of L<sup>1</sup>āqwalal (XIV 3), chief of the numaym ālawilā of the L<sup>1</sup>alasiqwāla, for L<sup>1</sup>āqwalal's princess was named K<sup>1</sup>ēdēlemē (XV 2). And it was not long before Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lāla (XV 1) had a son; and L<sup>1</sup>āqwalal (XIV 3) said that he would give a name to his grandson, and he gave him the name Yāqewid (XVI 1); and he gave as his marriage gift fifty mink blankets, one hundred yellow cedar-bark blankets, twenty sewed sea-otter blankets, fifty seals, and the whale house-dish, the killer-whale house-dish, and the wolf house-dish, and also the grizzly-bear house-dish, and also the feast

71 Wā, lā<sup>1</sup>lāē xūngwadex<sup>1</sup>idē L<sup>1</sup>āqwaḡilāsē bābagūmē. Wā, lā<sup>1</sup>lāē nēgūmpas L<sup>1</sup>āqwaḡila, yix A<sup>1</sup>max<sup>1</sup>āḡila, (hēm ēnem lēgēm L<sup>1</sup>āqwaḡilamōt<sup>1</sup>la, ēnē<sup>1</sup> qas hēmē lēqēla qa lēgēm<sup>1</sup>s ts<sup>1</sup>ōx<sup>1</sup>LEMA. Wā, lā<sup>1</sup>lāē lēx<sup>1</sup>ēts Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lāla lāxēs ts<sup>1</sup>ōx<sup>1</sup>LEMA. Wā, lā<sup>1</sup>lāē 75 A<sup>1</sup>max<sup>1</sup>āḡila wāwalqālasa mōx<sup>1</sup>sokwē ēmē<sup>1</sup>me<sup>1</sup>xlōsgem ēnaenx<sup>1</sup>ūna<sup>1</sup>ya lē<sup>1</sup>wa sek<sup>1</sup>lagāla māsasgem ēnaenx<sup>1</sup>ūna<sup>1</sup>ya lē<sup>1</sup>wa yūdux<sup>1</sup>sōkwē kwēkūx<sup>1</sup>di<sup>1</sup>sgem ēnaenx<sup>1</sup>ūna<sup>1</sup>ya, lē<sup>1</sup>wa mōwē g<sup>1</sup>igilasgem ēnaenx<sup>1</sup>ūna<sup>1</sup>ya lē<sup>1</sup>wa mōwē wālasx<sup>1</sup>asgem ēnaenx<sup>1</sup>ūna<sup>1</sup>ya lē<sup>1</sup>wa mōwē lēlēgexsemē ēnaenx<sup>1</sup>ūna<sup>1</sup>ya; wā, hēm<sup>1</sup>lāwisa lāk<sup>1</sup>ēndē tētk<sup>1</sup>lōtsemē 80 ēnaenx<sup>1</sup>ūna<sup>1</sup>ya. Wā, hēx<sup>1</sup>ida<sup>1</sup>mēsē L<sup>1</sup>āqwaḡila yāx<sup>1</sup>wits lāxa gā<sup>1</sup>asa Gwa<sup>1</sup>sela qa ōna<sup>1</sup>yēs lēgēmasēs lāwelgāma<sup>1</sup>yē Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lāla.

Wā, g<sup>1</sup>ilēm<sup>1</sup>lāwisē q<sup>1</sup>ūlyax<sup>1</sup>widē Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lālāxs lāē gegradex<sup>1</sup>its k<sup>1</sup>ēdēlas L<sup>1</sup>āqwalale, yix g<sup>1</sup>igāma<sup>1</sup>yasa ēnē<sup>1</sup>mēmōtasa Lālawilāsa L<sup>1</sup>alasiqwāla yī<sup>1</sup>laxs k<sup>1</sup>ēdadaē L<sup>1</sup>āqwalalas K<sup>1</sup>ēdēlema<sup>1</sup>yē. Wā, k<sup>1</sup>ēs<sup>1</sup>lat<sup>1</sup>la gā<sup>1</sup>laxs lā<sup>1</sup>l xūngwadex<sup>1</sup>idē Q<sup>1</sup>ēq<sup>1</sup>EX<sup>1</sup>Lālāsa bābagūmē. 85 Wā, lā<sup>1</sup>lāē L<sup>1</sup>āqwalalē ēnē<sup>1</sup> qas hēmē lēqēla qa lēgēm<sup>1</sup>s ts<sup>1</sup>ōx<sup>1</sup>LEMA. Wā, lā<sup>1</sup>lāē lēx<sup>1</sup>ēds Yāqewidē lāxēs ts<sup>1</sup>ōx<sup>1</sup>LEMA. Wā, lā<sup>1</sup>lāē wāwalqālasa sek<sup>1</sup>lax<sup>1</sup>sokwē māsasgem ēnaenx<sup>1</sup>ūna<sup>1</sup>ya lē<sup>1</sup>wa lāk<sup>1</sup>ēndē k<sup>1</sup>ōbawasa lē<sup>1</sup>wa malsokwē q<sup>1</sup>aq<sup>1</sup>ēnōl q<sup>1</sup>ēq<sup>1</sup>lasasgem 90 ēnaenx<sup>1</sup>ūna<sup>1</sup>ya lē<sup>1</sup>wa sek<sup>1</sup>lasgem<sup>1</sup>gustā mēgwata lē<sup>1</sup>wa gwe<sup>1</sup>yimē lōqūlila lē<sup>1</sup>wa max<sup>1</sup>ēnoxwē lōqūlila lē<sup>1</sup>wa ālanēmē lōqūlila; wā, hēmēsa nānē lōqūlila. Wā, hēmisa k<sup>1</sup>wēladzēxlāyowē lēgēmē

name | Kwax'sē'stāla; and the name of Q'lēq!EX'Lāla (XV 1) was 93  
 changed, and he | now had the name X'īlx'ēd (XV 1), when the  
 ancestors of the L'āl'lasiqwāla lived at Newette, || for now I shall 95  
 stop calling him Q'lēq!EX'Lāla (XV 1). Immediately | X'īlx'ēd  
 (XV 1) got ready to go home with his wife K' lēdēlemē (XV 2) | and  
 their child Yāqewīd (XVI 1). Now he was going to his own country, |  
 Gwēqelis. As soon as they arrived there, he gave away | the fifty  
 mink blankets, one hundred || yellow cedar-bark blankets, twenty 100  
 sewed sea-otter | blankets, and the food obtained in the marriage  
 feast, fifty seals. | They put the seals in the four house-dishes; and  
 as soon | as these were put before the ancestors of the Gwa'sēla, he  
 gave all the | skin blankets to his guests. That is what is called ||  
 "giving away during a feast." Now, X'īlx'ēd (XV 1) was really a 5  
 chief | among the Gwa'sēla on account of what he had done. When  
 Yāqewīd (XVI 1) grew up, | his father X'īlx'ēd (XV 1) wanted him  
 to marry the | princess (XVI 2) of L'āqwadzē (XV 3), chief of the  
 numaym G'ēxsem of the | Gwa'sēla. He married her at once; and  
 after || the marriage, L'āqwadzē (XV 3) gave to his son-in-law 10  
 Yāqewīd (XVI 1) | as a marriage gift two slaves, four large canoes, |  
 forty dressed elk-skin blankets, one hundred | deer-skin blankets,  
 forty lynx blankets, | seven marten blankets, and twenty || mink 15

Kwax'sē'stāla. Wā, lāxaē L'āyoxLā'yē Q'lēq!EX'Lāla. Wā, laem 93  
 lēgades X'īlx'ēdē lāxaxs g'ōkūlaē g'ālāsa L'āl'las'q'wāla lāx Nē'wēdē  
 qaxg'in la'mēk' gwāl lēqelas Q'lēq!EX'Lāla lāq. Wā hēx'idaem'la- 95  
 wisē X'īlx'ēdē xwānal'id qa's lā nā'nakwa lē'wis genemē K' lēdēle-  
 ma'yē lē'wis xūnōkwē Yāqewīdē; wā, la'mē lāl lāxēs āwīnagwisē  
 Gwēqelisē. Wā, g'il'em'fāwisē lāg'aaxs laa'l hēx'ida'em yāqwāge-  
 lilasa sek'lax'sokwē mātāsagēm 'naenx'ūna'ya lē'wa lāk'lendē dō-  
 dex'sem k'lek'lōbawasa lē'wa malsokwē q'lāq!enōl q'lēq!lasagēm 100  
 'naenx'ūna'ya lē'wa ha'māyaaxsa'yē sek'lāsgēm gustāwē mēgwata.  
 Wā, hēm la āxts'lāxa mēwēxla lōelqūlilxa mēgwatē. Wā, g'il-  
 'mēsē k'āgemlī'emxa g'ālāsa Gwa'sēlāxs laē yax'wīdayowēda 'nāxwa  
 'naenx'ūna heyap'lōmasgēm lāxa k'wēlē. Wā, hēm lēgades  
 yāxsemē'ya yāqwāg'ililaxa k'wēlē. Wā, laem ālak'lāla'l g'īgāma'yē 5  
 X'īlx'ēdāsa Gwa'sēla qaēs gwēx'idaasē. Wā, lā'laē q'lwāx'idē  
 Yāqewīdē. Wā, lā'laē ōmpasē X'īlx'ēdē 'nēk' qa wāg'is gegad's  
 k' lēdēlas L'āqwadzēxa g'īgāma'yasa 'nē'mēmotasa G'ēxsemasa Gwa-  
 'sēla. Wā, hēx'idaem'fāwisē qādzē'lēdeq. Wā, g'il'em'fāwisē gwāla  
 qādzēlexs laa'l wāwalqālē'laē L'āqwadzāxs negūmpē Yāqewī- 10  
 dāsa ma'lōkwē q'lāq!ek'ā. Wā, hēm'fāwisa mōtslaqē āwā xwāxwā-  
 k'lūna lē'wa mōx'sōkwē ēelag'in sgēm 'naenx'ūna'ya lē'wa lāk'lendē  
 tētek'lōtsem 'naenx'ūna'ya lē'wa mōx'sōkwē 'wālasx'āsgēm 'naen-  
 x'ūna'ya lē'wa ālēbowē lōlēgēx'sem 'naenx'ūna'ya lē'wa malsō-

16 blankets, and also a name which was to be the name of Yāqewid (XVI 1). He gave him the name Lāqwasgem (XVI 1), and also, as a name for his granddaughter, Kūnxūlasōgwi'lak<sup>9</sup> (XVII 1). As soon as this had been done, Lāqwasgem (XV 3) made ready to give away his marriage presents to the ancestors of the Gwa'sela, ||  
 20 on account of the highness of his princess Kūnxūlasōgwi'lak<sup>9</sup> (XVII 1). Now, I finish calling him Yāqewid (XVI 1), for his name was now Lāqwasgem (XVI 1). Now, Lāqwasgem was unfortunate, because his child was a girl. It was not long before he had another child, a boy (XVII 2). Then he was really glad  
 25 on account of the boy. When it was first known || by his grandfather, Lāqwadzē (XV 3), that the child was a boy, he made a great effort when he gave the next marriage gift: namely, four slaves, four large canoes, fifty dressed elk-skin blankets, fifty lynx  
 30 blankets, twenty-five mink blankets, thirty marmot || blankets, ten marten blankets, one hundred deer-skin blankets, one hundred mountain-goat blankets, and also the name Sēwid (XVII 2) as the name of his grandson, and also his house. And when he had  
 done so, Lāqwasgem (XVI 1) said that he would invite the ancestors  
 35 of the || Nāk'wax'dax<sup>9</sup> and of the Awik'lenox<sup>9</sup>. Then he sent his || tribe to invite them. One of the canoes of the Gwa'sela went

15 kwē mātsasgem 'naenx'ūna'ya. Wā, hēmisa lēgemē qa lēgemis Yāqewidē. Wā, laem'laē lēgem'elx'la'ye Lāqwasgem qa lēgemis. Wā, hēmisa lēgemē qa lēgemisēs ts'ōx'lema'gāsē Kūnxūlasōgwi'lakwē. Wā, g'il'em'lāwisē gwālexs laē hēx'ida'mē Lāqwasgemē xwāna'ida qa's yāx'widēsēs gegadānemē lāxa gālāsa Gwa'sela  
 20 qa ō'mayosēs k'ēdēlē Kūnxūlasōgwi'lakwē. Wā, laem'len gwāl lēqelas Yāqewidē lāq qaxs lē'maē lēgadēs Lāqwasgemē. Wā, la'mē ōdzaxagenidē Lāqwasgemaxs ts'edāqaēs xūnōkwē. Wā, la'laē k'ēs gālaxs lael ēt'ēd xūngwadex'itsa bābagūmē. Wā, la'wēsla'laē ālak'lala mōlōlema bābagūmaxs gālāē mālt'ēgaalelexs begwā-  
 25 nemaasēs gāgempe Lāqwadzē, wā, hēm'lāwis lāgilas wātemx'i-dexs lael ēt'ēd wāwalqalasa mōkwē q'lūq'lek'owa lē'wa mōts'laqē āwā xwāxwāk'ūna lē'wa sek'la'x'sōkwē ēlag'imsgem naenx'ūna'ya lē'wa sek'la'x'sōkwē wālasx'āsgem 'naenx'ūna'ya lē'wa sēk'lagāla mātsasgem 'naenx'ūna'ya lē'wa yūdux'sōkwē kwēkūx'dfsgem  
 30 'naenx'ūna'ya lē'wa lāstowē lēlegex'semē 'naenx'ūna'ya lē'wa lāk'lenē tētek'ōtsemē 'naenx'ūna'ya lē'wa lāk'lenē 'mē'melx-lōsgemē 'naenx'ūna'ya. Wā, hēm'lāwis lēgemē Sēwidē qa lēglimsēs ts'ōx'lema. Wā, hēm'lāwisēs grōkwē. Wā, g'il'em'lāwisē gwālexs lael 'nēk'ē Lāqwasgemē qa's wēg'ē lēlēlaxa gālāsa  
 35 Nāk'wax'daxwē lē'wa Awik'lenoxwē. Wā, laem'laē 'yālaqasēs grōkūlōtē qa lāts lēltsayā. Wā, gāx'em'laē 'nents'laqelāxa xwā-

southward to the village Tëgũxstë of the Nāk!wax'daʔx<sup>u</sup>; | another canoe went northward to the village | of the Āwīk'lēnox<sup>u</sup> at K'letēt. After four days || they came back, and the Āwīk'lēnox<sup>u</sup> | and Nā- 40 k!wax'daʔx<sup>u</sup> came paddling with them. Then the LEWELAXA song | was sung by the Āwīk'lēnox<sup>u</sup>; and the ancestors of the Gwaʔsela did not understand | the kind of song sung by the Āwīk'lēnox<sup>u</sup>, the song of the LEWELAXA, | when they arrived in front of the village. The Āwīk'lēnox<sup>u</sup> landed, || and also the Nāk!wax'daʔx<sup>u</sup> landed. 45 They | did not sing when they came. Immediately they were invited in to eat | in the house of L!āqwasgem (XVI 1): and as soon as they were all inside, | the Āwīk'lēnox<sup>u</sup> began to sing the LEWELAXA song; | and the chief of the Āwīk'lēnox<sup>u</sup>, L!āqwaḡila (XV 4), danced. || After he had danced, he took off his red-cedar neck-ring 50 and | his head-mask set with ermine-skins, and he called L!āqwasgem (XVI 1), | and said to him, "Come to me, child L!āqwasgem (XVI 1)! Let these | new dancing-things go to you, which I obtained in marriage from the | chief of the Ōyalaideḡ, Hāmdzid (XIV 4). He has for his princess L!āqwaḡ (XV 5). || Now, your name shall be 55 Hāmdzid (XVI 1), for we are descended from the same ancestors." Thus said L!āqwaḡila (XV 4) to his grandfather. Immediately L!āqwasgem (XVI 1) arose and went to the place where L!āqwaḡila (XV 4) was standing; | and L!āqwasgem (XVI 1) stood by the side

k!ūna Gwaʔsela ʔnāʔnalaḡa lāx Nāk!wax'daʔxwaxs grōkūlaē Tëgũxs- 37 taʔyē. Wā, lāʔlāē ḡwāḡwaaqaxa ʔnems!aqē xwāk!ūna lāx grōkūlasasa ḡālāsa Āwīk'lēnoxwē lāx K'letēte. Wā, āemʔlāwisē mōp!en-xwaʔsē ʔnālāsēxs ḡāxaē aēdaḡa. Wā, laemʔlāē seyōḡwēxa Āwīk'lēnoxwē ʔēʔwa Nāk!wax'daʔxwē. Wā, laemʔlāē ʔEWELAXAK'lāla denxelayāsa Āwīk'lēnoxwē. Wā, laemʔlāē k'lēʔs ayōselaʔlāē ḡālāsa Gwaʔselāx ḡwēk'lālasas denxelayāsa Āwīk'lēnoxwa ʔEWELAXAK'lālaē ḡāxaē aʔEXʔala lāx L!āsakwas. Wā, ḡāxʔlāē ḡāxʔalisēda Āwīk'lēnoxwē. Wā, ḡāxʔlāē ōḡwaḡa ḡāxʔalisēda Nāk!wax'daʔxwē. Laemʔlāē 45 k'lēas ḡwēk'lālats. Wā, hēxʔidaemʔlāwisē ʔēʔlālasōʔ qaʔs lā ʔE-xwa lāx grōkwas L!āqwasgemāʔyē. Wā, ḡilʔemʔlāwisē ʔwiʔlālēxs laael hēxʔidaem ētʔēda denxʔidēda Āwīk'lēnoxwasa ʔEWELAXA. Wā, laemʔlāwisē yixwē ḡiḡāmaʔyasa Āwīk'lēnoxwē L!āqwaḡila. Wā, 50 ḡilʔemʔlāwisē ḡwāl yixwaxs laē āxōdxēs ʔlāḡek!ūxawaʔyē ʔēʔwēs ḡiḡilemakwē yixwēwaʔya. Wā, lāʔlāē ʔēʔlālāx L!āqwasgemē. Wā, laemʔlāē ʔnēka: "Wā, ḡēḡaḡa xūnōk" L!āqwasgem qa lālagisek. āxʔālelagada alōʔmasek yāxʔLEN lāl, yixḡin ḡeḡadānemk lāx ḡiḡāmaʔyasa Ōyalaideḡwē lāx Hāmdzidē, yixs k'lēdadaas L!āqwaḡē. 55 Wā, laʔmēʔs ʔēḡadeʔts Hāmdzidē qaxs ʔnemʔmaūsens ḡāyowasens wīwōmpwūlaens." ʔnēxʔlāē L!āqwaḡilāxēs ḡāḡempē. Wā, hēxʔidaemʔlāwisē L!āqwasgemē ʔāxʔūlil qaʔs lā lāx ʔaʔwiʔlasas L!āqwaḡila. Wā, ḡilʔemʔlāwisē ʔaʔwenōdzēlilē L!āqwasgemax L!āqwaḡilāxs laē

- of Lāqwaḡila (XV 4); and Lāqwaḡila took off his grizzly-bear  
 60 blanket and put it on Lāqwasḡem; and he took off his dancing-  
 apron and put it on Lāqwasḡem; and he put around his neck the  
 red cedar-bark ring mixed with white for the LEWELAXA dance,  
 which was to be the red cedar-bark ring of Lāqwasḡem (XVI 1),  
 and he put on his head the head-mask. And as soon as he had done  
 it all, Lāqwaḡila (XV 4) told how he had obtained them. He said,  
 65 "I married Lāqwaḡ (XV 5), the princess of Hāmdzid (XIV 4),  
 chief of the Ōyalaideḡ of the Bellabella; and this is what I obtained  
 by marrying her the LEWELAXA and the name Hāmdzid. Now,  
 Hāmdzid shall be your name when you give the LEWELAXA. And the  
 name Lāqwasḡem shall be your name during the secular season."  
 Thus said Lāqwaḡila (XV 4) to Lāqwasḡem (XVI 1). Then the  
 70 Āwik'lenox sang four LEWELAXA songs, and Lāqwasḡem (XVI 1)  
 danced. And Lāqwaḡila (XV 4) just stood by his side. Lā-  
 qwasḡem (XVI 1) was shaking the rattle with his one hand as he  
 danced, going around the fire in the middle of the dancing-house of  
 Lāqwasḡem (XVI 1). This was the time when the Gwa'sela saw  
 the LEWELAXA for the first time. And the LEWELAXA came from  
 75 there. And the reason why Lāqwaḡila (XV 4) gave it to Lā-  
 qwasḡem (XVI 1) is because he knew that they had the same  
 descent. As soon as Lāqwasḡem (XVI 1) had finished dancing, he  
 spoke, and said, "O Lāqwaḡila (XV 4)! thank you for what you

- āxōdō Lāqwaḡilaxēs ḡilasḡemō 'nēx'nā'ya qā's 'nēx'ündēs lāx  
 60 Lāqwasḡemō. Wā, lā'laē āxōdxēs tsāpē qā's tsāp'edēs lāx  
 Lāqwasḡemō. Wā, lā qēnxōtsa 'melmaḡela qēnxawē LEWELAXA-  
 xawē Lāḡek' lāx Lāqwasḡemō. Wā, lā'laē yixwiyōtsa yixwī-  
 wa'yē lāq. Wā, ḡil'em'lāwisē 'wilḡaalelaxs laē Lāqwaḡila  
 ts'ek'lāfīsēs ḡayōlasaq. Wā, lā'laē 'nēk'a: "LEN ḡeḡades Lā-  
 65 qwālē, yix k'ledēlas Hāmdzidē ḡḡāma'yasa Ōyalaideḡwasa Hēdza-  
 'qwē. Wā, yōmēsen ḡeḡadānem laqēxwa LEWELAXA LE'wa Lēḡemē  
 Hāmdzidē. Wā, hā'mēts lēḡadelts Hāmdzidē lāxwa LEWELAXAX.  
 Wā, hēx'sā'mēts Lēḡemē Lāqwasḡemō lāxa bāxūsē." 'nēx'laē Lā-  
 qwaḡilax Lāqwasḡemō. Wā, la'em'lāwisē denx'edēda Āwik'lenoxwasa  
 70 mōsḡemē lēl'LEWELAXAK'lāla q'ēmql'emdena. Wā, la'em'lāwisē yixwē  
 Lāqwasḡemō. Wā, ā'mēs la lāxwēmēlē Lāqwaḡila. Wā, hā'mē  
 k'ixetk'ōlts'anō Lāqwasḡemaxs laē yix'sē'stalilēlaxa laqawalilasa  
 LEWELAXAATS'ē ḡōx's Lāqwasḡemō. Wā, hēm ḡālābē dōx'walelatsa  
 Gwa'selāxa LEWELAXA. Wā, hē'mis la ḡwē'idaatsa LEWELAXAX lāxēq.  
 75 Wā, hē'mis laḡilas Lāqwaḡila lās lāx Lāqwasḡemaxs q'āLElā'maaxs  
 'nemōx'maes ḡayōwasa LE'wē. Wā, ḡil'em'lāwisē ḡwāl yixwē  
 Lāqwasḡemaxs laē yāq'leḡa'la. Wā, lā'laē 'nēk'a: "ēya, Lāqwa-  
 ḡila, ḡēlak'aslax'ḡas ḡāxyōḡēs ḡāxen; hē'den 'nē'nak'ilē yixs

have brought me. This is the reason why I spoke. I shall not use this great dance. It shall go to my prince Sēwid (XVII 2). He shall have the name Hāmdzid." Thus spoke Lāqwasgem (XVI 1) to his tribe, the Gwa'sela, and to the Nāk'wax'da<sup>xu</sup>, and also to the Āwik'lenox<sup>u</sup>, and they all agreed to what he said. As soon as he had spoken, he gave away the four slaves to the chiefs of the Nāk'wax'da<sup>xu</sup> and Āwik'lenox<sup>u</sup>, and four large canoes went to the chiefs of the two tribes, and he gave away the one hundred deer-skin blankets to the two tribes. After this the two tribes went out. They unloaded their canoes, and night came. Then Lāqwasgila (XV 4) spoke to his tribe, and told them to sing four times the LEWELAXA songs for Sēwid (XVII 2), the prince of Lāqwasgem (XVI 1), who was to be a hēlik'ilal in the LEWELAXA dance. Then Lāqwasgila (XV 4) taught the song of the hēlik'ilal to Sēwid (XVII 1) late at night. And Lāqwasgila (XV 4) asked his painters to put up the sacred room with the moon on it and a toad inside the moon. At once two painters took four roof-boards, rubbed them with old cedar-bark mats to remove the soot, and, when all the soot was off, they put them down in the rear of the house of Lāqwasgem in the night. Before daylight they finished.

k'lesēl nōgwa aaxsilaxwa ēwālasēx hāda, yixs le'maēx lāl lāxen LEWELgāma'yōx Sēwidēx. Wā, la'mēsōx lēgadelts Hāmdzidē." So ēnēx'laē Lāqwasgemaxēs g'ōkūlōta Gwa'sela lē'wa Nāk'wax'da-<sup>xwē</sup>, wā, hē'misa Āwik'lenoxwē. Wā, lā'laē ēnāxwaem ēx'agrayē wāldemas. Wā, gil'em'lāwisē gwāl yāq'ent'lāxax lael yāx'witsa mōkwē q'lāq'ek'owa lāx g'ig'igūma'yasa Nāk'wax'da<sup>xwē</sup> lē'wa Āwik'lenoxwē. Wā, hēem'lāwisā mōts'laqē āwā xwāxwāk'ūna. Hēemxaa lā lāxa g'ig'egūma'yasa ma'ltsemakwē lēlqwālala'yā. Wā, lā'laē yāx'witsa lāk'!endē tētek'!ōtsem ēnaenx'ūma'yā lāxa ma'ltsemakwē lēlqwālala'yā. Wā, laem'laē gwāla la'lasē hōqū-welsēda ma'ltsemakwē lēlqwālala'yā. Wā, laem'laē mōltāxēs memwāla. Wā, lā'laē gānul'ida. Wā, lā'laē Lāqwasgila yāq'le- g'a'xēs g'ōkūlōtē. Laem'laē nēlaqēxs mōp'enēlē kwēxela qa'ōda LEWELAXA qa Sēwidē, yī'lax LEWELgāma'yas Lāqwasgemaxs le'maael hēlik'ilal lāxa LEWELAXA. Wā, la'mē Lāqwasgila q'lāq'ol'amatsa yālxalenasēs hēlik'ilalē lāx Sēwidaxa la gāla gānola. Wā, lāxāē Lāqwasgila āxk'lāxēs k'lāk'!et'lenoxwē qa k'lōx'walilēsēxa ēmekūladzāla māwila. Wā, lā'laē wūq'āsa ōts'lāwasa ēmekūla. Wā, hēx'idaem'lāwisā ma'lōkwē k'lāk'!et'lenox<sup>u</sup> āx'ēdxa mōxxa saōkwa qa's yiltseidzāyēsa k'lāk'!obanē lāxa sēsaōkwē qa lāwayēsa q'wālobfē lāq. Wā, gil'em'lāwisē wī'lāwa q'walobesaxs lael āx'alilas lāxa naqōLEwalilasa g'ōkwa Lāqwasgemēxa gānolē. Wā, k'les'em'lāwisē ēnāx'idexs laē gwāla. Wā, laem'laē ts'lā-

- 2 At once it was a cause of surprise, when it was seen by the uninitiated of the Nāk'wax'da<sup>x</sup><sup>n</sup> and Gwa<sup>s</sup>ela, and also by the other Awik'lenox'. As soon as it was daylight in the morning, Lāqwag'i-  
 5 la (XV 1) asked Lāqwasgem (XVI 1) to call in the Nāk'wax'da<sup>x</sup><sup>n</sup> and Awik'lenox' and all the Gwa<sup>s</sup>ela to eat breakfast in the dancing-house for the Lewelaxa. Then the chief of the Awik'lenox', Lāqwag'ila (XV 1), said that he would show to Sēwid (XVII 2) how to dance the Lewelaxa and the great dance hēlik'ilal.  
 10 When the three tribes came in, Lāqwag'ila (XV 1) arose, and said, "I have already told that the Lewelaxa was a marriage gift from Chief Hāmdzid (XIV 1) of the Ōyalaide<sup>x</sup><sup>n</sup>, and that Q'ōmogwa is the supernatural property of the hēlik'ilal, and that the name of the hēlik'ilal is Yēmask'as'ō Q'ōmogwa. And now we shall sing for  
 15 four days for the hēlik'ilal. We shall begin now, so that you may see the way of dancing of the hēlik'ilal. This is the sacred room of the hēlik'ilal, what you see standing there, which I obtained in marriage from the chief of the Ōyalaide<sup>x</sup><sup>n</sup> of the Bellabella. I am speaking about it emphatically, because it is always asked of the  
 20 chiefs of the tribes to say where they obtained the Lewelaxa by those who do not know what is in the box of real chiefs. This is the reason for my saying so—that you, Nāk'wax'da<sup>x</sup><sup>n</sup> and Gwa<sup>s</sup>ela, shall not speak against Yēmask'as'ō Q'ōmogwa (XVII 2), which is the name of the hēlik'ilal, Sēwid (XVII 2), for now in the

- 2 g'imxs laē dōx'wa<sup>s</sup>eltsa g'ig'exsēgrā'yēxa Nāk'wax'da<sup>x</sup><sup>wē</sup> Lē'wa Gwa<sup>s</sup>ela lō'ma waōkwe lāxa Awik'lenoxwē qaxs g'il'ma-  
 nel 'nāx'idxa gaālāxs laēlaē Lāqwag'ila āxk'ilālx Lāqwasgemē  
 5 qa lēlalēsēxa Nāk'wax'da<sup>x</sup><sup>wē</sup> Lē'wa Awik'lenoxwē lō' 'wīlēda Gwa<sup>s</sup>ela qa g'āxēsē gaāxstāla lāxa la lōbekwa g'ōkwē qaēda Lewelaxa. Wā, la'mē 'nēk'ē g'igāma'yasa Awik'lenoxwē Lāqwag'ila qa's ālak'lālē nēlasēxs hē'maē ālak'lāla lāsa Lewelaxa Lē'wa 'wālasē  
 ladēda hēlik'ilalē lāx Sēwidē. Wā, g'il'em'lāwisē 'wīlaēlēda yū-  
 10 dux'semakwē lēlqwālālēxs lā'alasē lā'xūlilē Lāqwag'ila qa's nēg'iltā'yēxen laemx'idē wāldema yixs ālak'lālē gegadānemaxa Lewelaxa lāx g'igāma'yasa Ōyalaide<sup>x</sup><sup>wē</sup> Hāmdzidē. Wā, hē'misēxs Q'ōmogwayaē lōgwa'yasa hēlik'ilalē, wa, hē'mis lōgemsa hēlik'ilalē Yēmask'as'ō Q'ōmogwa. "Wā, la'mēsēxs mop'len'xwa'si kwēxalal-  
 15 xwa hēlik'ilalēx. Wā, la'mēsēxs g'ālabēndēlxwa gānolēx qens dōqwalēxōx yiywālaēnē'laxsa hēlik'ilalēx. Wā, yūem māwiltsa hēlik'ilalēs laqēs dōgūl k'ōgwiłaxen gegadānemēx lāx g'igāma'yasa Ōyalaide<sup>x</sup><sup>was</sup> Hēldzēqwē. Hēden lāg'ilāen el'elk'lāla gwāgwēx-  
 20 qwālala'yē, xa nek'ē widzēsdzewilaōxda Lewelaxaxa k'lēsē q'lēq'lālx g'iyimts'lāwax g'ilg'ilālasa ālak'lāla g'ig'egāma'yā. Wā, hē'mēsēn nē nak'ilē, la'emis k'elāsi lāl wāldēmōs, Nāk'wax'da<sup>x</sup><sup>n</sup> lōs Gwa<sup>s</sup>el, qaox Yēmask'as'ō Q'ōmogwaxōx hēlik'ilalēxlayōxs Sēwidē, yixs



LEWELAXA his name shall no longer be Sēwid. Now his name shall be || Hāmdzid (XVII 1). As soon as he finishes the LEWELAXA, in 25 four | days, then his name shall again be Sēwid (XVII 2). Now he himself will | dance to invite you. And therefore his name is | Yēmask'as<sup>so</sup> Q'ōmogwa as a hēlik'ilal; and his name is | Hāmdzid because he takes care of the LEWELAXA. That is it." || Thus said 30 L'āqwag'ila (XV 4). |

As soon as they had finished breakfast, they went out, and | two painters worked to make the mask of Q'ōmogwa. | And as soon as night came, L'āqwag'ila (XV 4), chief of the | Āwik'lenox<sup>n</sup>, asked two of his speakers and two of the || speakers of L'āqwag'ilagemē<sup>s</sup> 35 (XVI 1) to listen to what the people were saying when they | went to call their tribe and the guests to go into the | dancing-house. As soon as the four | speakers had assembled, L'āqwag'ila instructed them what to say outside | of the doors of all the houses. "This is what you will say. ||

"O LEWELAXA dancers! I call you to restore to his senses Yēmas- 40 k'as<sup>so</sup> Q'ōmogwa, | the hēlik'ilal, Q'ōmogwa. You shall sing for our Yēmask'as<sup>so</sup> | Q'ōmogwa." |

As soon as they stopped speaking at the doors of the houses, | the men, women, || and their children arose, and went into the LEWELAXA 45 house, for | all wished to see the new thing that is called LEWELAXA,

le<sup>s</sup>maēx gwāt lēgades Sēwidē lāxwa LEWELAXAX. Wā, la<sup>s</sup>mōx lēga-  
des Hāmdzidē. Wā, g'il<sup>s</sup>eml<sup>s</sup>wisōx gwālla LEWELAXAX lāx mōxsala 25  
ēnālal lalōx ēt'ēdel lēgadel Sēwidē lāxēq. Wā, la<sup>s</sup>emlōx q'lēl<sup>s</sup>ēx's'em  
yixwa<sup>s</sup>masxōs bek'wēna<sup>s</sup>yaxs lēlēlēx. Wā, hē<sup>s</sup>mis lāg'ilasōx lēga-  
des Yēmask'as<sup>so</sup> Q'ōmogwa lāxēs hēlik'ilalē<sup>s</sup>na<sup>s</sup>yē. Wā, lāx' lēga-  
des Hāmdzidē qaēs aaxsilaēna<sup>s</sup>yaxa LEWELAXAX. Wā, yū<sup>s</sup>moq<sup>o</sup>.  
ēnēx'ēlāē L'āqwag'ila. 30

Wā, g'il<sup>s</sup>eml<sup>s</sup>āwisē gwāl gaūxstalaxs lāē hōqūwelsa. Wā, hēx-  
ēidaeml<sup>s</sup>āwisa ma<sup>s</sup>lōkwē k'lak'ēl<sup>s</sup>tēnox<sup>n</sup> ēax<sup>s</sup>ēdxa Q'ōmōkūmlē.  
Wā, g'il<sup>s</sup>eml<sup>s</sup>āwisē ganol<sup>s</sup>idexs laa<sup>s</sup>lasē L'āqwag'ilaxa g'igāma<sup>s</sup>yasa  
Āwik'lenoxwē āxk'ālaxa ma<sup>s</sup>lōkwē lāxēs ā<sup>s</sup>yilkwē lē<sup>s</sup>wa ma<sup>s</sup>lōkwē  
lāx ā<sup>s</sup>yilkwās L'āqwag'ilagemā<sup>s</sup>yē qa lās hōlēlax gwēk'ālasasēxs lāē 35  
qāsaxēs g'ōkūlōtē lē<sup>s</sup>wa lēlalānemē qa lās ēwīla hōgwīla lāxa  
LEWELAXAatslē g'ōkwa. Wā, g'il<sup>s</sup>eml<sup>s</sup>āwisē q'ap'ēx'ēidēda mōkwē  
ā<sup>s</sup>yilkwa, laa<sup>s</sup>lasē L'āqwag'ila lēxs'ūlaq qa gwēk'ālēts lāx L'āsānā-  
ēyas t'ēx'ilāsa ēnāxwa g'ig'ōkwa. "Wā, g'aems wāldemlga:  
'lēlēlanōgola ts'lēts'ēqaō nanāqama<sup>s</sup>lensax Yēmask'as<sup>so</sup> Q'ōmo- 40  
gwa hēlik'ilalk'as<sup>so</sup> Q'ōmogwa; lāsēlalōxsensax Yēmask'as<sup>so</sup> Q'ō-  
mogwa."

Wā, g'il<sup>s</sup>na<sup>s</sup>xwa<sup>s</sup>maulāsē q'wēl'id lāx t'ēt'ēx'ilāsa g'ig'ōkwaxs laaēl  
hēx'ēidaem ēwīla q'wāgililēda hēbegwānemē lē<sup>s</sup>wis gēgenemē  
lō<sup>s</sup>mēs sāsēmē, qaēs lāēl hōgwēl lāxa LEWELAXAatslē g'ōkwa, qaxs 45  
ēnāxwa<sup>s</sup>maē x'āx'ets'lānaxa alōmasē lēgēmsa LEWELAXA. Wā, lā<sup>s</sup>lāē

17 and all the three tribes came in. Then L'äqwag'ila arose ' and called L'äqwasgem. And as soon as L'äqwasgem stood by the side |  
 20 of L'äqwag'ila, then L'äqwag'ila said to all the ' tribes,

"Now this chief shall be assistant in the ' future Lewelaxa dances of future generations." Thus he said.

And as soon as he stopped speaking, there was a sacred song sung | in the sacred room, and this is it:

55 "What, oh, what has become of my supernatural power?

Hōa hōa! What has become of it?

It has escaped from me, it has escaped from me, my supernatural power. Hōa hōa! It has escaped from me, my supernatural power. Hōa hōa!"

There was another sacred song:

60 "Come and fly over me, you who flew away from me to the light of the world. Come and fly over me, hō wāya wāya ha haa!"

As soon as L'äqwag'ila stopped singing, he called L'äqwasgem: |  
 "Let us look at the sacred singing behind the front of the ' sacred  
 65 room!" And they went in. They had not stood long, before L'äqwasgem came back alone. He said, "Take care, ' tribes! That is the voice of the hēlik'ilal. Now begin to sing, and I shall

47 'wēlaēlēda yūdux'semakwē lēlqwālālēxs laael lāx'ūbē L'äqwag'ila  
 qa's lē'lālēx L'äqwasgemē. Wā, g'ilēm'lāwisē la lāwenōdzēlē  
 L'äqwasgemax L'äqwasgilāxs laē 'nēk'ē L'äqwag'ilāxa 'nāywa  
 50 lēlqwālālā'ya:

"Laemk' lāxwēmīlāywalgrada g'igāmēk' lāxa el'nākūlala lē-  
 welaxalasa el'nākūlala begwāneml." 'nēx'ēlaē.

Wā, g'ilēm'lāwisē q'wē'fidēxs laal'asa yālaq'wālā lāx āladza'yasa  
 māwilē yisgrada:

55 Wēx'fidēgra ha wēx'fihēdēgra wēx'fidēs qāē 'nawalahakwasdū  
 hōa hōa wēx'fidēsk'a.

Mādosō o'nōgwa, mādosō o'nōgwa mādosōs qāē 'nawalahakwas-  
 dū hōa hōa mādosōqāē 'nawalahakwasdū hōa hōa.

Wā, lā lās lāxa 'nemsgēmē yālaxlēna:

60 Gēna q'lanāanla k'āc q'lanēgilis lāx 'naqūlayaxēa ha aha gēna  
 q'lanāanla hō wāya wāya ha haa.

Wā, g'ilēm'lāwisē q'wē'fidēxs laē L'äqwag'ila āxk'ālax L'äqwas-  
 gemē: "ēyā, wēx'ius dōqwa sayōlaqūla lāxgra āladzēgusgra  
 māwilēk'." Wā, lāx'dāx'ēlaē lāyak'ilila. Wā, k'ēs'lat'la gūlāxs  
 65 g'āxāē nemx'āle L'äqwasgemē. Wā, lālaē 'nēk'a: "Wēgra yān'lā-  
 lēx g'ōg'ekūlōt: yūēm q'wāsehag'ilila hēlik'ilalēx. Wā, wēgra den-  
 x'ēdēx q'u lālag'i gūnx'fid lālōl'āqō lē'wōx L'äqwag'ilax qa

try to secure him, together with L'āqwaḡ'ila, so that he may ' come 68  
and dance." Immediately the Āwik' tēnox<sup>u</sup> sang, and L'āqwasgem  
went back into the room. Before long || the hēlik'ilal came, wearing 70  
the grizzly-bear skin blanket, and around his neck a || thick cedar-  
bark ring. He wore on his head the head-mask with ermines, || and  
he wore a dancing-apron around his waist. He was | shaking his  
rattle with one hand as he was dancing. || He danced around the fire  
in the middle of the house. Then L'āqwaḡ'ila || and L'āqwasgem 75  
were his attendants. Four songs || were sung by the Āwik' tēnox<sup>u</sup>.  
Then they finished. As soon | as they had finished, the hēlik'ilal  
went back to his sacred room; and | L'āqwasgem gave away one  
hundred mountain-goat blankets to the | Nāk'wax'da<sup>x</sup> and to the  
Āwik' tēnox<sup>u</sup>; and as soon as he finished || giving away the mountain- 80  
goat blankets, the chief of the | Āwik' tēnox<sup>u</sup>, L'āqwaḡ'ila said to the  
Nāk'wax'da<sup>x</sup> and Gwa<sup>s</sup>sela | that they should come back into the  
LEWELaxa house the next | evening. Thus he said, |

As soon as he stopped speaking, the Nāk'wax'da<sup>x</sup> | and the 85  
Āwik' tēnox<sup>u</sup> and the Gwa<sup>s</sup>sela went out. And when it was evening |  
on the following day, the four speakers went again to call them, |  
and they said the same as they had said when they called them the  
first time to the dance. | Now they were dancing, and they did the  
same that night | as they had done before. And as soon as the

g'āxēsō yix<sup>s</sup>wida." Wā, hēx<sup>s</sup>idaem<sup>s</sup>lāwisēda Āwik' tēnoxwē den- 68  
x<sup>s</sup>ēda. Wā, lā<sup>s</sup>lāē L'āqwasgemē lāyakilila. Wā, k'ēs<sup>s</sup>lat'la ḡāxas  
g'āxaasa hēlik'ilalē 'nēx<sup>s</sup>ūnālaxa ḡilasḡmē 'nēx<sup>s</sup>ūnā<sup>s</sup>ya qenxālaxa 70  
lēkwē L'āḡekwa. Wā, laem<sup>s</sup>lāē yixwīwālaxa ḡigile<sup>s</sup>makwē yixwī-  
wa<sup>s</sup>ya. Wā, laem<sup>s</sup>lāē tsābēx<sup>s</sup>sa yixūssdēḡāyē tsāpa. Wā, lā<sup>s</sup>lā-  
xaē k'ūxetk'!ōts!ānaxa k'ūxedenāxs laē yixwa. Wā, laem<sup>s</sup>lāē  
yixsēstalilelaxa laqawalilasa ḡōkwē. Wā, laem<sup>s</sup>lāē L'āqwaḡ'ila  
lō<sup>s</sup>lāē L'āqwasgemē laxwēmēleq. Wā, mōsḡem<sup>s</sup>lat'la q'ēm<sup>s</sup>q'ēm- 75  
demē denx<sup>s</sup>ēdayuwasa Āwik' tēnoxwaxs laē ḡwāla. Wā, ḡil<sup>s</sup>em<sup>s</sup>lā-  
wisē ḡwālexs laē lāyak'ililēda hēlik'ilalē lāxēs mawilē. Wā, lā<sup>s</sup>lāē  
L'āqwasgemē yāx<sup>s</sup>witsa lūk'!endē 'mē<sup>s</sup>melxlōsḡem 'naenx<sup>s</sup>ūnē lāxa  
Nāk'wax'da<sup>x</sup>wē lē<sup>s</sup>wa Āwik' tēnoxwē. Wā, ḡil<sup>s</sup>em<sup>s</sup>lāwisē ḡwāla  
yāqwāsa 'mē<sup>s</sup>melxlōsḡemē 'naenx<sup>s</sup>ūnēxs laē nēlē ḡigāma<sup>s</sup>ya 80  
Āwik' tēnoxwē L'āqwaḡ'ilāxa Nāk'wax'da<sup>x</sup>wē lē<sup>s</sup>wa Gwa<sup>s</sup>sela<sup>s</sup>  
ēt'ledēl ḡāxl 'wīlal hōḡwēl lāxa LEWELaxaats'le ḡō<sup>s</sup>x<sup>s</sup>xa ēt'ledēla  
ḡanō<sup>s</sup>lidel, 'nēx<sup>s</sup>lāē.

Wā, ḡil<sup>s</sup>em<sup>s</sup>lāwisē q'wēl'ēdexs laē 'wīla hōqūwelsēda Nāk'wax'da-  
xwē lē<sup>s</sup>wa Āwik' tēnoxwē lō<sup>s</sup>ma Gwa<sup>s</sup>sela. Wā, ḡil<sup>s</sup>em<sup>s</sup>lāwisē dzā- 85  
qwaxa lensaxs laael ēt'led qās'idēda mōkwē ā'yilkwa. Wā, laemxaē  
āem neḡēlewēxs ḡālē wāldemaxs ḡālāē qāsa qāda ḡālē ḡālē ḡnō-  
xela. Wā, laemxaē kwēxela. Wā, hēemxaāwisē ḡwēḡilaxa ḡano-  
lēs ḡālē ḡwēḡilasa. Wā, ḡil<sup>s</sup>mēsē ḡwāl yix<sup>s</sup>wīda hēlik'ilalasa mōs-

90 hēlik'ilal finished dancing with the four songs, he went into the sacred room. Then Lāqwasgem gave away twenty-five mink blankets and fifty lynx blankets to the Nāk'wax'da'xw<sup>u</sup> and Āwik'tēnox<sup>u</sup>; and when this was done, they all went out.

In the evening of the following day the four speakers went to  
95 call them again, and said, "This will really be the taming of the hēlik'ilal." They would say this after they had said the words which they used before, when they were calling them. After they had gone throughout the whole village, the three tribes went in. Then Lāqwasgila and Lāqwasgem went behind the front of the sacred  
300 room, and the hēlik'ilal sang his two sacred songs. When he stopped, the Āwik'tēnox<sup>u</sup> sang, the hēlik'ilal came out dancing, and when they were nearly at the end of the last of the four songs, the hēlik'ilal ran out of the door of the dancing-house, and  
5 Lāqwasgila and Lāqwasgem ran after him. It was not long before they came back. Lāqwasgila was carrying the head-mask and the grizzly-bear blanket, and Lāqwasgem carried the cedar-bark neck-ring and the dancing-apron and the rattle. Then Lāqwasgila said that he and his friend Lā-  
10 qwasgem had found them, and they were talking happily about what they pretended to have found. Then a whistle sounded on the beach in front of the dancing-house. Lāqwasgila

90 gemē q'lemq'emdemxs laē āladzelilaxa māwilē. Wā, lāxaē Lāqwasgemē yāx'witsa sek'lagāla mātsasgem 'naenx'ūma'ya lē'wa sek'ax'sōkwē wālasx'āsgem 'naenx'ūma'ya lāxa Nāk'wax'da'xwē lē'wa Āwik'tēnoxwē. Wā, g'il'mēsē gwālexs laē wīla hōqūwēsa.

Wā, lāxaē dzāqwaxs laē lensa, laē ētēda qās'idēda mōkwē ā'yil-  
95 kwa. Wā, haem'laē 'nēk'exs le'maē ālag'alil. nānāqamadxa hēlik'ilalē; ālnaxwalm'laē 'nēk'exs laē wīlāwē wāldemas lāxēs g'āgilāē wāldemxs qāsaē. Wā, g'il'em'lāwisē lābelsaxa g'ōkūlāxs g'āxaē wīlāēlēda yūdux'semakwē lēlqwāla'ya. Wā, hēx'idāem'lāwise lāyak'ililē Lāqwasgila lō' Lāqwasgemē lāx āladza'yasa māwilē.  
300 Wā, lā'laē yālaqwēda hēlik'ilalasa maltsemē yāla'lena. Wā, g'il'em'lāwisē q'wēlēdēxs laē denx'ēdēda Āwik'tēnoxwē. Wā, g'āx'laē yixūlts'ālēlēlēda hēlik'ilalē. Wā, g'il'mēsē flāq q'ūlbēda flax'ā'yasa mōsgemē q'lemq'emdemsa hēlik'ilalāxs lael dzely'wēls lax t'ēx'ilāsa lēwelaxaats'ē g'ōkwa. Wā, lā'laē Lāqwasgila lō'  
5 Lāqwasgemē dzely'semēq. Wā, k'ēst'a gālāxs g'āxaē aēda'qa dālē Lāqwasgilāxa yixwiwa'yē lē'wa g'ilasgemē 'nēx'ūma'ya. Wā, lā'laē ōgwāqa dālē Lāqwasgemāxa lāgek'ūxawa'yē lē'wa yixūxs-dēgrā'yē tsapa lē'wa k'lōxēdenē. Wā, la'mē 'nēx'laē Lāqwasgilāxs q'lāq lē'wēs 'nemōkwē Lāqwasgemē. Wā, hēem'lāwis ālēs  
10 ēek'leq'lālx'da'x'sēs q'ābōlāxs ha'lasa ts'ēk'ūk'lālā lāxa l'ema'fī-sasa lēwelaxaats'ē g'ōkwa. Wā, lā'laē Lāqwasgila hēel g'il wūla-

was the first to hear it, and he said to L<sup>l</sup>āqwasgem they would go 12  
at once to look at it. They just put into the sacred room what they  
had found, and went out. Before long L<sup>l</sup>āqwaḡila came back  
and stood in the doorway of the house, and said, "O dancers! now 15  
I have discovered our dancer, and he has been transformed. He  
has become Q<sup>l</sup>ōmogwa, and he is going to be well now. Now I will  
bring him in." Thus he said, and he went out again. Before long  
he came back, walking backward, with L<sup>l</sup>āqwasgem walking in front 20  
of him. He was wearing the mask of Q<sup>l</sup>ōmogwa. Then L<sup>l</sup>āqwaḡila  
told the Āwik<sup>l</sup>ēnox to go ahead and sing; and as soon as they  
began to sing, the mask of Q<sup>l</sup>ōmogwa began to dance. And as soon  
as they came to the rear of the house, he went in behind the front  
of the sacred room. This is ended.

Then L<sup>l</sup>āqwasgem gave away fifty lynx blankets, ten marten 25  
blankets, thirty marmot blankets, to the Nāk<sup>l</sup>wax<sup>l</sup>da<sup>l</sup>x and  
Āwik<sup>l</sup>ēnox. That is all about this. This was the first LEWELAXA  
in the southern country. Therefore I am the only one who is first 30  
called to be the attendant of the LEWELAXA, for my ancestors were  
the first to obtain the dance. Now I have finished talking about  
L<sup>l</sup>āqwaḡila (XV 4), who brought the LEWELAXA to L<sup>l</sup>āqwasgem  
(XVI 1).

x<sup>l</sup>ELELAQ. Wā, lā<sup>l</sup>āē āxk<sup>l</sup>ālax L<sup>l</sup>āqwasgemē qa<sup>l</sup>s lāx<sup>l</sup>da<sup>l</sup>xwē 12  
dōx<sup>l</sup>wīdēq. Wā, āem<sup>l</sup>lāwisē la āxts<sup>l</sup>ālilāsēs q<sup>l</sup>ēq<sup>l</sup>ā lāxa māwīlē.  
Wā, lā<sup>l</sup>āē hōqūwelsa. Wā, k<sup>l</sup>ōs<sup>l</sup>lat<sup>l</sup>ā gālaxs gāxaē aēdaaqē  
L<sup>l</sup>āqwaḡila. Wā, hēm<sup>l</sup>lāwisē lāx<sup>l</sup>ūlilē āwīlēlāsa t<sup>l</sup>ēx<sup>l</sup>ilāsa 15  
gōkwē. Wā, lā<sup>l</sup>āē ēnēka: "yā tsōts<sup>l</sup>lēqo; lanōgwa mā<sup>l</sup>t<sup>l</sup>lēgaa-  
LELAXGINS yixwagins lāg<sup>l</sup>asg<sup>l</sup>ā la ōgūx<sup>l</sup>īdāēla. Wā, lāēgas la q<sup>l</sup>ō-  
mogwēstalīla. Wā, lāg<sup>l</sup>ā hē<sup>l</sup>nakūla. Wā, lanōgwa gāxēlamasLE-  
gaq<sup>l</sup>," ēnēx<sup>l</sup>lāēxs lāē xwēlaqa lāwelsa. Wā, k<sup>l</sup>ōs<sup>l</sup>lat<sup>l</sup>ā gālaxs  
gāxaē gaxēLEla k<sup>l</sup>lānēLEla lō<sup>l</sup> L<sup>l</sup>āqwasgemē k<sup>l</sup>amēsgemēxa yixu- 20  
mālāxa q<sup>l</sup>ōmokumlē. Wā, lā<sup>l</sup>āē L<sup>l</sup>āqwaḡila wāxaxa Āwik<sup>l</sup>ēnoxwē  
qa dēnx<sup>l</sup>ēdēs. Wā, gī<sup>l</sup>ēm<sup>l</sup>lāwisē dēnx<sup>l</sup>ēdēxs lāē yix<sup>l</sup>wīdēda q<sup>l</sup>ō-  
mokumlē. Wā, gī<sup>l</sup>ēm<sup>l</sup>lāwisē lāg<sup>l</sup>aa lāxa ōgwiwalīdaxs lāē lats<sup>l</sup>ālil  
lāxa āladza<sup>l</sup>yasa māwīlē. Wā, lā<sup>l</sup>mē g<sup>l</sup>wāl lāxēq.

Wā, lā<sup>l</sup>āē L<sup>l</sup>āqwasgemē ēt<sup>l</sup>lēd yax<sup>l</sup>witsa sek<sup>l</sup>lax<sup>l</sup>sōkwē wālasx<sup>l</sup>ās- 25  
gem ēnaen<sup>l</sup>x<sup>l</sup>ūna<sup>l</sup>ya lē<sup>l</sup>wa lastowē LēLEGE<sup>l</sup>x<sup>l</sup>SEMē ēnaen<sup>l</sup>x<sup>l</sup>ūna<sup>l</sup>ya  
lē<sup>l</sup>wa yūdux<sup>l</sup>sokwē kwēkūx<sup>l</sup>desgem ēnaen<sup>l</sup>x<sup>l</sup>ūna<sup>l</sup>ya lāxa Nāk<sup>l</sup>wax<sup>l</sup>-  
da<sup>l</sup>xwē lē<sup>l</sup>wa Āwik<sup>l</sup>ēnoxwē. Wā, laem g<sup>l</sup>wāl lāxēq. Wā, hēm  
gī<sup>l</sup>gūx LEWELAXA lāxwa ēnalēnak<sup>l</sup>ālax āwīnak<sup>l</sup>āla. Wā, hēmisen  
lāg<sup>l</sup>ila lēx<sup>l</sup>aem gī<sup>l</sup>lēlālasō<sup>l</sup> qa lā lāxwēmēl lāx LEWELAXA qaxs 30  
hēmāen gālē gāxatsa LEWELAXA. Wā, laem g<sup>l</sup>wālens g<sup>l</sup>wāg<sup>l</sup>wēx<sup>l</sup>sā-  
laēna<sup>l</sup>yē lāx L<sup>l</sup>āqwaḡilāxs gāxaasa LEWELAXA lāx L<sup>l</sup>āqwasgemē.

33 Now I shall talk about him when he was looking for a wife for his  
 prince Sēwid (XVII 2); for he was no longer named Yēmash'as'ō  
 35 Q'ōmogwa (XVII 1), "for he had the name Yēmash'as'ō Q'ōmogwa  
 only during the Lēwēlaxa, and his summer name was Sēwid. Then  
 he learned about 'nāx'nag'em (XVII 3) of the L'al'asiqwāla, the  
 princess of Amax'āg'ila (XVI 3), another one of the chiefs of the  
 G'ēxsem. Then he married 'nāx'nag'em. They lived in the  
 40 village of the ancestors of the L'al'asiqwāla, | Gēwasem. After  
 they were married, Amax'āg'ila (XVI 3) | gave as a marriage gift  
 sixty sea-otter blankets, four slaves, one hundred and twenty  
 cedar-bark blankets, six canoes, and forty mink blankets. | And  
 Amax'āg'ila (XVI 3) wanted Sēwid (XVII 2) to give a winter dance.  
 45 And " Amax'āg'ila (XVI 3) gave in marriage as privilege the māma-  
 q'la and its name | Q'ūlād; and the bird-dance, and its name 'nawala-  
 kumēg'ilis; and | the hāmshāmts'es, and its name 'nax'q'leselag'ilis;  
 and the healing-dance, | and its name Ēg'aq'wāla; and also a secular  
 name as the name for | Sēwid (XVII 2), namely, A'māxūlal; and we  
 50 shall call Sēwid A'māxūlal (XVII 2) from now on. " After he had  
 given the marriage gift, A'māxūlal (XVII 2) | invited the L'al'asi-  
 qwāla to go to Gwēqelis, the village of | A'māxūlal (XVII 2) and his  
 tribe the ancestors of the Gwa'sela; for A'māxūlal (XVII 2) wished |  
 that the ancestors of the L'al'asiqwāla should take care of the winter  
 dance that they were going to give. Then | A'māxūlal (XVII 2) and

33 Wā, la'mēsen g'wāgwēx'sālāl lāqēxs laē ālā qa gēnemsēs Lēwel-  
 gāma'yē Sēwidē, qaxs lē'maē g'wāl lēgades Yēmash'as'ō Q'ōmo-  
 35 gwa qaxs lēx'a'maē lēgadaats Yēmash'as'ō Q'ōmogwāxs Lēwēlaxāē.  
 Wā, hē'nīs lēgēmsēxa hēenxē Sēwidē. Wā, hē'lat'la q'laatsēda  
 L'al'asiqwāla lāx 'nāx'nag'emē, yix k'lēdēlas Amax'āg'ila, yix 'ne-  
 mōkwē lāx g'g'egāma'yasa 'ne'mēmotasa G'ēxsemē. Wā, lā'laē  
 qādžē'īdēx 'nāx'nag'emē, yixs hāē g'ōkūlē g'ālāsa L'al'asiqwālē  
 40 Gēwasēma. Wā, g'ilēm'lāwīsē g'wāla qādžēlāxs laē'laē Amax'ā-  
 g'ila wāwalqālasa q'el'lex'sokwē q'lēq'lasagēm 'naenx'ūna'ya lē'wa  
 mōkwē q'laq'ek'ā lē'wa ma'lsōgūg'ōyowē k'lēk'lōbawasa lē'wa  
 q'el'lets'laqē x'wāxwāk'lūna lē'wa mōx'sokwē matsasgēm 'naenx'ū-  
 na'ya. Wā, lā'laē Amax'āg'ila 'nēx' qa yāwix'ilēs Sēwidē. Wā,  
 45 lā'laē Amax'āg'ila k'lē'sōgūlx'lālalaxa māmaq'la lē'wis lēgemē  
 Q'ūlādē lē'wa ts'ēk'wēsē lē'wēs lēgemē 'nawalakumēg'ilisē lē'wa  
 hāmshāmts'esē lē'wis lēgemē 'nax'q'leselag'ilisē lē'wa hayalik'ilalē  
 Lēwis lēgemē Ēg'aq'wāla; wā, hē'misa bāxūsē lēgema qa lēgēms  
 Sēwidē yēlax A'māxūlalē. Wā, la'mēsens lēqelales A'māxūlalē lāx  
 50 Sēwidē. Wā, g'ilēm'lāwīsē g'wāla wāwalqālaxs lā'laē A'māxūlalē  
 lēlēlaxa L'al'asiqwāla qa lās lāx Gwēqelisē lāx g'ōkūlasa A'māxū-  
 lalē lē'wis g'ōkūlota g'ālāsa Gwa'sela, qaxs 'nēk'aē A'māxūlalē qa  
 hē'misa g'ālāsa L'al'asiqwāla aaxsilax yāwix'ilaēnēlas. Wā, lā'laē  
 'wēla ālēy'widē A'māxūlalē lē'wis lēlēlakwaxa gaāla. Wā, k'lē-

his guests started in the morning. Before || evening they arrived at 55  
 Ġwēqelis. Then | the L!al!asiqwāla wished the four dancers | to  
 disappear at once that evening, for the L!al!asiqwāla were in a  
 hurry. | They wanted to make a short stay at Ġwēqelis. | The four  
 dancers staid away only four nights. Then they were caught. ||  
 They danced for them four evenings. Then everything was given 60  
 away | that was given as a marriage gift by Amāx'āg'ila (XVI 3)—  
 the sixty sea-otter | blankets; four slaves; six | canoes; forty mink  
 blankets; | one hundred and twenty cedar-bark blankets; and the  
 name of the māmaq!a, || Q'ūlād; and the bird-dance, which had the 65  
 name 'nawalakumēg'ilis; | and the hāmshāmts!es, which had the  
 name 'nāx<sup>u</sup>q!eselaq'ilis; | and the healing-dance, which had the  
 name Ēg'aq!wāla. At that time | A'māxūlal (XVII 2) obtained  
 first the winter dance of the L!al!asiqwāla. As soon as | A'māxūlal  
 finished giving away, the L!al!asiqwāla went home. || A'māxūlal 70  
 (XVII 2) and his wife | 'nāx'nag'em (XVII 3) had not been married  
 a long time, when they had a son (XVIII 1). Then | A'māxūlal sent  
 his four speakers—Q'lek'!enala, Hānkwasōgwi'lak<sup>u</sup>, | Hāyaq!entelal,  
 and Yāq!enteyēg'i'lak<sup>u</sup>—to | tell the chief of the L!al!asiqwāla,  
 Amāx'āg'ila (XVI 3), || that 'nāx'nag'em (XVII 3) had a son. 75  
 They | arrived at the village of Amāx'āg'ila (XVI 3), and at once |

'em<sup>l</sup>lāwisē dzāqwa<sup>s</sup> laael lāg'aa lāx Ġwēqelisē. Wā, hēx'ei- 55  
 daem<sup>l</sup>lāwisē 'nek'ēda L!al!asiqwāla qa x'is'ēdēsa mōkwē sēse-  
 natlesxa la gānol'ida qaxs ālak'lālaē halabalēda L!al!asi-  
 qwāla 'nēx'ēl qa's 'nemūl'īdē lax Ġwēqelisē. Wā, āem<sup>l</sup>lāwisē  
 mōp!enxwa's x'isūlēda mōkwaxs laael k'īmyase'wa. Wā, lā'laē  
 mōp!ena kwēxelasō'xa dzēdzaqwa. Wā, lā'laē 'wi'la yāx'wida- 60  
 yōwa wāwalqālayās Amāx'āg'ilaxa q!el!ex'sōkwē q!ēq!āsasgem  
 'naenx'ūna'ya lē'wa mōkwē q!āq!ek'owa lē'wa q!el!ets!aqē  
 xwāxwāk!ūna lē'wa mōx'sōkwē mātsasgemē 'naenx'ūna'ya lē'wa  
 ma'itsōgūg'eyowē k'ōbawasa. Wā, lā'laē lēgādēda māmaq!ās  
 Q'ūlādē. Wā, hēem<sup>l</sup>lāwisa ts!ēk!wēsē lēgades 'nawalakumēg'ilisē. 65  
 Wā, hēem<sup>l</sup>lāwisa hāmshāmts!esē lēgades 'nāx<sup>u</sup>q!eselaq'ilisē. Wā,  
 hē'mislēda hayālek'ilalē lēgades Ēg'aq!wāla. Wā, laem<sup>l</sup>lāē g'adōlē  
 A'māxūlalaxa ts!ēts'ēxlenasa L!al!asiqwāla laxēq. Wā, g'il'mēsē  
 g'wāl yaqwē A'māxūlalaxs laē nā'nakwēda L!al!asiqwāla.

Wā, lā'laē k'!ēs gāla hayasek'ālē A'māxūlalē lē'wis genemē 'nāx'- 70  
 nag'emaxs laael xūngwadex'itsa bābagūmē. Wā, hēx'idaem<sup>l</sup>lāwisē  
 'yālaqē A'māxūlahasēs mōkwē ā'yīlkwē Q'lek'!enala lō' Hānkwa-  
 sōgwi'lakwē lō' Hāyaq!entelal lō' Yāq!enteyēg'i'lakwē. Wā, laem-  
 'laē lāl nēlalxa g'igāma'yasa L!al!asiqwālē Amāx'āg'ilāxs le- 75  
 'maē xūngwadex'īdē 'nāx'nag'emasa bābagūmē. Wā, lāx'da'x'-  
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'idaem<sup>l</sup>lāwisē

77 Q'ëk'ë'nälä reported to Amäx'äg'ila that 'näx'nag'ëm (XVII 3) |  
 had a son. After he had told the news, Chief Amäx'äg'ila (XVI 3)  
 80 invited his tribe, | the ancestors of the Läläsiqwäla, to come into  
 his house. And as soon as they were all in, Amäx'äg'ila arose,  
 and | reported the news that had been brought by the Gwa'sela  
 visitors, that his | princess 'näx'nag'ëm (XVII 3) had a son. "And  
 therefore I have invited you in, O tribe! that you may treat me as  
 85 your chief. Give me your property, people, that I may give a  
 marriage gift to my son-in-law Ä'mäx'üläl (XVII 2)." Thus said  
 Amäx'äg'ila (XVI 3) to his tribe. As soon as he | stopped speaking,  
 they spread a mat in the rear of the | house of Amäx'äg'ila (XVI 3),  
 and the sea-hunters of the | ancestors of the Läläsiqwäla went out.  
 90 It was not long before they came back, | some bringing four sea-  
 otter skins, others three, others two. They spread them on the  
 mat on the floor. There were forty-two sea-otter skins on the  
 floor. After they had done so, the chiefs of the | ancestors of the  
 Läläsiqwäla went out. They were not out long, before they came  
 95 back, | bringing in four slaves and four | large canoes. After they  
 had done so, the common people went out; | and they did not stay  
 away long, before they came back, bringing one hundred and  
 twenty cedar-bark blankets; and when | they finished, Amäx'äg'ila

77 ts'ëk'läl'idë Q'ëk'ë'näläx Amäx'äg'iläs 'näx'nag'ëmaxs lë'mäë  
 xüngwadasa bābagümë. Wä, g'il'ëm'läwīsë gwäl ts'ëk'läl'eläxs  
 laael hëx'ida'ma g'igāma'yë Amäx'äg'ila lë'ts'öd laxës g'ölgrikū-  
 80 löta g'äläsa Läläsiqwäla qa g'äxës 'wila'el läx g'ökwas. Wä, g'il-  
 'ëm'läwīsë g'äx 'wila'eläxs laael l'äx'ülilë Amäx'äg'ila qa's ts'ëk'lä-  
 'idës ts'ëk'läl'emasa bāgünsë Gwa'sela, yixs lë'mäë xüngwades  
 k'ödölë 'näx'nag'ëmasa bābagümë. "Wä, hë'mësen läg'ila lë'ts'ödöl  
 g'ökülöt qa's wägilös g'äg'ëxsäläl g'äxen. Wä, laems p'edzäläl  
 85 g'äxen, g'ökülöt, qen wäwälgäläyöxen nēgūmpäë Ä'mäx'ülälä,"  
 'nëx'eläë Amäx'äg'iläxs g'ölg'ëk'ülötë. Wä, g'il'ëm'läwīsë q'wë-  
 l'öd yaq'ent'läläxs laael l'ep'lälilema lë'wä'yë läxa naqolëwalixs  
 g'ökwas Amäx'äg'ila. Wä, hë'lat'la g'il hōqūwelsë ë'sälëwinoxwasa  
 g'äläsa Läläsiqwäla. Wä, k'ës'lat'la gäläxs g'äxaë äëdaaqa dälëda  
 90 waökwa xa mōwë q'lëq'läsa löxs yüdūxwäë daükwasa waökwë löxs  
 na'läë daukwasa waökwë. Wä, laem'läë l'ebëdzodäläxs läxa l'ebölë  
 lë'wä'ya. Wä, hë säyak'lax'sokūlasa ma'la q'lëq'läsa la äxëla. Wä,  
 g'il'ëm'läwīsë gwäläxs laael ögwaqa hōqūwelsë g'ig'igāma'yasa  
 g'äläsa Läläsiqwäla. Wä, k'ës'ëm'läxaawīsë gäläxs g'äxaë äëda-  
 95 aqa mox'äläëda q'lëq'ëk'owë g'äx'eläms. Wä, hë'm'läwisa mōts'laqë  
 äwä xwäxwäkl'ina. Wä, g'il'ëm'läwīsë gwäläxs laael 'wila hōqū-  
 welsëda hëbëg'ülëda'yë. Wä, k'ës'ëm'läxaawīsë gäläxs g'äxaë äëdaa-  
 qa. Wä, l'äläë ma'ltsoğūg'iyowa k'lek'lobawasë g'äx'eläms. Wä, g'il-  
 'ëm'läwīsë gwäl'aliläxs laë 'nëk'ë Amäx'äg'ila qa's la'më l'ë'wis



(XVI 3) said he would go with his || tribe to take this to his son-in-law 400  
 A<sup>s</sup>māxūlal (XVII 2), and also | a name to be the name of his grand-  
 child. His name was to be Pengwid (XVIII 1). | After he had  
 finished speaking, the tribe went out. They were ready to | start  
 the next morning at daylight. As soon as | daylight came, they  
 loaded the marriage gifts on four large || canoes. | 5

When they were all aboard, they started from the beach with the |  
 four speakers of A<sup>s</sup>māxūlal (XVII 2); and the ancestors of the  
 L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>siqwāla all went. | Towards evening they arrived at the |  
 village of the ancestors of the Gwa<sup>s</sup>sela, Gwēqelis; and immediately ||  
 Amāx'āgilā (XVI 3) gave as a marriage gift to his son-in-law 10  
 A<sup>s</sup>māxūlal (XVII 2) what was given to him by his tribe | before they  
 stepped out of their canoes. As soon as | Amāx'āgilā (XVI 3) stopped  
 speaking, A<sup>s</sup>māxūlal (XVII 2) invited | his father-in-law and his  
 tribe to come ashore to eat in his house. | And when the L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>siqwāla  
 were in, they were given || roasted sockeye-salmon; and after that 15  
 they were given dried mountain-goat meat. | After they had eaten,  
 A<sup>s</sup>māxūlal (XVII 2) gave away | twenty sea-otter skins to the chiefs  
 of the L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>siqwāla, and | two large canoes, and sixty cedar-bark  
 blankets | to the common people, and also two slaves || to the chiefs. 20  
 As soon as he finished giving away to the | L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>siqwāla, he also gave

g'ōkūlotē taōts laxēs negūmpē A<sup>s</sup>māxūlalē. Wā, hāem<sup>l</sup>awisa lēgemē 400  
 qa lēgem<sup>s</sup>ēs ts'ōx<sup>u</sup>lema. Wā, laem<sup>l</sup>laē lēgadles Pengwidē. Wā,  
 g'il<sup>l</sup>em<sup>l</sup>awisē gwālexs laael hōqūwelsē g'ōkūlotas qa<sup>s</sup> xwānal'idē  
 qa<sup>s</sup> wāg'il gāx'idēlax gaālālx lāla 'nāx'idēl. Wā, g'il<sup>l</sup>em<sup>l</sup>awisē  
 'na<sup>n</sup>akūlaxs laē mōxsalasa wāwalqūlayōlē lāxa mōts'aqē āwā  
 xwāxwāk'lūna. 5

Wā, g'il<sup>l</sup>em<sup>l</sup>awisē 'wī<sup>l</sup>xsexs laē 'nemāx'idāem lex<sup>l</sup>ēd lē<sup>l</sup>wa  
 mōkwē ā'yilx<sup>s</sup> A<sup>s</sup>māxūlalē. Wā, laem<sup>l</sup>laē 'wī<sup>l</sup>xsa g'ālāsa L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>-  
 siqwāla. Wā, k'<sup>l</sup>ēs<sup>l</sup>em<sup>l</sup>awisē lāla qa<sup>s</sup> dzāqwaxs laē lāg'aa lāx  
 g'ōx<sup>u</sup>dēmsasa g'ālā Gwa<sup>s</sup>sela lāx Gwēqelisē. Wā, hēx'idāem<sup>l</sup>awisē  
 wāwalqālē Amāx'āgilās p'edzēlemasēs g'ōkūlotē lāxēs negūmpē 10  
 A<sup>s</sup>māxūlalaxs k'<sup>l</sup>ēs<sup>l</sup>maē hōx'wūltā lāxēs yaē'yats'ē. Wā, g'il<sup>l</sup>em<sup>l</sup>-  
 'lāwisē gwāl yāq'ent<sup>l</sup>alē Amāx'āgilāxs lāa<sup>l</sup>laē A<sup>s</sup>māxūlalē lēfwūltōd-  
 xēs negūmpē lē<sup>l</sup>wis g'ōkūlotē qa lās l'ēxwa lāx g'ōkwās. Wā,  
 g'il<sup>l</sup>em<sup>l</sup>awisē g'āx 'wī<sup>l</sup>laēlēda L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>siqwālāxs laē l'ēxwīlayuwasa  
 l'ōbekwē mēlēk'. Wā, lā<sup>l</sup>laē hēleg'indayowēda x'ilkwē 'mē<sup>l</sup>l'mē<sup>l</sup>q'egē 15  
 lāq. Wā, g'il<sup>l</sup>em<sup>l</sup>awisē gwāl l'ēxwaxs laē A<sup>s</sup>māxūlalē yax<sup>l</sup>witsa  
 ma<sup>l</sup>tsōkwē q'lēq'āsa lāxa g'ig'egāma'yasa L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>siqwāla lē<sup>l</sup>wa ma<sup>l</sup>-  
 ts'aqē āwā xwāxwāk'lūna. Wā, hēem<sup>l</sup>awisa q'ēl<sup>l</sup>ēx<sup>l</sup>sōkwē k'<sup>l</sup>ēk'<sup>l</sup>o-  
 bawasa lāxa bēbegūlida'yē. Wā, hē<sup>l</sup>em<sup>l</sup>awisa ma<sup>l</sup>lōkwē q'āq'lek'ō  
 lāxaaxa g'ig'egāma'yē. Wā, g'il<sup>l</sup>em<sup>l</sup>awisē gwāl yāqwaxa L<sup>a</sup>l<sup>a</sup>l<sup>a</sup>si- 20  
 qwālāxs lāael ōgwaqa yāx<sup>l</sup>witsa ma<sup>l</sup>tsōkwē q'lēq'āsa lā<sup>l</sup>lāxa g'ig'e-

22 away twenty sea-otter skins to the chiefs of the Gwa'sela, and sixty  
cedar-bark blankets to the common people, and two large canoes to  
the chiefs, and two slaves, since A'māxūlā (XVII 2) had planned  
25 that he wanted to give one-half of what he had received as a marriage  
gift to the L'alasiqwāla, and one-half to the Gwa'sela— forty sea-  
otter skins and one hundred and twenty cedar-bark blankets, four  
large canoes, and four slaves, on account of the highness of the  
name of his prince Pengwid (XVIII 1). Now night came, and he had  
30 finished giving away. At daylight in the morning the L'alasiqwāla  
went home.

When Pengwid (XVIII 1) grew up, he married Lāx'selēemga  
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts'lets'-  
emēleqela of the Nāk'wax'da'xw, who lived in the village Tēgūxstē.  
Pengwid (XVIII 1) and Lāx'selēemga (XVIII 2) had not been  
35 married long, when they had a son. And as soon as Hāqelal  
(XVII 4) learned that his princess had a son, he called his tribe,  
and he told them that he would give a marriage gift to his son-in-  
law. He did not tell his tribe the amount that he wanted to give  
as a marriage gift. Hāqelal (XVII 4) said only that he wanted his  
40 tribe to go with him. As soon as he finished his speech, they went  
out of the house. They got ready, and early in the morning they  
loaded their canoes. When they were loaded, they left, and in

22 gāma'yasa Gwa'sela lē'wa q'ellex'sōkwē k'lek'lobawasa lāxa bēbe-  
gūlēda'yē lē'wa ma'its'laqē āwā xwāxwāk'lūna lāxa gr'egāma'yē  
lē'wa ma'lōkwē q'laq'ek'owa lē'lax gwālaasas nāqa'yas A'māxūla-  
25 laxs 'nēk'aē qa's āmēs naxsaap'ēda L'alasiqwāla lē'wa Gwa'selāxa  
wāwalqālayuwa mōx'sōkwē q'lēq'āsa lē'wa ma'itsōgū'eyowē k'le-  
k'lobawasa lē'wa mōts'laqē āwā xwāxwāk'lūna lē'wa mōkwē q'ā-  
q'ek'owa qa ō'mayōs lē'gemasēs lāwelgāma'yē Pengwidē. Wā,  
laem'lāwisē gānol'ida laa'las gwāl yāqwa. Wā, gr'il'em'lāwisē 'nāx-  
30 'idxa gaālāxs laē nā'nakwēda L'alasiqwāla.

Wā, gr'il'em'lāwisē q'wax'ēdē Pengwidāxs laael gegradex'idēs  
Lāx'selēemga k'ledēlas gr'igāma'yasa 'ne'mēmotasa Ts'lets'emēleqe-  
lasa Nāk'wax'da'xwē, yixs hāael gr'ōkūlē Tēgūxsta'ya Nāk'wax'da-  
'xwē. Wā, k'les'lat'la gāla hayasek'ālaxs Pengwidē lō' Lāx'selēem-  
35 gaxs laē xūngwadex'itsa bābagūmē. Wā, gr'il'em'lāwisē q'lālē Hāqe-  
lalāxs k'ledēlāxs lē'maē xūngwada, laael lē'lālāxs gr'ōkūlōtē. Wā,  
laēlaē nēlāxs wāwalqālayōtē negūmpē. Wā, laem'lāwē k'les nēlāxs  
gr'ōkūlōtas 'wāxasasēs wāwalqālayōtē, yixs lē'x'a'maē wāldems Hā-  
qelalēs 'nēk'ēna'yē qa lās 'wīlēs gr'ōkūlōtē lāxseq. Wā, gr'il'em'lāwisē  
40 gwālē waldemasēs laē 'wīla hōqūwēls lāx gr'ōkwas qa's xwāna'idē.  
Wā, gr'il'em'lāwisē 'nāx'idxa gaālāxs laael mōxsaxēs yaēyats'elē  
xwāxwāk'lūna. Wā, gr'il'em'lāwisē 'wīlxa laael lē'x'ēda. Wā, laem-

the evening they arrived at Gwēqelis. Immediately the marriage 44 gift for his son-in-law Pengwid (XVIII 1) was unloaded. He did not give away the marriage gift in the evening, but he gave it away 45 in the morning— six slaves, four canoes, twenty black-bear blankets, forty mink blankets, two hundred cedar-bark blankets, and a name for his son-in-law Pengwid (XVIII 1). Now his name was T!āt!endzid (XVIII 1); and he also gave as a marriage 50 gift the name K'ingēd (XIX 1), to the child of Pengwid (XVIII 1) and of his wife Lāx'selēlēmga (XVIII 2). After they had given the marriage gift, T!āt!endzid (XVIII 1) gave away three slaves and two canoes and ten black-bear blankets to the chiefs of the Nāk!wax'da<sup>x</sup>; and he gave twenty mink blankets and one hundred 55 cedar-bark blankets to the common people of the Nāk!wax'da<sup>x</sup>; and he gave three slaves and two canoes and ten black-bear blankets to the chiefs of the Gwa'sela; and he gave twenty mink-skin blankets and one hundred cedar-bark blankets to the 60 common people. Now the name of the son of T!āt!endzid (XVIII 1) was K'ingēd (XIX 1). As soon as he had given away the property, the Nāk!wax'da<sup>x</sup> went home.

When K'ingēd (XIX 1) was grown up, he married L!āqwāl (XIX 2), the princess of H!āyōgwis (XVIII 3), who was chief of

ēlāwisē dzāqwaxs lāael lā'raa lāx Gwēqelisē. Wā, hēx'ēdaemēlāwisē 43 mōltāla ēwēlasēs wāwalqālayulaxēs negūmpē Pengwidē. Wā, k'lēse-latla wāwalqālaya dzāqwa, ālēmēlāē wāwalqālaya la ēnāx'ēdxa 45 gaālāsa q'el!ākwē q'lāq!ek'owa lē'wa mōts!aqē xwāxwāk!ūna lē'wa ma!tsōkwē L!en!entsemē ēnaenx'ūna'ya lē'wa mōx'sōkwē matsas gem ēnaenx'ūna'ya lē'wa ma!p!enyag'ē k'lek'lobawasa. Wā, hēmēlāwisa lēgemē qa lēgenisēs negūmpē Pengwidē. Wā, laemēlāē lēgades T!āt!endzidē. Wā, lā'laxaē lēgemēlxlāx K'ingēdē qa 50 lēgēms xūnōkwās Pengwidē lē'wis genēmē Lāx'selēlēmga. Wā, g'ilēmēlāwisē gwāla wāwalqalaxs lāē hēx'ēdaemēlāē T!āt!endzidē yax'witsa yūdūkwē q'lāq!ek'ō lē'wa ma!ts!aqē xwāxwāk!ūna lē'wa lastowē L!en!entsemē ēnaenx'ūnā lāx g'ig'egāma'ya Nā- 55 k'wax'da<sup>x</sup>wē. Wā, lā'lāē yax'witsa ma!tsōkwē mātsasgem ēnaenx'ūnē lē'wa lāk!endē k'lek'lobawas lāxa begūlida'ya Nāk!wax'da<sup>x</sup>wē. Wā, lā'lāē yax'witsa yūdūkwē q'lāq!ek'ō lē'wa ma!ts!aqē xwāxwāk!ūna lē'wa lastowē L!en!entsemē ēnaenx'ūna'ya lāxa g'ig'egāma'ya Gwa'sela. Wā, lā'lāē yax'witsa ma!tsōkwē mātsasgem ēnaenx'ūna'ya lē'wa lāk!endē k'lek'lobawas lāxa begūlida'yē. 60 Wā, laemēlāē lēgadē bābagūmē xūnōx's T!āt!endzidas K'ingēdē lāxēq. Wā, g'ilēmēsē gwāl yāqwaxs lāē nā'nakwēda Nāk!wax'da<sup>x</sup>wē.

Wā, g'ilēmēsē q'wāx'idē K'ingēdāxs lāē gegradex'its L!āqwālē yix k'lēdelas H!āyōgwisē yixs g'ig'āma'yaē H!āyōgwisasa ēnemēmō-

65 the numaym Sisenl!é<sup>s</sup> of the Nāk!wax!da<sup>x</sup>wē. Now, the white men had come to live at Fort Rupert. That is the reason why ten woolen blankets and one hundred cedar-bark blankets were given as a marriage gift. K'ingēd (XIX 1) and his wife L!āqwāl (XIX 2) had not been married long, when my mother gave birth to twins. 70 One was a boy, the other a girl. As soon as Hāyōgwis (XVIII 3) knew that his princess had given birth to twins, he and his numaym, the Sisenl!é<sup>s</sup>, made ready to give a marriage gift to his son-in-law K'ingēd (XIX 1) at Gēg'aqē, for now the Gwa'sela had left Gwē-qelis. They launched eight canoes, and loaded them with twenty 75 woolen blankets, and forty mountain-goat blankets, two hundred cedar-bark blankets, and four slaves; and after they had loaded them, they left Sāgumbāla for that is where the Sisenl!é<sup>s</sup> of the Nāk!wax!da<sup>x</sup>wē lived and it was not yet quite evening when they arrived at Gēg'aqē. Immediately Chief Hāyōgwis (XVIII 3) gave 80 as a marriage gift twenty woolen blankets, forty mountain-goat blankets, and two hundred cedar-bark blankets, and the four slaves, and also the eight canoes, and a name for K'ingēd (XIX 1). Now his name was Yāx'len (XIX 1), and also K'ladalag'ilis (XX 1) for 85 the name of his son, and L!āl!eqwāsila (XX 2) for the name of his daughter, the twin-children. After Hāyōgwis (XVIII 3) had

65 tasa Sisenl!a'yasa Nāk!wax!da<sup>x</sup>wē. Wā, gāx'ma māmalā gōx-  
walēs lāx Tsāxisē. Wā, hē'mis lāg'ilas lastōwa p!elxelasgemē lē<sup>s</sup>wa  
lāk'tendē k'lek'lobawas qādžēlēma. Wā, k'lest'a gāla hayasek'alē  
K'ingēdē lē<sup>s</sup>wis genēmē l!āqwalaxs lāē yikwēlen ābempwūlā. Wā,  
la<sup>s</sup>mē bābāgūmē 'nemōkwē. Wā, lā ts!āts!adagēma 'nemōkwē.  
70 Wā, g'il'mēsē q'lālē Hāyōgwisaxēs k'ledēlaxs yikwilaē, lāē hēx'idaem  
xwānal'ida lē<sup>s</sup>wis 'ne'mēmōtaxa Sisenl!a'yē qā's la wāwalqālaxēs  
negūmpē K'ingēdē lāx Gēg'aqē qaxs lē'maē bāwōda Gwa'selās Gwē-  
qelisē. Wā, lā wix'stēndxa ma'lgūnaltslaqē xwāxwāk'lūna qā's  
mōxsēsa ma'lsokwē p!elxelasgemē lē<sup>s</sup>wa mōx'sokwē 'melxlōsgem  
75 'naenx'ūna'ya lē<sup>s</sup>wa mal'p'enyagē k'lek'lobawasa. Wā, hē'misa  
mōkwē q'lāq'ek'owa. Wā, g'il'mēsē gwāl mōxselaxs lāē ālēx'wida  
yixs lāē Sāgumbāla g'ōkūlatsa 'ne'mēmōtasa Sisenl!a'yasa Nā-  
k!wax!da<sup>x</sup>wē. Wā, k'les'mēsē lāla qā's dzāqwēxs lāē lāg'aa lāx  
Gēg'aqē. Wā, hēx'ida'mēsa g'igāmā'yē Hāyōgwisē wāwalqālāsa  
80 ma'lsokwē p!elxelasgem lē<sup>s</sup>wa mōx'sokwē 'melxlōsgem 'naenx-  
ūna'ya lē<sup>s</sup>wa mal'p'enyagē k'lek'lobawasa lē<sup>s</sup>wa mōkwē q'lāq'ek-  
k'owa; wā, hē'mis!ēda ma'lgūnaltslaqē xwāxwāk'lūna; wā, hē'misa  
lēgemē qa lēgens K'ingēdē. Wā, laem lēgades Yāx'lenē. Wā,  
hē'mis K'ladalag'ilisē qa lēgens bēgwānemē xūnōx's. Wā, hē'mis  
85 l!āl!eqwāsila qa lēgens ts!ēdāqē xūnōx'sxa yikw'ilemē. Wā, g'il-  
'mēsē gwāl yāq'ent'lālē Hāyōgwisaxs lāē K'ingēdē lēlwūltōdxēs

spoken, K'ingēd (XIX 1) invited his father-in-law Hāyōgwis 87 (XVIII 3), and his crew, into his house; and when they came in with the | marriage gift, they were given to eat dried mountain-goat meat; | and after they had eaten, they gave away four canoes, two 90 slaves, and ten woolen blankets, to the | chiefs of the Nāk'wax'da'x<sup>n</sup>, and the same number to the | chiefs of the Gwa'sela; and he gave one hundred cedar-bark blankets and forty mountain-goat skin blankets to the common people of the | Nāk'wax'da'x<sup>n</sup> and Gwa'sela. When daylight came in the morning, | Hāyōgwis (XVIII 3) and his 95 crew went home. |

As soon as K'ladalag'ilis (XX 1), the prince | of Yāx'len (XIX 1), grew up to be a man, he married K'wāk'wabalas (XX 3), the princess of | Yāqalenlis (XIX 3), the chief of the numaym Naensx'ä of the Naqemg'ilisela. | They had a son; and Chief | Yāqalenlis (XIX 3) 500 gave the expensive copper Long-Top to his son-in-law | K'ladalag'ilis (XX 1); and he gave him in marriage the name P'ladzesē 'māxwa (XXI 1) as the name for his grandson. Then P'ladzesē 'māxwa (XXI 1) sold Long-Top, which was bought by Ānx'wēd of the Lawēts'les for nine | thousand woolen blankets; and these were given away by P'ladzesē 'māxwa (XXI 1) | to all the tribes. And 5 when | P'ladzesē 'māxwa (XXI 1) was a middle-aged man, he married Melnēd (XXI 2), the princess of Sēwid (XX 4), chief of the

negūmpē Hāyōgwisē lē'wis k'wēmē. Wā, g'il'mēsē 'wilōltā lē'wa 87 wāwalqālayō, lāē l'ēxwīlayowēda x'ilkwē 'mel'melqegē lāq. Wā, g'il'mēsē gwal l'ēxwaxs lāē yāx'wīdayowēda mōts'laqē xwāxwāk'ūma lē'wa ma'lōkwē q'lāq'lek'ō lē'wa lastowē p'elxelasgem lāxa g'ig'l- 90 gāma'yasa Nāk'wax'da'xwē. Wā, hēmxaāwisē 'wāxa lāx g'ig'egāma'yasa Gwa'sela. Wā, lā lāk'lendē k'lek'lobawas lē'wa mōx'sokwē 'mē'melxlōsgem 'naenx'ūnē yāx'wīdayōs lāxa bēbegūlida'yasa Nāk'wax'da'xwē lē'wa Gwa'sela. Wā, g'il'mēsē 'nāx'idxa graūlāys lāē nā'nakwē Hāyōgwisē lē'wis k'wēmē. 95

Wā, g'il'mēsē nexlāax'id begwānemē K'ladalag'ilisaxs yix lā-welgāma'yas Yāx'lenē lāē gegradex'its K'wāk'wabalas lāx k'ledēlas Yāqalenlis g'igāma'yasa 'ne'mēmotasa Naensx'āsa Naqemg'ilisela. Wā, lā xūngwadex'itsa bābagūmē. Wā, hēmisa g'igāma'yē Yāqalenlisē sep'lets G'ilgratowēxa q'leyōxwē l'āqwa lāxēs negūmpē 500 K'ladalag'ilisē. Wā, lā lēgemg'elxlāx P'ladzesē 'māxwa qa lēgem-sēs ts'lōx'lema. Wā, lā'mē P'ladzesē 'māxwa lāxōdex G'ilgratowē. Wā, lā k'ilxwasō's Ānx'wēdāsa Lawēts'lesasa 'nā'nemāp'lex'id lōx-semx'id p'elxelasgema. Wā, hēmis lā 'māx'wīdayōs P'ladzesē 'māxwa lāxwa hamālelāx lēlqwālala'ya. Wā, g'il'mēsē nexlāax'id 5 la begwānemē P'ladzesē 'māxwa lāē gegradex'its Melnēdē k'ledēlas Sēwidē, g'igāma'yasa 'ne'mēmotē G'ig'ilgānasa Gwa'sela. Wā,

8 numaym Gíg'ilgām of the Gwa'sela, <sup>1</sup> P'ädzesē 'māxwa (XXI 1) and his wife Melnēd (XXI 2) were not married long, <sup>1</sup> when they had  
10 a daughter. Then Sēwid (XX 1) gave as a marriage gift <sup>2</sup> the valuable copper Sea-Lion, and the name Lāqwaga (XXII 1) to be the | name of the daughter of his princess Melnēd (XXI 2). And Lāqwaga (XXII 1), although she was a woman, gave away what was paid by the chief of the numaym Tslēts'lemēleqala of the Nāk!wax'-  
15 da'x<sup>9</sup> seven thousand <sup>1</sup> woolen blankets for Häqrla! had bought the copper Sea-Lion. Now, Lāqwaga (XXII 1) gave away seven thousand woolen blankets <sup>1</sup> to the tribes.

When Lāqwaga (XXII 1) was old enough, she married Hēwāk'elis (XXII 2), chief of the numaym Tslēts'lemēleqala of the | Nā-  
20 k!wax'da'x<sup>9</sup>, and Lāqwaga (XXII 1) had a son. Then <sup>2</sup> Hēwāk'elis (XXII 2) gave a name to the child, and he named him Gweyōs-dēdzas (XXIII 1). The reason why P'ädzesē 'māxwa (XXI 1) did not <sup>1</sup> give a name to his grandson was because he was angry with his princess because she married Hēwāk'elis (XXII 2), for he was not really a chief from his ancestors. Therefore Hēwāk'elis (XXII 2)  
25 himself gave a name to the | son of Lāqwaga (XXII 1). Gweyōs-dēdzas (XXIII 1) is now three years <sup>1</sup> old. <sup>1</sup>

Now, I really began at the very <sup>1</sup> end of our ancestors with the whale, Yāqalenlis (II 1), and came down to Gweyōsdēdzas | —the

8 k'ētla gāla hayasek'alē P'ädzesē 'māxwa lē'wis genemē Melnēdāxs  
laē xūngwadex'itsa ts'lēts'ladagemē. Wā, lā Sēwidē sep'lēts Mawa-  
10 k'elaxa q'ryoxwē Lāqwa. Wā, lā lēgung'elx'alax Lāqwaga qa lē-  
gemts'ledāqē xūnōx sēs k'ēdēlē Melnēdē. Wā, la'muxaē Lāqwaga  
wāx'imaē ts'edāqa 'māx'wits k'il'wayāsa grīgāma'yasa 'ne'mēmōtasa  
Tslēts'lemēleqalāsa Nāk!wax'da'xwa ālēbōp'lenx'fid lōxsemx'fid  
15 p'elxelasgemā yixs haē Häqelalē k'il'ywax Mawak'la. Wā, la'mē  
Lāqwaga 'māx'witsa ālēbōp'lenx'fidē lōxsemx'fid p'elxelasgem  
lāxwa hamaltlāx lēlqwālatāya.

Wā, grīlmēsē hēlak'ōywidē Lāqwaqāxs laē lāwadex'its Hē-  
wāk'elisē, grīgāma'yasa 'ne'mēmōtasa Tslēts'lemēleqalāsa Nāk!wax'-  
da'xwē. Wā, la xūngwadex'fidē Lāqwaqasa bābagūme. Wā, hē-  
20 'mīsē Hēwāk'elisē lēqēla qa lēgemts' xūnōkwē. Wā, la'mē lēx'ē-  
dīs Gweyōsdēdzasē laxēs xūnōkwē. Hē lāgrilas P'ädzes 'māxwa k'ēlēs  
hē lēqēla qa lēgimts' ts'lōy lemāxs wanēqasēs k'ēdēlāxs laē la'wa-  
des Hēwāk'elisāxs k'ēsaē ālatim grīgāma'yēs wīwōmpwūla. Wā,  
hē'mīs lāgrilas hē'mē Hēwāk'elisē lēqēla qa lēgemts' bābagūmē  
25 xūnōk' lāx Lāqwaga, yixs hē'maē ālēs yūduyūnxēk'elē Gweyōsdē-  
dzasē.

Wā, la'men ālak'lāla grābendxen qwōsbalisa grāhāsenu'y<sup>9</sup> āwa-  
nā'ya gweyime, yix Yāqalenlisē grāxalēla lāx Gweyōsdēdzasē

son of Lāqwaga and there are twenty-three men, beginning with # 30 Yāqalenlis, coming down to Gweyōsdēdzas (XXIII 1). I did not mention that all of them had two or three wives, and some had four wives, and a great many children, and the younger brothers and sisters of those whom I have named. Now, this great matter is at an end. |

WAIL OF LĀLAQŌL, A NĀK!WAX'DAX<sup>1</sup> WOMAN

Hana hana hē! Now I think of my master | Lālaqŏl-lak<sup>1</sup>, my | dear one, the chief at the beginning of the world. |

Hana hana hē! Now I'll tell the history of my house, beginning, with the first | chief of my numaym, <sup>1</sup>wālas, who had for their chief my ancestor, who # came from the first Lāqwagila. | 5

Hana hana hē! Hēlē<sup>1</sup>stēs went spouting around | our world, and he went into Blunden Harbor; and he went ashore | from his traveling-canoe, Killer-Whale-Mask; and he liked the place because it had a good sandy | beach. And now my ancestors had for their chief Hēlē<sup>1</sup>stēs. # He built a house with four platforms; and when he had | 10 finished his house, a canoe came in sight with four persons | aboard. Hēlē<sup>1</sup>stēs went to meet them, and he | called the visitors ashore. Then my ancestor Hēlē<sup>1</sup>stēs | gave his visitors seal to eat. When they had # eaten, Hēlē<sup>1</sup>stēs spoke, and asked for the name of his | 15

xūnōkwas Lākwaga lāx ha'yūdēx'alax<sup>1</sup>idaēs begwānema grāg'eLeLa lāx Yāqalenlisē grāxaleLa lāx Gweyōsdēdzasē. Wā, lāxan k'ēs 30 grāgwōx's'āla lāx <sup>1</sup>nāxwācē<sup>1</sup>mas maēma'lēl lōxs yūdūkwaē lōxs maēmōkwaē gegēnemāsen grāganā'yē lōdzēk'asēs sāseimē yix ts'lā-ts'lā'yāsen la lēlēqelase<sup>1</sup>wa. Wā, lādzēk'as'mōx lāba.

LĀGWĀLEMAS LĀLAQŌLXA<sup>1</sup> NĀK!WAXSEMĒ

Hana hana hē; lāk'asqlamaēg'in grāx grāg'ōx'ēdxen q'āgwidōlāē | Lālaqŏl-lakwa ādaxen grāxalēdzema lāxō <sup>1</sup>nālax.

Hana hana hē; lāk'as'mēsen newēlaltseg'in grāle ng'alisek grāqag'iwa'yāsen <sup>1</sup>ne<sup>1</sup>mēnotaxa <sup>1</sup>wālasē, yik'asexs grāgadaāsen ōmpēxa grāyāē laxa grālā Lāqwagila. | 5

Hana hana hē; grāx'asaē L'ālt's'ist disele Hēlē<sup>1</sup>stēs lāxō ā'wistāx-sens <sup>1</sup>nālax. Wā, lāk'asē lāts'lā lāk'asex Baāsē qak'ats lāltāwē lāk'asxēs yā'yats'lēs māxendē. Wā, lāk'asē āwelx'ūdqēxs ēkaēs āwinagwisē. Wā, lāk'as'men grāgrālisē grāqag'iwa'yē Hēlē<sup>1</sup>stēs grōkwēlaxa mōxwidaxalilē dzōyagek<sup>1</sup> grōkwa. Wā, grālk'as'mēsē 10 gwāla grōkwē grāxk'asaē tēx'widē sōxwa xwāxwāgūma mōkwē k'lūdzexsē lāk'aseq. Wā, lāk'asē Hēlē<sup>1</sup>stēsē lālalaq. Wā, lāk'asē lēlwūltōdxē bāgūnsē. Wā, lāk'as'men grāqag'iwa'yē Hēlē<sup>1</sup>stēsē L'ēxwēlasē mēgwatē lāk'asxēs bāgūnsē. Wā, grālk'as'mēsē gwāla L'ēxwa lāk'asaē yāq'lg'ra'lē Hēlē<sup>1</sup>stēsē qak'ats wūlēk'asēx lēgēmasēs 15

<sup>1</sup> Lālaqŏl.

16 visitor; and the visitor replied, and said, "I am 'yāk'ewas, and my  
tribe are the Gīg'ilgām, and I live in the village Xōqwaēs with my  
tribe; and this woman Ts'lālalilānaga, the princess of Yāx'len, is  
20 my wife. † Yāx'len is the chief of the Ts'lets'emēleqala. And this  
is my prince Ts'lālag'ilis, and my princess is Ts'lālalililak". Thus  
said 'yāk'ewas. And then 'yāk'ewas asked the man where he  
came down from. And then the man said, "I am Hēlē'stēs. I  
25 go spouting around our world. I am Lāqwa'ila, the prince of the  
chief of the Killer-Whales, Hālxsiwalis. Now, I wish to become a  
real man in this place, and I built my house at Blunden Harbor." Thus  
said Hēlē'stēs. And Lāqwa'ila is my ancestral chief, the  
root of the chiefs of the numaym 'wālas, and he is my ancestral  
30 chief.

Hana hana hē, ahana hana! O Great-One! the great one who  
came down is my lord Lāqwa'ila, who took for his wife the prin-  
cess of Lord 'yāk'ewas, Ts'lālalililak". And the lord had a child,  
35 Yāqewē'las, the prince of Lord Lāqwa'ila. And now Lord  
'yāk'ewas gave as a marriage gift six canoes; for, indeed, Lord  
'yāk'ewas had obtained as a supernatural treasure the Grouse, the  
canoe-maker; and therefore he, the only first one to give away

16 bāgūnsē. Wā, lāk'asē nā'maxma'yēda bāgūnsaq, wā lāk'asē 'nēk'a:  
"Nōgwak'as'em 'yāk'ewasa. Wā, lāk'asē Gīg'ilgām'x'len gōkūlotē,  
yīk'asg'in hēk'asēk' gōkūlē Xōqwaēsē lōk'wasen gōkūlotē. Wā,  
yōk'was'mēs k'lēdēlk'ats Yāx'lenōx Ts'lālalilānagaxxen genemk'asēx,  
20 yīk'asēx gīg'āma'yāē Yāx'lenasa Ts'lets'emēleqāla. Wā, yōk'was-  
'mēsē lēwelgāmayōx Ts'lālag'ilisēx. Wā, lāk'asen k'lēdadesōx Ts'lā-  
lalililakwēx," 'nēk'asē 'yāk'ewasē. Wā, lāk'asē ōgwaqa wūlē 'yā-  
k'ewasaxa begwānemē lāk'asēx g'āyemamaxkasas. Wā, lāk'asa  
begwānemē 'nēk'asa: "Nōgwak'as Hēlē'stēsa Lāls'tēstalisēlaxwa  
25 āw'istāxsens 'nālas. Nōgwaem Lāqwa'ila lēwelgāmēs gīg'āma-  
'yasa māx'ēnoxwē Hālxsiwalisa. Wā, lāk'asen 'nēk'as qen g'āxk'asē  
bāxūs'id lāk'asxen lāk'asēx gōkūlasaxōx Baāsēx," 'nēk'asē Hēlē'stēs.  
Wā, ōk'was'mēsen gīg'ag'iwa'yē Lāqwa'ila yīk'asxen gīg'ānā-  
'yaxg'in 'nēmēmōtēgasa 'wālasē, wā, yōk'was'mēn gīg'eqag'i-  
30 wa'yōx.

Hana hana hē, ahana hana adzēhēsa 'wālasaxalēdzēx'dēya; wālē  
āda'ya Lāqwa'iladzēyōlaxs lāyōla gegadēx'ides k'lēdēlwūlas  
āda'ya 'yāk'wasē Ts'lālalililakwa āda. Wā, lāk'asē xūngwade-  
x'idē āda'ya Yāqewē'lasēxa lēwūlgāma'yā āda'yē Lāqwa'ila.  
35 Wā, lāk'as'mē āda'ya 'yāk'ewasē qotēx'its q'et'lets'laqē xwāxwā-  
klūna qatāxs lōgwālē āda'ya 'yāk'ewasaxē māg'ag'u lēqaxē xwā-  
xwāk'lūna. Wā, yōk'was'mēs lāg'ilas lēx'atim gīlk'as sak'axōden  
gīg'ag'iwa'yē Lāqwa'ilāxa xwāxwāk'lūna. Wā, k'lēsk'asē ālaem



canoes, | was my ancestral chief. And it was not | long before Lord  
Yäqewēlas was grown up. Then he married || Menlēdaas, the 40  
princess of Lord Melnasemē, chief of the | numaym Q'ōmk'lut'es  
of the Gwa'sela. And the lord did not live | long with his wife,  
when Lord Yäqewēlas had a son; | and Lord Melnasemē gave as a  
marriage gift four | large canoes, and four slaves, and six || grizzly- 45  
bear blankets, and twenty mountain-goat | blankets, and one hun-  
dred cedar-bark blankets. And he gave to | my pride the name  
Melnēdzas. And he gave in marriage this name | to the prince of  
Lord Yäqewēlas. And now | Lord Yäqewēlas gave away the  
marriage gift of Lord Melnasemē || to the ancestors of the Nā- 50  
k'wax'da'x' and Gwa'sela, | who lived in a village inside of Negēl. |

Hana hana hē! This is my pride, the names of | the root of my  
family, for all my ancestral chiefs gave away property. |

Hana hana hē, ahana hana! O Great-One who came down, || my 55  
lord Yäqewēlas! my lord Melnēdzas gave away property to the  
Nāk'wax'da'x' and to the Gwa'sela. And my lord | Melnēdzas  
gave away the four canoes, and | four slaves, six grizzly-bear blan-  
kets, | twenty mountain-goat blankets, and || one hundred cedar- 60  
bark blankets, which my lord Melnēdzas | obtained from his father-in-

gälaxs lak'asaē nEXLāx'fīdē āda'ya Yäqewēlasē, lāk'asaē gegade- 40  
x'fīdes Menlēdaasē k'ōdēlas āda'ya Melnasema'yē g'īgāma'yasa  
nēmēmotasa Q'ōmk'lut'esasa Gwa'sela. Wā, k'lēsk'asē āda'ya  
gāla hayasek'ālaxs lāk'asaē āda'ya Yäqewēlasē xūngwadEX'fīsē  
bābagūmē. Wā, lāk'asē āda'ya Melnasema'yē q'ōtēx'fītsa mōtslaqē  
āwā xwāxwāk'lūna lōk'wasa mōkwē q'lūq'Ek'owa lōk'wasa q'EL'la 45  
g'īg'ilasgem nāENx'ūna'ya lōk'wasa ma'fīsōkwē nēmēlEXLōsgem  
nāENx'ūna'ya lōk'wasa lāk'lēndē k'lēk'lobawasa. Wā, yōkwas'mē-  
sen yālaqalayōx lēgemōx Melnēdzas. Wā, lāk'as'mē lēgemg'ELxē  
qak'as lēgemsa lēwelgāma'yas āda'ya Yäqewēlasē. Wā, lāk'as-  
mē āda'ya Yäqewēlasē māx'widk'atsē qōtena'yās āda'ya MELna- 50  
sema'yē lāk'asEX g'ālāsa Nāk'wax'da'xwē lōk'wasa Gwa'selāxs  
hēk'asaē g'ōk'ūlē ōxlālēsk'asas Negēlē.

Hana hana hē, yōkwas'mēg'in yālaqala yūwōx lēlegemansen  
āwanā'yēxa nāxwak'as'mōla māx'widaxen g'īg'eqag'iwa'ya.

Hana hana hē, ahana hana adzēh'esa wālasaxalēdzēx'dēya wālē 55  
āda'ya Yäqewēladzeyōla wālē āda'ya Melnēdzadzēyōlaxēs lāyōla  
mēmāx'widēaxa Nāk'wax'da'x'la'ya lō'Gwa'sela layōlē āda'ya MEL-  
nēdzadzēyōla māx'widēasa mōts'axdzeyōla sēsag'ilmē lōk'wasē  
mōx'ndzēyōla q'lūq'Ek'ō lōk'wasē q'EL'la nEUSgem nāENx'ūna'ya lō-  
k'wasa ma'fīsōkwē mēmēlEXLōsgem nāENx'ūna'ya lōk'wasa lā- 60  
k'lēndē k'lēk'lobawasa. Wā, yōkwas'mē gāyanēms āda'ya Melnē-  
dzadzēyōla lāk'asxēs negūmpdzēyōlāē āda'ya Melnasemadzēyōlaxs

62 law Melnāsemō. And my great lord Melnēdzas grew quickly to  
 be called chief. Then my lord Melnēdzas grew up and married  
 65 Inālasgem, the princess of Q'ōmox'sala, chief of the numayn  
 Grēxsem of the ancestors of the L'at lasiqwāla. And then my lord  
 Melnēdzas, and his wife Inālasgem, had a son. And my lord  
 Q'ōmox'sala gave as a marriage gift twenty sea-otter blankets,  
 70 ten black-bear skin blankets, six slaves, four canoes, and one hun-  
 dred and twenty cedar-bark blankets; and he also gave as a mar-  
 riage gift forty seals as food to go with it, and the sea-otter-house-  
 dish, the killer house-dish, and the wolf house-dish, and also the  
 75 seal house-dish, and the name Q'umx'lag'ilis to be the name of the  
 child of Melnēdzas, for the potlatch to be given at the time of the  
 marriage; and he also gave him the name Kwakūx'ālas for a feast  
 name, when he was to give a feast with the forty seals which were  
 given as a marriage gift to him by his father-in-law Q'ōmox'sala.  
 And then my lord Q'umx'lag'ilis gave away the marriage gift to  
 the ancestors of the L'at lasiqwāla, and also the ancestors of my  
 tribe, the Nāk'wax'da'x; and my lord Kwakūx'ālas gave with the  
 property forty seals in the house-dishes. Now, there were two  
 names given in marriage Q'umx'lag'ilis, and the feast name  
 Kwakūx'ālas.

62 layōla āda'ya Melnēdzadzēyōla q'waq'wax'iyak'as lāk'aseq qak'ats  
 halōl'ōxē g'igāmēxla. Wā, lāk'asē āda'ya Melnēdzasē nēxlaax'ida  
 lak'asāē g'igādax' idk'ats nālasgemē k'ōdēlas Q'ōmox'sala yik'asex  
 65 g'igāmāyasa nēmēmōtasa Grēxsemasa g'alk'asasa L'at lasiqwāla.  
 Wā, lāk'asē āda'ya Melnēdzas tōkwase g'um'ne āda'ya Inālasgemē  
 xūngwadix'idk'atsē bābagūmkasē. Wā, lāk'asē āda'ya Q'ōmox's-  
 ala wāwalqālasē ma'itsokwē q'ōq'lasasgem nānxy'ūmā'ya tōkwase  
 la'stowe L'ent'entsem nānxy'ūmā'ya tōkwase q'it'ōkwē q'āq'le-  
 70 kiowa tōkwase mōts'laqē xwāxwāk'lūma tōkwase ma'itsogūng'iyowē  
 k'ōk'lobawasa. Wā, hek'as'mēs wāwadzōl'misē mōsgūng'ustowē  
 mēgwata hāmāyax'sa'ya. Wā, hek'as'mēs q'lūsa lōqūlila tōkwasa  
 māx'ēnoxwē lōqūlila tōkwasa ātan'ne lōqūlila; wā, hek'as'mēsa  
 mēgwatō lōqūlila. Wā, hek'as'mēsa tēg'me Q'umx'lag'ilisē qa  
 75 tēg'msē xūnōkwas Melnēdzasē qak'ases p'ēt's'enēlasa wāwalqālayō.  
 Wā, lāk'asē tēg'mng'et'xalax Kwakūx'ālasē qak'as tēg'ms qak'asō  
 k'welas'idk'atsē mōsgūng'ustāwē mēgwataxā wāwalqālayuwē lā-  
 k'asatq yik'atses mēgūmpe Q'ōmox'sala. Wā, lāk'as'mēsē āda'ya  
 Q'umx'lag'ilidzēyōla māx'widk'atsē wāwalqālayō lāk'asxē g'lāsē  
 80 L'at lasiqwāla tōkwase g'alk'asasem g'okūlōta Nāk'wax'da'xwē. Wā,  
 lāk'as'mē yāq'wag'ilila lak'asae āda'ya Kwakūx'ālasē āda'ya lox'slōd-  
 k'atsē mōsgūng'ustāwē mēgwata. Wā, lāk'as'mē ma'itsing'atē-  
 le tēg'mng'et'xayē yik'asex Q'umx'lag'ilisē tōkwase k'weladix-  
 layōk'ase Kwakūx'ālasē.

Hana hana hē: ahana hana! O Great-One who came down! my 85  
lord L'āqwaḡilā, my lord Yāqewē'las, my lord Melnēdzas, and my  
lord Q'umx'elag'ilis, they all gave away much property, and all  
gave feasts, and my ancestral chiefs gave dances. |

Ha ha hana hana hē: ahana hana! Therefore I feel like laughing 90  
at the | words of the people under me, on account of my ancestral  
chiefs, for they stole the names of my ancestral chiefs, the roots of  
my numaym. Ha a! for who dares to use | my names, the names  
left by my ancestors? |

Hana hana hē: ahana hana! O Great-One who came down! my ||  
lord, whose own name was Q'umx'elag'ilis, he married L'ā- 95  
qwaḡilayugwa, princess of Q'eyōkwētelasōḡwi'lak", my lord the  
head chief of the great numaym Qāqewadiliqāla of the Dzāwade-  
ēnox", | Q'eyōkwētelasōḡwi'lak", my lord, lived at Gwa'yē. | And 100  
Q'umx'elag'ilis and his wife had not been married long, when they  
had a son. And immediately | Q'eyōkwētelasōḡwi'lak", my lord,  
got ready to | give his marriage gift to his son-in-law Q'umx'elag'ilis,  
my lord. And | he bought the great copper Cause-of-Quarrel for  
the | mast of his canoe; and for the place of his princess L'āqwa- 5  
ḡilayugwa to sit in, six shovel-nosed canoes, and four slaves | for  
bailing out the canoes; and the blankets to be worn by his | princess

Hana hana hē: ahana hana, adzēhōsa 'wālasaxalēdzēx'dēya wālē 85  
āda'ya L'āqwaḡiladzēyōla wālē āda'ya Yāqewē'ladzēyōla wālē  
āda'ya Melnēdzadzēyōla wālē āda'ya Q'umx'elag'ilidzēyōlaxēs  
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k'wēlasēdē-  
axē yiyixsema'yaēnoxen ḡḡ'iqag'iwa'ya.

Ha ha hana hana hē: ahana hana āḡwīl'maen la dēlalēqelas wāl- 90  
demaſen bēbēḡwabāletsen ḡḡ'iqag'iwa'yaſs wāx'k'asaē ḡōla'yaſx  
lēlēḡemaſen ā'wanā'yē ḡḡ'eqag'iwa'ya hāa qa āḡwak'asēs nāla-  
k'asaſḡin lēlēḡemk'asḡinx'ga lēlēḡemēsawēſen wīwōmpdzēyōla.

Hana hana hē: ahana hana adzēhōsa 'wālasaxalēdzēya wālē  
āda'yaſa q'ūlēxLē'yadzēyōla Q'umx'elag'ilisa āda'yaſx lēdzēyōla 95  
ḡēḡ'adex'īdē'yaſ L'āqwaḡilayugwa lāk'asex k'ōdēlēk'asas Q'eyō-  
kwētelasōḡwi'lakwē āda'ya yīk'asex xamagema'yē ḡḡ'gāmōk'atsē 'wā-  
lask'asē 'nēmēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yīk'asex  
hēk'asāē ḡōkūlē āda'ya Q'eyōkwētelasōḡwi'lakwē āda'yē Gwa'yē.  
Wā, k'ēsk'lasē ḡāla ha'yasek'ālē Q'umx'elag'ilisē āda'ya lōkwasēs 100  
ḡenemk'asaxs lāk'asāē xūḡwadex'īdk'atsē bābagūmē. Wā, hēx'-  
īdk'as'mēsē Q'eyōkwētelasōḡwi'lakwē āda'ya xwāna'īdēya qak'ats  
lā qotēx'axēs nēḡūmpk'asē Q'umx'elag'ilisē āda'ya. Wā, lāk'as'mē  
k'īl'x'widk'asxē 'wālasē L'āqwa lāk'asex T'ent'lālayo qak'ats lāk'e-  
ya'ya. Wā, hēk'as'mēs k'waxsalats'ēs k'ōdēlasē L'āqwaḡilayū- 5  
ḡwayē q'ēl'ets'laḡ t'ēt'ēḡūna. Wā, hēk'as'mēs mōkwē q'āq'ek'o-  
wa qak'as tsālēḡ'esxē t'ēt'ēḡūnē. Wā, hēk'as'mēs 'nēx'ūna'yaſsēs

Lāqwag'ilayugwa were one hundred mountain-goat blankets,  
 10 twenty lynx blankets, and forty black-bear blankets; and two  
 hundred mountain-goat horn spoons were the anchor-line for the  
 six canoes in which Lāqwag'ilayugwa was seated; and the name  
 given in marriage, K'ladalag'ilis, was to be the name of the prince  
 of my lord Q'umx'elag'ilis. Then the marriage gift was given  
 15 away to the ancestors of the Qāqewadiliqāla, and to the ancestors  
 of the Nāk'wax'da'xw, by my lord K'ladalag'ilis. Now, my lord  
 K'ladalag'ilis grew up to be a man; and he married Gwēx'sēsēlas,  
 princess of the head chief of the great numaym Haeyalik'awē of  
 20 the Hāxwāmis, who lived in M'axā. K'ladalag'ilis and his wife  
 had not been married long, when they had a son. And then the great  
 chief K'wamaxalas got ready and bought the great copper Crane  
 for the mast of his canoe; and he was going to give the marriage gift  
 to his son-in-law Lord K'ladalag'ilis, and eight shovel-nosed  
 25 canoes for his princess Gwēx'sēsēlas to sit in, and forty lynx  
 blankets to be worn by his princess Gwēx'sēsēlas, and twenty  
 grizzly-bear blankets, and twenty black-bear blankets, and two  
 hundred mountain-goat blankets; and also this cause of my  
 30 pride, seven slaves, to bail out the water from the canoes of

8 k'ledēlasē Lāqwag'ilayugwē lāk'!endē 'mē'melxōsgem 'naenx'ūna-  
 'ya lōkwasē ma'ltsokwē 'wālasx'āsgem 'naenx'ūna'ya. Wā, hēk'as-  
 10 'mēsa mōx'sokwē l'ent'entsem 'naenx'ūna'ya. Wā, hēk'as'mēs  
 ma'lp'enyagē ts'ets'olōlaq k'ak'ets'enaq, mōgwanewēsa q'el'ets'laqē  
 t'et'egūn k'waxsalats'ēs Lāqwag'ilayugwa. Wā, hēk'as'mēs lēgem-  
 g'elx'ayē K'ladalag'ilisē qak'as lēgemsa lēwelgemay'as Q'umx'ela-  
 g'ilisē āda'ya. Wā, lāk'as'mē 'māx'widayowa qōtenayuwē lāxa gālāsa  
 15 Qāqewadiliqāla lōkwasē gālāsē Nāk'wax'da'xwē yik'ats K'ladala-  
 g'ilisē āda'ya. Wā, lāk'asē nexlāax'id begwānemē K'ladalag'ilisē  
 āda'ya lāk'asē gegradex'idk'ats Gwēx'sēsēlasē k'ledēlk'asas xāma-  
 gemay'ē grigāmēk'atsē 'wālasē 'ne'mēmōt Haeyalik'awēsa Hāxwā-  
 misē, yik'asexs hēk'asaē grōkūlē M'axā. Wā, k'ēs'kasē gāla ha'ya-  
 20 sēk'ālē K'ladalag'ilis āda'ya lōkwasē genemē lāk'asaē xūngwadex-  
 'idk'atsē bābagūmē. Wā, hēx'idk'as'mēsa 'wālasē grigāma'ya  
 K'wamaxalas xwānal'idk'asa, wā, lāk'as'mē k'ily'widk'asxa 'wālasē  
 Lāqwa Ademgūlē qak'ats lāk'eya'ya lāxēs qōtē'nēlaxēs negūmpē  
 K'ladalag'ilisē āda'ya. Wā, hēk'as'mēsa ma'lgūnāts'laqē grigālā  
 25 qak'as k'waxsalats'ēk'atsēs k'ledēlē Gwēx'sēsēlasē. Wā, hēk'as-  
 'mēsa mōx'sokwē 'wālasx'āsgem 'naenx'ūna'yaaxsēs k'ledēlasē  
 Gwēx'sēsēlasē lōkwasa ma'ltsokwē grigilasgem 'naenx'ūna'ya lō-  
 kwasa ma'ltsokwē l'ent'entsem 'naenx'ūna'ya lōkwasa ma'lp'en-  
 yagē 'mē'melxōsgem 'naenx'ūna'ya. Wā, hēk'as'mēsgrūn 'yala-  
 30 qalayōk' yik'asxga ālēbōkūk' q'āq'ek'owa qak'as ts'ālēg'esga

Gwēx'sēselas, the princess of K!wamaxalas, and | two hundred and 32  
fifty goat-horn spoons as an anchor-line for the | eight canoes, and  
the marriage name | Gwē'yimdzē for the name of the prince of  
K'!ādalag'ilis. ||

This is what my ancestral chiefs in the story of my origin | were 35  
doing when they grew up to be great chiefs. Therefore I do not feel  
bad, | but I am getting tired telling from beginning to end what was  
done by those | of whom I have just spoken. |

Hana hana hē haē haē! ||

That was the end of the wailing of L!āl!aqōl, the female Nā- 40  
k!wax'da<sup>ε</sup>x<sup>u</sup>. (This is the same | as to say Nāk!wax'da<sup>ε</sup>x<sup>u</sup> woman.)

#### HISTORY OF THE MAĀMTAG'ILA<sup>1</sup>

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1  
chief of the Maāmtag'ila, whose name was Q'ōmogwē<sup>ε</sup> (III 11) =  
called | his numaym to come into his house. When | they were  
all in, his speaker, Dā'lewē'x'emē<sup>ε</sup>, spoke; || and he told why 5  
he had been called by the chief Q'ō'mogwē<sup>ε</sup> (III 11), because |  
he wished to go and marry Qwaēsogūt (III 12), the princess of  
Chief | Down-Dancer (II 6) of the Comox. His numaym told him  
at once | to go ahead, and they got ready | to start on the following

k!waxsalats!ēg'as Gwēx'sēselas k'!ēdēlasa grīgāma'yē K!wamaxalasē 31  
lōkwasā sēsax'sok'āla ts!ēts!ōlolaq k'āk'ēts!ēnaq mōgwānewēsa  
ma'lgūnāts!aqē grīgālā. Wā, hēk'as'mēsa lēgemg'elx!a'yē Gwē-  
yimdzē qak'as lēgēms lēwelgāma'yas K'!ādalag'ilisē.

Wā, yōkwas'em grēgwālag'ilidzatsen grīgāanā'yaxg'en nūyām- 35  
balisēk' gwas'ēla grīgāma'ya'nakūla. K'!ēasg'ilen xēnl!ēgēma  
ōkwas'mēg'in la qelx'ēid lālabaaX grēgwālag'ilidzasas gwāgūsagō-  
dāxg'en lāx gwāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwālemas L!āl!aqōlxa Nāk!waxsemē (ēnemā- 40  
x'is lō<sup>ε</sup> ēnēk'a Nāk!wax'da<sup>ε</sup>x<sup>u</sup> ts!ēdāqa).

#### HISTORY OF THE MAĀMTAG'ILA<sup>1</sup>

G'ōkūla'laē grālāsa Kwāgrulē lāx Qālogwisē. Wā, lā'laē grīga- 1  
dēda ēnē'mēmāsa Maāmtag'ilāsa lēgadās Q'ōmogwa'yēxa lēlts!ō-  
dāxēs ēnē'mēmōtē qa grāxēs ēwī'laēL lāx grōkwas. Wā, grī'em'lā-  
wisē grax ēwīlaēLEXS laael yāq!ēgrā'lē elkwāsē Dālewēk'ema'yē.  
Wā, laem'laē nēlas lē'lalilasēs grīgāma'yē Q'ōmogwa'yē yīxs 5  
ēnēk'aē qa's lā gāgak'lax Qwaēsogūtē lāx k'!ēdēlasa grīgāma'yē  
Qāmūlālē, yīsa Q'ōmoX'sē. Wā, lā'laē hēx'ēida'ēmē ēnē'mēmōtas  
ēnāXwa wāXaq qa wēg'ēs. Wā, hēx'ēidaem'lāwisē xwānā'ēida  
qa's lālxā lālē ēnāx'ēidelxa gaāla lāXa Q'ōmoX'sē. Wā, lā'laē

<sup>1</sup> This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēndzenx'q'ayo. See p. 1085.

- 10 morning to go to the Comox. In the morning, when daylight came, many of the numaym Maāmtagila started, and they arrived at the beach of the village of the ancestors of the Comox at Puntlatch. Immediately they made the marriage payment out of the two canoes before going on shore; and after they had done so, the  
15 Maāmtagila were told to wait in the canoe, for Qwaēsogūt was getting ready to carry her things into the canoe of her husband, Q'ōmogwē. It was not long before the ancestors of the Comox began to beat on the front boards of the house of Down-Dancer, and there was a thundering noise in the house of Down-Dancer; and all  
20 the men of the Comox said, "Hum!" and the sound of shell rattles was heard when Qwaēsogūt (HI 12) was led by four men wearing xwēxwē masks. The woman was singing her sacred song. She went straight down the beach into the canoe of Q'ōmogwē (HI 11); the xwēxwē went down to the shore and went back up the beach into  
25 the house of Down-Dancer (II 6). Qwaēsogūt (HI 12) stayed and sat down by the side of Q'ōmogwē (HI 11). When all the xwēxwē were inside, Down-Dancer (II 6) came out of his house and invited his son-in-law to eat in his house with his crew. Then Q'ōmogwē (HI 11) and his wife Qwaēsogūt (HI 12) went ashore first. They  
30 were followed by their crew. The shell rattles of the xwēxwē did

- 10 'nax'idxa gaālāxs laē ālēx'widēda q'ēnemolēda Maāmtagila 'neimēma. Wā, la'laē lāgralis lāx l'ema'isasa grōkūlasasa grālāsa Q'ōmogwē lāx Penlatsa, wā, hēx'idaem'lāwīsē qādžēl'idēxs k'ēsmaē hōx'wūltā lāxs mōts-laqē yaē'yatslā. Wā, gril'em'lāwīsē gwālēxs laē āxsē'wēda Maāmtagila, qā's wāgrē ēsāla hānāla, qaxs  
15 hē'maē xwānalēlē Qwaēsogūtāxs memwalalē, qā's grāxlāgil lāxs-lā lāx ya'yats-lāsēs lā'wūnemē Q'ōmogwa'yē. Wā, k'ēs'latla gā-lāxs laē lēm'xēsēgrindēda grālā Q'ōmogwē'sxa grōkwas Qām'yūlalē. Wā, la'laē kūnwat'ālēda grōkwas Qām'yūlalē. Wā, la'laē 'nāxwa hemxaleda bēbegwānemasa Q'ōmogwē'sē. Wā laemxāē hek'lāla  
20 xemsemēk'ināsēxs gāxāē grālaba'yē Qwaēsogūtasa mōkwē yaēxū-mālaxa xwāxwēgemlē. Wā, laem'laē yalaqūlēda ts'ndūqaxs laē hā'yint'sesela lāxa l'ema'isē qā's lā hēxsila lāx ya'yats-lās Q'ōmogwa'yē. Wā, laem'lāwisa mōkwē xwāxwē lāgrāa lāx awāxstalisasa demsxāxs gāxāē xwēlaxū'sēsa, qā's lā xwēlaqa laēl lāx grōkwas  
25 Qām'yūlalē. Wā, laem'tē xāk'tē Qwaēsogūtē la k'wanōdēlexsēx Q'ōmogwa'yē. Wā, gril'mēsē 'wī'laēlēda xwēxwāxs gāxāē Qām'yūlalē lā'wāls lāxs grōkwē. Wā, la'mē lēlwūltōdxēs negūmpē qa-lās l'eywa lāx grōkwas l'ēwēs lēlōtē. Wā, hē'mis grālōltāwē Q'ōmogwa'yē l'ē'wis genemē Qwaēsogūtē. Wā, la'laē lāsgēmēsō-  
30 sēs lēlōtē. Wā, la'mē hēwaxa q'wēl'idē xemsemēk'inasa xwēxwē

not stop | sounding behind the curtain in the rear end of the house. | 31  
 Then Q'omogwē<sup>e</sup> (II 11) and his wife sat down in the rear end of the |  
 house, outside of the curtain in front of the xwēxwē. They ate  
 steamed camas. This was the first time that the | ancestors of the 35  
 Kwakiutl tasted camas. After they had eaten, | Down-Dancer  
 spoke to his tribe, the ancestors of the Comox. | He wanted them to  
 pacify the xwēxwē. The | ancestors of the Comox assembled at once.  
 Then | Down-Dancer (II 6) told his son-in-law to watch the move-  
 ments of the xwēxwē dancers while they were singing for them, || for 40  
 he was going to give it as a marriage gift to his son-in-law. After |  
 he had spoken, the song-leader of the ancestors of the Comox, whose  
 name was | NEMMEMEM, arose and shouted, "Woo!" Then the  
 ancestors of the Comox shouted "Woo!" | while they were beating  
 on boxes which were turned upside down. | Then four naked dancers  
 came out, || their bodies painted with ochre, and wearing the xwēxwē 45  
 masks on their faces. Four | songs were sung for them; and when  
 the last song | was ended, then the four dancers walked with quick |  
 steps and all the men of the Comox beat time quickly. Then |  
 the speaker of Down-Dancer, named LENOLALAL, arose and || spoke; 50  
 and he said, "Look at this, Chief Down-Dancer! and bring some-  
 thing to drive the supernatural ones into their room." Thus he  
 said. | Then they cut goat-skins into strips | and put them down;

xem<sup>e</sup>yāla lāx āladzelilasa yāwapemlilē lāx ōgwiwalilasa grōkwē. 31  
 Wā, lā klāsālilē Q'omogwa<sup>e</sup>yē lē<sup>e</sup>wis genemō lāx ōgwiwalilasa  
 grōkwē lāx lāsadzelilasa yāwapemalilasa xwēxwē. Wā, la<sup>e</sup>mē lē-  
 xwēlagūlxa mōt'lexsdē negikwa. Wā, hēm gil p'lex<sup>e</sup>ālelatsa grā-  
 lāsa Kwāgūlaxa mōt'lexsdē lāxēq. Wā, gil<sup>e</sup>mē<sup>e</sup> gwāl lēxwa, wā, 35  
 lā<sup>e</sup>lāē yāq'leg<sup>e</sup>ālē Qām<sup>e</sup>xūlaxēs grōg<sup>e</sup>ekūlōtaxa grālāsa Q'omox<sup>e</sup>sa.  
 Wā, laem<sup>e</sup>lāē <sup>e</sup>nēx<sup>e</sup> qa yālasōlag<sup>e</sup>ēsa xwēxwē. Wā, hēx<sup>e</sup>idarm<sup>e</sup>lā-  
 wisē q'ap<sup>e</sup>lēgililēda grālāsa Q'omox<sup>e</sup>sē. Wā, laem<sup>e</sup>lāē <sup>e</sup>nēk<sup>e</sup> Qām<sup>e</sup>xū-  
 lalē qa dōqwalēsēs negūmpax gwāyilālasasēxs lāē q'em<sup>e</sup>taxa xwē-  
 xwē, "qaxs la<sup>e</sup>mēgras lal lāl negūmp," <sup>e</sup>nēx<sup>e</sup>lāēq. Wā, gil<sup>e</sup>em<sup>e</sup>lāwisē 40  
 q'wē<sup>e</sup>lādexs lāael lāxūlila nāgadāsa grālā Q'omox<sup>e</sup>sxa lēgadālas  
 NEMMEMEM. Wā, lā<sup>e</sup>lāē woōoxa. Wā, lā<sup>e</sup>lāē <sup>e</sup>memādzaqwa woōo-  
 xēda grālā Q'omox<sup>e</sup>s, lāxēs t'em<sup>e</sup>semayaēma<sup>e</sup>yaxa qōxqegwilē  
 xēxetsema. Wā, hēm<sup>e</sup>lāwis grāx<sup>e</sup>wūtlalilēlatsa mōkwē xaxēnāla  
 gwēgūm<sup>e</sup>sīdek<sup>e</sup>wē yaēxūmala xwēxwāxs lāael q'em<sup>e</sup>tasōsa mōgemē 45  
 q'em<sup>e</sup>q'em<sup>e</sup>demā. Wā, gil<sup>e</sup>em<sup>e</sup>lāwisē q'ūlbēda ālēlx<sup>e</sup>sdā<sup>e</sup>yē q'em-  
 demēxs lāael tsex<sup>e</sup>sēsēdēda xwēxwē lāxēs mōk<sup>e</sup>wēnāyē. Wā,  
 lā<sup>e</sup>lāē t'em<sup>e</sup>sālēda <sup>e</sup>nāxwa begwānemsa Q'omox<sup>e</sup>sē. Wā, lā<sup>e</sup>lāē  
 lāxūlilē elkwās Qām<sup>e</sup>xūlāxā lēgades LENOLALAL, qā<sup>e</sup>s yāq'le-  
 g<sup>e</sup>ālēel. Wā, lā<sup>e</sup>lāē <sup>e</sup>nēk<sup>e</sup>a: "Wēg<sup>e</sup>a dōqwalax, grīgāmō<sup>e</sup> Qām<sup>e</sup>xū- 50  
 lal, grax lagax<sup>e</sup>ē k'imēx<sup>e</sup>saganolaōsaxgras <sup>e</sup>nawalax<sup>e</sup>grōs," nēx<sup>e</sup>-  
 lāē. Wā, hēx<sup>e</sup>idaem<sup>e</sup>lāwisē lā xax<sup>e</sup>tsewēla xwēxūtlā<sup>e</sup>yē <sup>e</sup>mēlx-

and after they all had been put down. LENŌLĀLAL shouted, "Wooo!"  
 55 and all the Comox shouted at the same time, "Wooo!" while they  
 were beating time fast. They shouted "Wooo!" four times, and  
 then the four xwēxwē dancers went back behind the curtain. Now  
 they were pacified. Then LENŌLĀLAL said, "Now the xwēxwē has  
 been given as a marriage present to Q'ŏmogwē, and the name  
 60 Hēk'lūten. Now this will be the name of Q'ŏmogwē, and also  
 another name, Tēsēlla, and Hāg'ās, and L'EMELXĒL, and also  
 twenty boxes of camas-roots. That was all he said. Then he finished  
 with this. Q'ŏmogwē stayed for four days before going home to  
 65 Crooked-Beach with his Comox wife. Immediately he gave a feast  
 with the twenty boxes of camas-roots to the ancestors of the  
 Kwakiutl. They did not know what the steamed camas-roots were,  
 for that was the first time they had seen them. It was not long  
 before Q'ŏmogwē (III 11) and his wife (III 12) had a son. Then  
 his name was Tēsēlla (IV 13) and Q'ŏmogwē gave away blankets on  
 70 behalf of his child. Then he had another son, and his name was  
 Hāg'ās (IV 14); and he had another child, a girl, and he gave her a  
 name belonging to the Maāntagila, because she was a girl. She  
 was called Calling-Woman (IV 15). Then Q'ŏmogwē (III 11) changed  
 75 his name, and he named himself Hēk'lūten (III 11). When his three

53 lōwa, qā's grāxē GEMXALĒLEMA. Wā, gīl'EMlāwīsē 'wīl'galilēxs  
 lāē woōoxē LENŌLĀLALē. Wā, lā'laē 'nemādzaqwa woōoxwēda  
 55 Q'ŏmogwē'sē lāxēs t'EMsālaēna'yē. Wā, hē'lat'la la mōp'ENDzaqwa  
 woōoxaxs lāē 'wī'la la āladzendēda mōkwē xwēxwēxa yāwabilē.  
 Wā, la'mē yā'fīda. Wā, lā'laē yāq'leg'ālē LENŌLEHALē. Wā, la'mē  
 lāk'leg'ā'itsa xwēxwē lax Q'ŏmogwa'yē. Wā, hē'mīsa lēgemē,  
 yix Hēk'lūtenē. Wā, laem'laē lēgemlēs Q'ŏmogwa'yē. Wā,  
 60 hēem'lāwīsē 'nemsgemē lēgema Tēsēlla lō' Hāg'ās lō' L'EMEL-  
 xēlē. Wā, hēem'lāwīsa ma'ltsemāg'eyowē xetsem mōt'EXsda.  
 Wā, hēem'laē wāxax'īdalē wāldemās. Wā, laem'laē g'wāl laxēq.  
 Wā, mōp'ENxwa's lāē 'nāla hēlē Q'ŏmogwa'yaxs grāxāē nā'nak'  
 lāx Qālogwīsē lē'wis Q'ŏmogwē'saaxsemē GENEMA. Wā, hēx'īda-  
 65 em'lāwīsē k'wēlas'itsa ma'ltsemāg'eyowē xetsem mōt'EXsd lāxa  
 gālā Kwāgula. Wā, laem'laē āml'q'EXsa neg'ikwē mōt'EXsda,  
 qaxs hē'māē ālēs 'nempl'ena dōx'walelaq. Wā, k'ēs'lat'la gālaxs  
 lāē xūngwadEX'īdē Q'ŏmogwa'yasa bābagūmē lāxēs lā GENEMA.  
 Wā, la'mē lēgades Tēsēlla, yix lānel p'hes'īdē Q'ŏmogwa'yē qā's  
 70 xūnōkwē. Wā, lāxāē ēt'ēd'el xūngwadEX'itsa bābagūmē. Wā,  
 la'mē lēgades Hāg'ās. Wā, lā'laē ēt'ēd xūngwatsa t'slāt'slada-  
 gemē. Wā, laem'laē lēx'ētsēs lēx'lēgemilaxs Maāntagilaē  
 lāqēxs t'slāt'sladagemāē. Wā, laem'laē lēgades Lāqūlayugwa lāq.  
 Wā, laem'laxāē l'āyuxlē Q'ŏmogwa'yē. Wā, laem'laē lēgad lās  
 75 Hēk'lūtenē. Wā, gīl'EMlāwīsē q'ūlsq'lūyax'widē yūdūkūwē sāsem-



children were grown up, Hēk'lūten (III 11) showed the xwēxwē 76 dance. In winter he gave a winter dance, | and he also had the salmon-dance, | Tēsēl'la (IV 13), the eldest one of his children, was cannibal-dancer, | and Hāg'ās (IV 14) was dog-dancer, and Calling-Woman (IV 15) was salmon-dancer, || and one of the relatives of 80 Hēk'lūten, Hāmdzid, was grizzly-bear dancer. The name of the cannibal-dancer was L'ax'elag'ilis, and the name of Hāg'ās was Head-Dog, and the name of the girl was Head-Dancer, and the name of the grizzly bear was Pretty-Grizzly-Bear. | Then Hēk'lūten had another son, and his name was || Pengwēd (IV 16). This is also 85 a Kwakiutl name. | Hēk'lūten (III 11) and his wife, Qwaēsogūt (III 12), separated. | She went home to the Comox with Hāg'ās (IV 14) and Pengwēd (IV 16), the | youngest one. She took with her to Punt-latch the four dances which she had seen given | by their father Hēk'lūten when he gave a winter dance. || Now she gave a winter dance 90 for the cannibal-dancer, the salmon-dancer, | dog-dancer, and grizzly-bear-dancer, and she | used the same songs and the same names that had been used by the | dancers at Qālogwis. At that time the names | of the Kwakiutl went for the first time to Comox on account of the two children of || Hēk'lūten who went home with their mother. 95 It was not very long before | Hēk'lūten (III 11) married K'anēlk' as

sēxs laē nēfēdāmasē Hēk'lūtenaxa xwēxwē. Wā, laimē yāwix'i- 76  
laxa lāel ts'āwūnxa; hēem'lāwisa hāmēyalalē. Wā, lā'laē hāma-  
ts'lē 'nōlast'egema'yas sāsēmasē Tēsēl'la. Wā, lā'laē wawaselalē  
Hāg'āsē, yixs lāa'lalal hāmēyalala ts'lāts'ladagemē Lāqūlayugwa.  
Wā, lā'laē nāna grayolē lāx lēl'elālāsē Hāmdzidē, yis Hēk'lūtenē. 80  
Wā, yū'mis'lāel lēgēmsa hāmats'lōx L'āx'elag'ilisē. Wā, lā'laē  
lēgadē Hāg'āsas Wāwaselig'a'yē. Wā, lā'laē lēgadēda ts'lāts'lada-  
gemas Yāyaxūya'yē. Wā, lā'laē lēgades Nen'as'ōxa nānē. Wā,  
lā'laē ēt'lēd xūngwadē Hēk'lūtenasa bābagūmē. Wā, lā'laē lēga-  
des Pengwēdē. Wā, laem'laxae Kwāguldzes lēgema. Wā, laem 85  
k'lāsowē Hēk'lūtenē lē'wis gēdemē Qwaēsogūtē. Wā, laem'lāē  
nā'nakwa lālaa lāxa Q'lōmox'sē lō'laē Hāg'āsē lō'laē Pengwēdēxa  
āmā'yīnxa'yē. Wā, laem'lāē hāyīnkūlaxēs dōgūlē mōx'widāla yāwē-  
nemēsēs ōmpē Hēk'lūtenaxs laē yāwix'ilalaxa la ts'āwūnxa lāx  
Penl'atsa. Wā, laem'lāē 'wēla yāwix'ilasa hāmats'la, lē'wa hāmē- 90  
yalalē, lē'wa wawaselalē. Wā, hēem'lāwisa nānē. Wā, hēem-  
laxaūwis q'lemq'ēmdesēda q'lemq'ēmdemas lē'wa lēlēgemasa  
lēlēdēs lēlēgemē lāx Qālogwisē. Wā, hēem'lēl g'il lās lēlēge-  
masa Kwāgūlē lāxa Q'lōmox'sē qāēda ma'lōkwē sāsēms Hēk'lūte-  
naxs lāa'l nā'nak' lē'wēs ābēmpē. Wā, g'il'mēsē gagālaxs laē 95  
gēgadē Hēk'lūtenas K'anēlk'asē, yix k'ēdēlas 'max'mewēsage-

- 97 (III 2) the princess of <sup>5</sup>max'mewēsegemē<sup>5</sup> (II 1), | chief of the numaym  
Dzendzenx'q'layo. She was half Bellabella, and first she had for her  
husband for a while the chief of the Q<sup>5</sup>mōyā'yē. Yāqok'walag'ilis  
100 (III 6), Yāqok'walag'ilis (III 6) was killed by the Haida G'ideḡxān.  
Therefore K'anēlk'as (III 2) married Hēk'lūten (III 11). They had  
not been married a long time before they had a daughter, and | he  
called her Calling-Woman (IV 17) when he gave away property for the  
child; and Hēk'lūten (III 11) changed his name, for he had received  
5 in marriage from <sup>5</sup>max'mewēsegemē<sup>5</sup> (II 1) || the name Yāx'len (III 11)  
for Hēk'lūten. Now his name was Yāx'len (III 11), for Calling-  
Woman (IV 17) descended from <sup>5</sup>max'mewēsegemē<sup>5</sup> (II 1), chief of  
the Dzendzenx'q'layo, | the numaym of the Walas Kwakiutl—he  
who had been married among the Bellabella. It was not very long  
10 before K'anēlk'as (III 2) had another daughter (IV 18). Then at  
once Yāx'len (III 11) gave away property to the ancestors of the |  
Kwakiutl; and he took a name belonging to his numaym, the |  
Maāmtag'ila, and he named his child lēlēlēl'gawē<sup>5</sup> (IV 18). | Now,  
when his two daughters were grown up, then Calling-Woman (IV 17)  
15 took for her husband Copper-Dancer (IV 19), head chief | of the  
numaym Lāalax's'endayo, and the dance xwēxwē was given to  
him by Yāx'len (III 11), and the name Hēk'lūten (IV 19). Then she  
also had a daughter (V 4) and Copper-Dancer (IV 19) called her |

- 97 mā'yē, yix grigāma'yasa <sup>5</sup>ne'mēmēda Dzendzenx'q'layowē, yixa  
Hēldzaq'k'lōtenē, yix lāx'dē yāwas'id lā'wades grigāma'yasa  
Q<sup>5</sup>mōyā'yē lāx Yāqok'walag'ilisē. Wā, lā'laē kwēxekwē Yāqo-  
100 k'walag'ilisasa Haida, yis G'ideḡxānē. Wā, hēem'lāwis lāg'ila lā  
lā'wadex'idē K'anēlk'asas Hēk'lūtenē. Wā, lā'laē k'lēs gāla lā  
hā'yasek'ūlaxs lāē xūngwadex'itsa ts'lātsladagemē. Wā, lā'laē  
lēx'ēdes Lāqūlayugwa lāq'xs lāē p'ēs'id qāēs xūnōkwē. Wā,  
laem'laxāē lāyōxlēyē Hēk'lūtenē qā'laxs tēgem'g'elx'lālaē <sup>5</sup>māx'me-  
5 wēsagemā'yas Yāx'lenē lā lāx Hēk'lūtenē. Wā, laem'lāwisē  
lēgādes Yāx'lenē. Wā, hēem'lāwisē Lāqūlayugwa g'āya'nākūla  
lāx <sup>5</sup>māx'mewēsegemā'yēxa grigāma'yasa Dzendzenx'q'layowē  
<sup>5</sup>ne'mēmāsa <sup>5</sup>walāsē Kwāgulaxa lāx'dē gegad lāxa Hēldza'qwē.  
Wā, k'lēs'em'laxāwīsē galaxs lāē ēt'ed māyol'idē K'anēlk'asasa  
10 ts'lātsladagemē. Wā, lā'laē hēx'idat'mē Yāx'lenē p'ēs'ēdxa g'āla  
Kwāgula. Wā, laem'lāē āx'ēd lāx lēlēlēgemēlasēs <sup>5</sup>ne'mēmōtaxa  
Maāmtag'ila. Wā, laem'lāē lēlēlēl'gawēx'lē xūnōkwas. Wā,  
laem'lāē mā'lōxmē sāsēmas. Wā, gr'ēem'lāwisē ēēxentaxs lāē  
lā'wadax'idē Lāqūlayugwas lāqwalalē, yix xamagemā'yē grigā-  
15 mēsa <sup>5</sup>ne'mēmēda Lāalax's'endayowē. Wā, laem'lāē lāyowēda xwē-  
xwē lāq yis Yāx'lenē, lē'wis tēgemē Hēk'lūtenē. Wā, lā'laē ēt'ēd  
xūngwadex'itsa ts'lātsladagemē. Wā, lā'laē lēx'ēdē lāqwalalas

Q'lēx'sēselas (V 4); and then she had a son (V 5); | and Yāx'LEN (III 19 11) gave the name Nāp'lelēmē, which he had given in marriage to Copper-Dancer, || and this name he gave to his youngest child. | 20 When the children of Copper-Dancer (IV 19) were grown up, he married | <sup>ε</sup>nax'nag'ēm (IV 20), the eldest daughter of Gwēx'sēselasemē<sup>ε</sup> (III 13), the head | of the numaym Nōnemaseqālis of the Lāwēts'ēs. Now | Copper-Dancer (IV 19) had two wives—the Lāwēts'ēs woman <sup>ε</sup>nax'nag'ēm (IV 20), || and the Dzēndzenx'q'layo woman K'anēlk'as 25 (IV 17). Now, | <sup>ε</sup>nax'nag'ēm (IV 20) had not been the wife of Copper-Dancer (IV 19) for a long time when she had a son; | and when he was ten months old, the name | Potlatch-Dancer was given as a marriage present by Gwēx'sēselasemē<sup>ε</sup> (III 13). Now Copper-Dancer (IV 19) changed | his name after this, and took the name Potlatch-Dancer (IV 19), and || he had another name for his son. | This name was given 30 as a marriage present by Gwēx'sēselasemē<sup>ε</sup> (III 13) to his son-in-law, | and his name was to be Overhanging-Mountain (V 6), and he also gave his winter-dance | names, for Gwēx'sēselasemē<sup>ε</sup> (III 13) had given his privileges, the | four dances, to his son-in-law Potlatch-Dancer (IV 19) — namely, the great frog war-dance || and the name of the great frog 35 war-dancer was to be | <sup>ε</sup>wīlenkūlag'īlis, and also the ghost-dancer, and the name of the | ghost-dancer was to be Chief Ghost, and also the war-dance, and the | name of the war-dancer was to be Wīnax'-

Q'lēx'sēselasē lāq. Wā, lā<sup>ε</sup>lāē ētlēd xūngwadex<sup>ε</sup>itsa bābagūmē. 18 Wā, lā<sup>ε</sup>lāē Yāx'LENē lēgemg'elxlālā lāx Nāp'lelēmā<sup>ε</sup>yē lāx Lāqwalalē. Wā, hēem<sup>ε</sup>lāwis lael lēgem<sup>ε</sup> āmāyīnxa<sup>ε</sup>yas sāsemas. Wā, 20 g'īl<sup>ε</sup>em<sup>ε</sup>lāwisē q'ūlsq'ūlyax<sup>ε</sup>widē sāsemas Lāqwalalaxs laē geg<sup>ε</sup>ādex<sup>ε</sup>its <sup>ε</sup>nāx'nagemē, yīx k'lēdēlas Gwēx'sēselasemā<sup>ε</sup>yēxa lāxuma<sup>ε</sup>yasa <sup>ε</sup>nēm<sup>ε</sup>mēmotasa Nōnemaseqālisasa Lāwēts'ēsē. Wā, la<sup>ε</sup>mē ma<sup>ε</sup>lilē Lāqwalalaxēs gegēnemē lāxa lawēts'ētslaxsemē <sup>ε</sup>nāx'nagemē Lē<sup>ε</sup>wa Dzēndzen'q'laxsemē K'anēlk'asē. Wā, laem<sup>ε</sup>lāē gagāla geg<sup>ε</sup>ādē Lāqwalalas <sup>ε</sup>nāx'nagemaxs laē xūngwadex<sup>ε</sup>itsa bābagūmē. Wā, g'īl<sup>ε</sup>em<sup>ε</sup>lāwisē hēlogwīlēda bābagūmaxs lāael lēgemg'elxlālē Gwēx'sēselasemā<sup>ε</sup>yax Plāselalē. Wā, laem<sup>ε</sup>lāē Lāyoxlālē Lāqwalalē, qaxs le<sup>ε</sup>maē lēgadelts Plāselalē. Wā, hēem<sup>ε</sup>lāwisā <sup>ε</sup>nēm<sup>ε</sup>gemē lēgem qaēda bābagūmē xūnōx<sup>ε</sup>s. Wā laem- 30 <sup>ε</sup>laxāē lēgemg'elxlēs Gwēx'sēselasemā<sup>ε</sup>yē lāxēs negūmpē. Wā, laem<sup>ε</sup>lāē lēgadelts K'lēsoyak'īlisē. Hēem<sup>ε</sup>lāwisā ts'ēts'ēq'lāla lēlēgemē, qaxs le<sup>ε</sup>maa<sup>ε</sup>lāē Gwēx'sēselasemā<sup>ε</sup>yē k'lēsoqūxlālaxa mōx<sup>ε</sup>widāla lēlādē lāxēs negūmp Plāselalē <sup>ε</sup>wālasē wūq'ēs tōx- 35 <sup>ε</sup>wida. Wā, hēem<sup>ε</sup>el lēgemltsa <sup>ε</sup>wālasē wūq'ēs tōx<sup>ε</sup>widē <sup>ε</sup>wi- lēnkūlag'īlisē; wā, hēem<sup>ε</sup>lāwisē lēlōlalalē; wā, hēem<sup>ε</sup>l lēgemltsa lēlōlalalē Lōlēyalisē. Wā, hēem<sup>ε</sup>lāwisā hāwīnaladē; wā, hēem<sup>ε</sup>lāwis lēgemltsa hāwīnalalē Wīnax-wīnagemē. Wā, hēem<sup>ε</sup>lāwisā hāyā-

wīnagemō<sup>ε</sup>, and the | speaker-dance, and the name of the speaker-  
 40 dancer was to be Made-to-be-Speaker; || and this is the number of  
 privileges given in marriage by | Gwēx'sēsēlasēmō<sup>ε</sup> (III 13) to his son-  
 in-law Potlatch-Dancer (IV 19); and also | the name Potlatch-Dancer  
 (IV 19) was given by his father-in-law | Gwēx'sēsēlasēmō<sup>ε</sup> (III 13), and  
 his winter name was <sup>ε</sup>wīdzēq!wālasō<sup>ε</sup>, | Gwēx'sēsēlasēmō<sup>ε</sup> (III 13)  
 45 and his tribe the Lāwēts!ēs lived at Ālegemala; || and Potlatch-  
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and  
 that is where Gwēx'sēsēlasēmō<sup>ε</sup> (III 13) and | his tribe came from,  
 going to Qālogwis, when he took his privileges to his son-in-law, and  
 also | much food. And after they had stayed for four days, | the  
 50 Lāwēts!ēs went home to Ālegemala. Immediately || Potlatch-  
 Dancer (IV 19) invited his numaym the Laālx's'endayo and | two of  
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,  
 Kūkwāk'lūm, and Sēm!ēm, ||—and the Laālx's'endayo were also  
 called in, and | their fellow-numaym, the Elgūnwē<sup>ε</sup>. When they  
 55 were all in, || Potlatch-Dancer (IV 19) spoke, and he told them that  
 he was going to give a winter dance | with the food given to him  
 by his father-in-law, and that he would | show the four kinds of  
 winter dances given to him by his father-in-law. | Then all the chiefs  
 of the numayms told him | to go on, and at once his children dis-

40 q!entelalē: wā, hēm'lāwis lēgemitsa hāyāq!entelalē Yāq!ente-  
 yeg'ila kwē. Wā, hēm'laē <sup>ε</sup>wāxax'ida<sup>ε</sup> k'!ēs'ōgūlx!a<sup>ε</sup> yas Gwēx'-  
 sēsēlasēmā'yē lāxēs negūmpē Plāselalē. Wā, hē'misla<sup>ε</sup> la  
 lēgemis Plāselalē y!flax lēgemg'elx!a<sup>ε</sup> yasēs negūmpē Gwēx'sēsē-  
 lasēmā'yē. Wā, laēm'laē lēgades <sup>ε</sup>wīdzēq!wālas'we,<sup>1</sup> yixs hāael  
 45 g'ōkūlē Gwēx'sēsēlasēmā'yē lō'laēs g'ōkūlōta Lāwēts!ēsē Ālegemāla.  
 Wā, lā'laē hēm'l g'ōkūlē Plāselalē lē'wis g'ōkūlōta Kwāgrulē  
 Qālogwisē. Wā, hēm'lāwis grāx'ide Gwēx'sēsēlasēmā'yē lē'wēs  
 g'ōkūlōtaxs grāxaael lāx Qālogwisē k'!ēs'ōodxēs negūmpē lē'wa  
 q!ēnemē hē'maōmasa. Wā, g'ilēm'lāwisē mōp!enxwā'sa <sup>ε</sup>nāla  
 50 hael nā'nakwēda Lāwēts!ēsē lāx Ālegemāla. Wā, hēx'idaēm'lāwisē  
 Plāselalē lē'ts!ōdxēs <sup>ε</sup>ne'mēmōtaxa Laālx's'endayowē lē'wa maē-  
 ma'lōkwē lāx lē'laxumā'yasa <sup>ε</sup>nāl'nemsgemak'lūsē <sup>ε</sup>nāl'nēmēmasaxa  
 Maāmtag'ila lē'wa G'ēxsemō lē'wa Kūkwāk'lūmē lē'wa Sēm!ēm-  
 mē. Wā, hēm'lāwisa Laālx's'endayāxs <sup>ε</sup>wī'laēlela'maa<sup>ε</sup> lē'wis  
 55 <sup>ε</sup>nemsgemak'lūsā elgūn'wa'yē. Wā, g'ilēm'lāwisē <sup>ε</sup>wī'laēlexs laalas  
 yāq!eg'a<sup>ε</sup> lē Plāselalē. Wā, laēm'laē nēlaxs lē'maael yāwix'ilaftsa  
 grāxē wāwadzōlemq yisēs negūmpē. Wā, hēm'lāwis, qā's wāgril  
 yāwēnemnoxtsa mōx'wēdāla k'!ēk'!ēs'ō k'!ēs'ōgūlx!ēsēs negūmpē  
 lāq. Wā, hēx'idaēm'lāwisa <sup>ε</sup>nāxwa g'ig'egāmōsa <sup>ε</sup>nāl'nēmēmasē  
 wāxalaq, qa wāgrilas. Hēx'idaēm <sup>ε</sup>nāxwa x'is'edē sāsēmasēxa

<sup>1</sup> Winter dance name.

appeared that || night. Then many winter-dance whistles sounded; 60  
 and | as soon as those who had been seated had gone out, | Potlatch-  
 Dancer cleared out his house. After they had cleared it out, | they  
 built a fire in the middle; and when the fire in the middle began to  
 burn, | the four speakers of Potlatch-Dancer—who were named || 65  
 Bāwūlē in the secular season, and in winter Wāwanagadzō; | and  
 another one, ʔnemōgwēsēmē in the secular season, | and Wren in  
 winter; and one who was called Lʔspʔlēgaak<sup>u</sup> | in the secular season,  
 and Goose in winter; and | also Gēxkʔenis in the secular season,  
 and Tsʔlāqʔexsdō in || winter—had red cedar-bark on their heads 70  
 and | red cedar-bark around their necks. They took tallow of  
 mountain-goat | and rubbed it on their faces; and after doing so, |  
 they took charcoal and blackened their faces. | After doing so, they  
 took eagle-down and || put it on their heads; and when this was done, 75  
 they | took cedar-bark rope and cut off part for a belt. | Then they  
 took their Sparrow Society canes | and when they had done so, they  
 started. They went to call all the | men, and the women and chil-  
 dren, to come quickly || into the house of ʔwīdzēqʔwālasō (IV 19), for 80  
 now | Potlatch-Dancer had already his winter-dance name ʔwīdzē-  
 qʔwālasō. One of the speakers, said while | they were going and

gānūlē. Wā, hēxʔidaemʔlāwisē hēkʔlekʔlālēda qʔlēnemē lēʔlexʔexsēs 60  
 gʔālāē ʔwīla la hōqūwelsēda kʔwālxʔdē. Wā, lāʔlāē hēxʔidaem  
 ēxʔwītseʔwa gʔōkwas Pʔlāselālē. Wā, gʔilʔemʔlāwisē gʔwālēʔl ēkūlila-  
 sōxs laaʔl lāqolilaseʔwa. Wā, gʔilʔemʔlāwisē xʔiqostāwa lāqawali-  
 laxs lāaʔl qʔwālxʔidēda mōkwē āyēlxʔs Pʔlāselālēxa lēgādās  
 Bāwūlē lāxa bāxūsē; wā, lāʔlāē Wāwanagadzawēxʔla lāxa tsʔlē- 65  
 tsʔēqa. Wā, hēemʔlāwisē ʔnemōgwēsēmaʔyē lāʔlaxa bāxūsē; wā,  
 lāʔlāē Xwātʔaxʔla lāxa tsʔlētʔēqa. Wā, hēemʔlāwisē Lʔspʔlēgaakwē  
 lāxa bāxūsē; wā, lāʔlāē Nexaxla lāʔlaxa tsʔlētʔēqa. Wā, hēemʔlā-  
 wisē Gēxkʔenisē lāxa bāxūsē; wā, lāʔlāē Tsʔlāqʔexsdōxʔla lāxa  
 tsʔlētʔēqa. Wā, laemʔlāē qēqʔexʔimālaxa lʔlēgēkwē. Wā, lāʔlaxaa 70  
 qēqēnxāla lʔlēgēkwē. Wā, lāʔlāē āxʔēdxā yāsekwasa ʔmēlxʔowē  
 qaʔs yāsekwōdēs lāxēs gēgōgūmaʔyē. Wā, gʔilʔemʔlāwisē gʔwālexs  
 lāaʔl āxʔēdxā tsʔlōma, qaʔs tsʔlōtsʔēhēnidēs lāxēs gēgōgūmaʔyē.  
 Wā, gʔilʔemʔlāwisē gʔwālexs lāaʔl āxʔēdxā qēm̄xwāsa kwēkwē, qaʔs  
 qēm̄xʔwīdēs lāxēs xʔixʔōmsē. Wā, gʔilʔemʔlāwisē gʔwālexs lāaʔl 75  
 āxʔēdxā dēnsenē dēnema, qaʔs tʔōsōdē lāq qāʔlas wiwūsēgranowē.  
 Wā, gʔilʔmēsē gʔwālexs lāē āxʔēdxēs gʔwēgwēspʔlēqē. Wā, gʔilʔem-  
 ʔlāwisē gʔwālexs lāaʔl qāsʔida. Wā, laemʔlāē lāʔl lēʔlālāxa ʔnāxwa  
 bēbegwānem ʔēʔwa tsʔlēdaqē lōma gʔingʔinānem qa gʔāxēs hūlāēl  
 lāx gʔōkwas ʔwīdzēqʔwālasēwē, qaxs lēmaē tsʔlēgēxlālē Pʔlāselā- 80  
 lax ʔwīdzēqʔwālasēwē. Wā, gʔaemʔl wāʔtsa ʔnemōkwē lāxa āyēl-  
 kwaxs lāē qāsēgʔa lāʔlaxs lāaʔl hēl lāx tʔlētʔexʔilāsa ʔnāxwa

83 stepping into the doors of all the houses (for that is as far as they went), "We call you, members of the Sparrow Society, and the Sparrow Society women, and the Sparrow Society children, to go into the house of 'wīdzēq!wālasō'." This was said by Wāwanagadzō; and after he had stopped speaking, Wren spoke and said, "The supernatural power will come into the house of our chief 'wīdzēq!wālasō' (IV 19); and after Wren had spoken, Goose also spoke, and said, "Now let us go, shamans, to see what the supernatural power will do with the children of our chief 'wīdzēq!wālasō' (IV 19), for they have been taken by the supernatural power." Thus he said; and after he had ended his words, then Ts!āq!Exsdō also spoke and 95 said: "Be quick, shamans, go on, and be quick, and come quickly into the house!" and after he had ended his words, they went out; and they went into the other houses, stood in the doorway, and they said as they had done before when they were calling. When 200 they came to the end of the village Qālogwis, they went back into all the houses; and the four speakers did not go out of the house until the men, their wives and children, all came out. Then they all went into the house with the four speakers. This is called by the ancestors of the Kwakiutl "single call," for in this way the first appearance of the supernatural power of the winter dance is treated

83 g'ig'ōkwa, yīlaxs hē'maō q!wastālila āwīlēlāsa t!ēt!Ex'ila: "G'āx-  
 'mēnu'x' qasolai', gwēgūdzaī' lōs gwēgūts!axsēmai' lōs gwāgūgwē-  
 85 dzēmai', qa's laōs 'wīlts!ā lāx g'ōkwas 'wīdzēq!wālasowai'. Wā,  
 hēmēl wāldēms Wāwanagadzawā'yē. Wā, g'il'mēsē q!lba wāldē-  
 masēxs laē ōgwaqa yāq!ēg'a'lē Xwat!a. Wā, lā'lāē 'nēk'a:  
 "G'āxlēda 'nawalakwēx lāxōx g'ōkwaxsēns g'igāma'yēx, lāxa  
 'wīdzēq!wālasē'wēx," 'nēx'laē Xwat!a. Wā, g'il'ēm'lāwīsē q!lūbē  
 90 wāldēmasēxs lā'l ōgwaqa yāq!ēg'a'lē Nexaqē. Wā, laē 'nēka:  
 "Lā'mēns lāl, pēpexalai', nānaxbaal lax wāldēmas 'nawalakwa, qa  
 gwēx'idaasas sāsēmasēns g'igāma'yai' 'wīdzēq!wālasē'waxs 'wīlō-  
 lānēmaasa 'nawalakwa," 'nēx'laē. Wā, g'il'ēm'lāwīsē q!lūbē wāldē-  
 masēxs laē ōgwaqa yāq!ēg'a'lē Ts!āq!Exsdō. Wā, lā'lāē 'nēk'a:  
 95 "Hālag'ililesai' pēpexalai'. Wā, wā, wā lāx'wīt, qa's laōs hāla-  
 ēla," 'nēx'laē. Wā, g'il'ēm'lāwīsē q!lūbē wāldēmasēxs laē  
 hōqūwēla, qa's lā'laxat! lāxa āpsālasē g'ōkwa, qa's lāxat! q!wa-  
 stōlilax t!Ex'ilās. Wā, āēm'laxaāwīsē neg'eltōdxēs g'il'x'dē gwē-  
 k'īlāsa. Wā, g'il'ēm'lāwīsē lābelsaxa g'ōx'dēmsē lāx Qālogwisaxs  
 200 g'ūxaa'l aēdaaqa lalaē!a lāxa 'nāxwa g'ig'ōkwa. Wā, hēm'lāē  
 āēm hōqūwēlsēda mōkwē āyilkwāxs lā'l 'wīl'g'ilila bēbēgwānēmē  
 lē'wis gēgēnēmē lē'wis sāsēmē. Wā, g'il'ēm'laxaāwīsē 'wīlxtōl-  
 saxa g'ig'ōkwaxs lā'l hōgwīlēda mōkwē ā'yilkwa. Wā, hēmēl  
 gwē'yōsa g'ālō Kwāgul 'nēmp!ēng'īlts!axstē, yīxs hāa'l gwēg'ila-  
 5 g'ila 'nawalakwaxs g'ālāē lā'l lāx g'ōkwas g'ālō yāwīx'ilāsa g'ālā

when it enters the house of the winter-dance giver among the ances- 5  
tors | of the Kwakiutl. Now, the winter-dance whistle was still  
sounding behind | the curtain in the rear of the house. Then all |  
the men, the women, and the children went in; | and they followed  
the rules that you already know about the beginning of the || winter 10  
dance, about which I have talked. |

One year after Potlatch-Dancer (IV 19) had given his winter dance |  
(for his name is <sup>6</sup>wīdzēq'wālasō only during the winter dance) | he  
died; and at once his prince | Q'ōmx'ōd (V 6) took the place of his  
past father. He gave a potlatch to all || the tribes; and now 15  
Q'ōmx'ōd (V 6) had the name Copper-Dancer (V 6). | He wished to  
marry the princess of Chief K' lāde (IV 21) of the L'ālasiqwāla. |  
K' lāde (IV 21) was head chief of the numaym | Laälawilela. Then  
the numaym of Copper-Dancer (V 6) told him to go | ahead and to  
marry her quickly; and all the || numayms of the Kwakiutl launched 20  
their canoes at Qālogwis; | and they all paddled, going to P'!ELEMS, |  
for that was where the village of the L'ālasiqwāla was located. When |  
they arrived at P'!ELEMS, they made the marriage payment for Head-  
Princess (V 7), | the princess of K' lāde (IV 21); and after they had  
made the marriage payment, || K' lāde (IV 21) came out, carrying a 25  
box which was not very large. It was | called "winter-dance box."

Kwāg'ula. Wā, laem'laēlē hēk'lālas'asāma lēLEX'EXSē lāx āladza- 6  
<sup>6</sup>yasa yāwapeṃlilē lāx ōgwi'walilasa g'ōkwē. Wā, laem'laē <sup>6</sup>wī'laēlēda  
<sup>6</sup>nāxwa bēbegwānem lē<sup>6</sup>wa ts'ēdaqē lē<sup>6</sup>wa g'īg'ig'nānemē. Wā,  
laem'laē āem la negetowēxēs <sup>6</sup>nāxwamōs la q'lāl qa gwayi'lālatasa  
ts'lēts'lēqa g'āg'ilela lāx lā wālaatsen wāldemē. 10

Wā, g'il'em'lawisē <sup>6</sup>nemxenxē ts'lāwūnxas g'wāl yāwix'ilē P'lāse-  
lalē. qaxs lēx'a'maē lēgadaatsēs <sup>6</sup>wīdzēq'wālasē<sup>6</sup>wa ts'lēts'lēqa; wā,  
laem'laē wik'lex'ēda. Wā, hēx'idaem'lawisē lāwelgāma<sup>6</sup>yasē  
Q'ōmx'ōdē lāx<sup>6</sup>stōdxēs ōmpdē. Wā, laem'lawisē p'!es'ēdxā <sup>6</sup>nāxwa  
lēlqwālala<sup>6</sup>ya. Wā, laem'laē Q'ōmx'ōdē la lēgades L'lāqwalalē. 15  
Wā, lā'laē <sup>6</sup>nēx', qas gegradēs k'lēdēlas g'īgāma<sup>6</sup>yasa L'ālasiqwā-  
la<sup>6</sup>yē K'lādē, yixs xamāgemayaē g'īgāma<sup>6</sup>yē K'lādāsa <sup>6</sup>nē<sup>6</sup>mēmēda  
Laälawilela. Wā, hēx'idaem'lawisē <sup>6</sup>nē<sup>6</sup>mēmās L'lāqwalalē wāxaq,  
qa wāg'ēs hali'lāla gāgak'lex'ideq. Wā, <sup>6</sup>wīlastaem'lawisa <sup>6</sup>nāxwa  
<sup>6</sup>nāl<sup>6</sup>nē<sup>6</sup>mēmatsa Kwāg'ulē lēlstendxēs yiyenasēla lāx Qālogwisē. 20  
Wā, g'āx'laē <sup>6</sup>wī'la sēx'wida. Wā, laem'laē lāl lāx P'!ELEMSē,  
qaxs hē<sup>6</sup>maael g'ōkūlē g'lāsa L'ālasiqwālayē. Wā, g'il'em'lawisē  
lāg'aa lāx P'!ELEMSaxs lāa<sup>6</sup>l hēx'idaem qādzēlēdex K'lēdēlema<sup>6</sup>yē  
lāx k'lēdēlas K'lādē. Wā, g'il'em'lawisē g'wāla qādzēlāxs g'āxaa-  
las g'āxāwūlsē K'lādē lāxēs dālaxa g'ildasē k'lēs <sup>6</sup>wālasa. Hēm 25  
lēgades k'lāwatslēxa g'ildasē, qaxs hē<sup>6</sup>maē g'īts'lewatsa <sup>6</sup>nāxwa

27 In it were all the privileges for the winter dance. Then he stood  
outside of his house. He turned his face toward his house, and he  
called his princess Head-Princess. He called her to come and  
30 stand also outside of the house, where he stood. As soon as he  
stopped speaking, Head-Princess (V 7) came, carrying the copper  
named L'esaxelayō, and she stood by the side of her father; and  
K'lade (IV 21) turned his face toward the canoes of the Kwakiutl on  
the water, and he called Copper-Dancer (V 6) to come out of his  
35 traveling-canoe and get the winter-dance box and his wife  
Head-Princess (V 7). Copper-Dancer (V 6) at once took off his  
blanket, stepped out of his canoe, and shouted, "Haha, haha!"  
Then he ran up the beach and took the winter-dance box. Then he  
was told by K'lade (IV 21) that there were four kinds of dances in  
40 the box—the war-dance with a bird in its belly, which had the name  
Tōgūmalis; and the throwing-dance, with the name Qwētsēs;  
and the hāmshāmts'es, with the name Nawis; and also the ghost-  
dance, with the name Supernatural-Power-coming-up. And after  
45 K'lade (IV 21) had finished whispering to his son-in-law, he sent his  
princess, Head-Princess (V 7) to go with her husband. She was  
still carrying the copper. Then Copper-Dancer (V 6) and his wife  
(V 7) walked side by side, going down the beach, and went aboard the  
traveling-canoe; and when Head-Princess (V 7) sat down in the

27 k'lek'les'ō lāxa ts'lets'lexlēnē. Wā, lā'laē lāxūyōlsax lāsana'ya-  
sēs g'ōkwaxs lāa' gwēgemx'fid lāxēs g'ōkwē. Wā, lā'laē lāq'u-  
laxēs k'ledēlē lāx K'ledēlema'yē. Wā, laem'laē lē'lālaq, qa g'āxēs  
30 ōgwaqa lāxūyōlsa lāx lādzasas. Wā, g'il'em'lawisē q'wē'fidx  
g'āxaālas g'āxewelsē K'ledēlema'yē dālaxa lāqwa lēgades l'esax-  
elayō, q'ēs g'āxē lāwenōdzelsaxēs ōmpē. Wā, lā'laē K'ladē  
gwēgemx'fid lāx mēxālasas ya'iyats'lasa Kwāgnlē. Wā, lā'laē  
lē'lālalax lāqwalalē, qa lās xamax'idaem lāltā lāxēs ya'iyats'le,  
35 q'ēs lā āx'ēdxa k'lawats'le gildasa. Wā, heem'lawisē genemasē  
K'ledēlema'yē. Wā, hēx'idaem'lawisē lāqwalal xeng'aalexasxēs  
nēx'ūna'yē, q'ēs la lāltā lāxēs ya'iyats'lāxs lāa' xaxalōlaqwa, q'ēs  
lael dzēlxūndēsa, q'ēs lael dāx'ēdxa k'lawats'le gildasa. Wā,  
laem'laē nēlē K'ladasa k'lek'les'ōwē mōx'widāla g'its'lāxa k'lawats'le  
40 gildasaxa ōlala, yixs ts'lek'wēsaē; wā, hē'mis lēgem'sē Tōgūmalisē.  
Wā, hē'em'lawisa mānaqla; wā, hē'mis lēgem'sē Qwētsēsē. Wā,  
hē'em'lawisa hāmshāmts'esē; wā, hē'mis lēgem'sē Nawisē. Wā,  
hē'em'lawisa lelōlelalē; wā, hē'mis lēgem'sē 'nawalak'ūstālisē. Wā,  
g'il'em'lawisē gwal ōpa K'ladāxēs nēgūmpaxs lāa' ēyālaqaxēs k'le-  
45 dēlē K'ledēlema'yē, qa las lāsgemēxēs lā'wūnemē. Wā, laem'laē  
hēx'saem dālaxa lāqwa. Wā, laem'laē 'nemāgōlema'le lāqwalal  
lē'wis genemasx g'āxaē hōqūnts'ēsela, q'ēs lā hōx'walexs lāxēs  
ya'iyats'le. Wā, g'il'em'lawisē k'wāgaalex'sē K'ledēlema'yaxs lāa'lasē



canoe, | K' lāde (IV 21) spoke again, and said, "Son-in-law, || let me 50  
change your name. Your name shall be Yāqeyalisem (V 6), | and  
your secular name Hāmisk'enis (V 6)." Thus he said. When he  
stopped speaking, Copper-Dancer (V 6) spoke, and took the copper  
that his wife was carrying and thanked | his father-in-law (IV 21) for  
his word, and after he had thanked him, he || promised to give a 55  
potlatch with the copper to the Kwakiutl. Then he changed his  
name; | and now he was no more Copper-Dancer (V 6), but his name  
was Yāqeyalisem (V 6); | and when he had stopped speaking, they  
turned back || and went home to Qālogwis. When they arrived at |  
Qālogwis, Yāqeyalisem (V 6) cleared the floor of his house, for it was  
nearly winter when he went to marry. When | his house was 60  
cleared out, he sent his four speakers to | call the Kwakiutl. He  
asked all the men to come into his house. | When it was towards  
evening, they came in, and at once | Yāqeyalisem (V 6) made a pot-  
latch to them. It was still the secular season || when he gave a pot- 65  
latch to his tribe. Then his name was really | Yāqeyalisem (V 6);  
and he named his younger brother | Nāp'elemē (V 5) Hāmisk'enis.  
These were their secular names. He did | not make a potlatch to his  
tribe, the Kwakiutl, until late in the evening. | Now Yāqeyalisem  
(V 6) barred the door against his tribe || so that they could not go out 70

K' lādē ēt'ēd yāq'ēg'a'la. Wā, lā'laē ēnēka: "ēya, negūmpā, wē-  
g'ax'in L'āyōxs lēgemagōs. Laems lāl lēgadel Yāqeyalisema; 50  
wā, hē'misē Hāmisk'enise lāxa bāxūsē," ēnēx'laē. Wā, g'il'em-  
lāwisē q'wēl'ēdēxs lāa' l yāq'ēg'a'lē L'āqwalal. Wā, laem'laē  
dāx'ēdxa L'āqwa, yix dāakwasēs genēmē. Wā, laem'laē mōlas  
wāldemasēs negūmpē. Wā, g'il'em'lāwisē gwāl mōlaxs lāa' l dzō-  
xwasa L'āqwa qaēda Kwāg'ulē. Wā, laem'laē L'āyoxlās. Wā, 55  
laem'laē gwāl L'āqwalala; wā, laem'laē lēgades Yāqeyalisema  
lāxēq. Wā, g'il'em'lāwisē q'wēl'ēdēxs g'āxaē xwēlaqelēs lēx'ēda,  
qa's lā nā'nakwa lāx Qālogwisē. Wā, g'il'em'lāwisē lāg'aa lāx  
Qālogwisē lāa' l hēx'ēdaem ēx'ēwēdēs g'ōkwē, qaxs ts'lāwūnxbā-  
ēnākūlāē lāx'demas geg'adē Yāqeyalisema. Wā, g'il'em'lāwisē la 60  
ēg'rikwē g'ōkwasēxs lāa' l yālaqasēs mōkwē ā'yilkwa, qa lās lē'lā-  
laxa Kwākūg'ulē, qa g'āxēs ēwēl'ēda bēbegwānemē lāx g'ōkwas.  
Wā, g'il'em'lāwisē dzāqwas g'āxaa' l ēwēl'ēla. Wā, hēx'ē-  
daem'lāwisē Yāqeyalisema yāx'ēwēdeq. Wā, laem'laē bāxūstalē  
p'lets'ōnā'yasēxs g'ōkūlōtē. Wā, laem'laē ālax'ēd la lēgades 65  
Yāqeyali-sema. Wā, lā'laē lōx'ēdes Hāmisk'enisē lāxēs tsā'yē  
Nāp'elemē'yē. Wā, laem'laē bēbāxūdzelālaq. Wā, ā'f'em'lāwisē  
gwāl yāqwasēs g'ōlg'ūkūlōtēda Kwākūg'ulaxs lāa' l gāla gānula.  
Wā, laem'laē Yāqeyalisema lānek'ōxs g'ōlg'ūkūlōtē. Laem'laē  
k'ōs hēq'lālaq hōqūwēls. Wā, g'il'em'lāwisē gwāl yāqwaqēxs 70

71 of the house; and after he had finished giving his potlatch, the house trembled as in an earthquake, and there was a rumbling sound while the house was shaking. It did not shake long, then everything was quiet. Four times the house shook. Then it  
 75 stopped. The Kwakiutl did not know what they had heard, for no one knew what caused the sound. After the rumbling around the house had been heard four times, it sounded as though many men shouted, "Hamamamama!" and they shouted four times, "Hamamamama!" (the ghost-cry); and after the cry had been heard  
 80 four times, Q'lex'sēselas (V 4) came out of the rear of the house, went around the fire in the middle of the house, and when she came to the door, Yāqeyališem (V 6) opened the door of the house. Then Q'lex'sēselas (V 4) ran out; and when she was out of the door, it sounded as though many men were shouting, "Hamamamama!"  
 85 outside of the house; and when they stopped crying "Hamamamama!" Yāqeyališem (V 6) stood up and spoke. He said, "O tribe! this is the supernatural power which came from where I got my wife. Now my princess has been taken away by a supernatural power of the L̄l̄l̄l̄asiqwāla. These are the ghosts that have come  
 90 and have taken my princess. Q'lex'sēselas (V 4). Now wash yourselves with hemlock-branches, tribes, and let us try to catch Q'lex'sēselas (V 4) in the morning. You all shall wash yourselves.




71 laa'l demlēx'wīde āwīstās grōkwās. Lā'laē hē gwēx'sa nenēnā, Wā, laem hēk'lāla neqelgrāmāsaqēxs lāa'l demlēx'ūlē āwīstelas grōkwās. Wā, k'lesnaxwālat'la gēgilsexs lānaxwāc selt'ēda. Wā, lā'laē mōp'endzaqwa demlēx'wīde āwīstelas grōkwāsēxs lāe gwāla.  
 75 Wā, āem'lāwisē Kwākūgūlē q'lāq'eyaxstōltisēs wūlēlē, qaxs k'lēlāsāc 'nemōk' q'lālax hēgilas gwēk'ligat'ē. Wā, gil'em'lāwisē mōp'endzaqwa demlēx'wīde āwīstāsa grōkwaxs lāa'lasē q'lek'lāla bēbegwānema 'nemādzāqwā hamamamamaxā, lā'laxāc mōp'endzaqwa hamamamamama. Wā, gil'em'lāwisē mōp'endzaqwaxs grāxa-  
 80 a'lasē pēlēlē Q'lex'sēselasē grāx'wūlt'lālil, qas lā lā'stalilelax lāqawahlāsa grōkwē. Wā, gil'em'lāwisē lā'staliexs lāa'l āxstōdē Yāqeyališemāxa t'lex'ilāsēs grōkwē. Wā, hēm'lāwis la dzely'wūldzats Q'lex'sēselasē. Wā, gil'em'lāwisē lāwels lāxa t'lex'ilāxs lāa'lasē 'nemādzāqwa hamamamamaxēda q'lek'lāla bēbegwānema lāxa lā-  
 85 sanā'yasa grōkwē. Wā, gil'em'lāwisē q'wēf'idēda hamamamaxāxs lāa'l lāx'ūlilē Yāqeyališema, qas yāq'egat'ē. Wā, lā'laē 'nēka: "Wā, gōlg'ūkūlōt! Wā, yūem 'nawalak' grāya'nākūla lāxen gegadaasōx. Wā, lāmē lālanemen k'lēdēlāsa 'nawalakwasa L̄l̄l̄l̄asiqwāla. Wā, hēm lēslālēnoxwēda grāxa āx'ēdxen k'lēdēlā  
 90 Q'lex'sēselasa. Wā, wēg'illa q'leqelax'idlex 'nāx' gōlg'ūkūlōt, qens 'wā'wildze'wā'mēlens lālōl, lālex Q'lex'sēselasax gaālāla. Wā, laemis 'nāxwāem g'ig'iltalaxwa gānūlēx, lē'wis gegēnemaōs, lē'wis sāsē-

this night, and your wives and your children shall wash too." 93  
 Thus he said. "Now I will ask you, <sup>é</sup>wūn<sup>é</sup>wūnlx'ES, to help me." |  
 (He meant the cannibal dancers.) "You shall go first when you try  
 to catch our || friend Q!ēx'sēSELAS (V 4); and also you, ghost-dancers, 95  
 you shall go next to | the <sup>é</sup>wūn<sup>é</sup>wūnlx'ES; and you also, war-dancers;  
 and you, | Sparrow Society, shall follow the war-dancers; you shall  
 go behind our | friends, for indeed we are now trying to imitate what  
 my wife told me; | for she was told by her father, and she must give  
 us instruction and show us || what to do when the supernatural power 300  
 shows itself; and this is the beginning of the winter dance | of the  
 L!āL!āsiqwāla. My princess Q!ēx'sēSELAS (V 4) | has now been taken  
 by the ghosts. Now our names will be changed | in the morning. I  
 shall call you | in the morning, and your wives and your children.  
 That || is all," he said; and when his speech was ended | <sup>é</sup>māxwa, 5  
 chief of the numaym Maāmtag'ila, arose | and spoke. He said,  
 "You have heard the speech | of our chief Yāqeyalisem (V 6). Now  
 you have | another kind of supernatural power which you did not  
 know before. You are great. You || will act so that no wrong will 10  
 result, for we | are to use it later on. It is different from our super-  
 natural power, | what you received in war-marriage from your  
 father-in-law. Shall we not do, | my tribe, according to what you  
 say to us? | That is all." Thus he said, and then he sat down. ||

maōs," <sup>é</sup>nēx'ēlaē. "Wā, la<sup>é</sup>mēSEN hēlalōL <sup>é</sup>wūn<sup>é</sup>wūnlx'ESā" (xa 93  
 hāāmatsla gwe'yōs), "laems lāl grālabīl, qensō k'imyalxENS <sup>é</sup>nēmō-  
 kwaē Q!ēx'sēSELASA. Wā, sō<sup>é</sup>mts lēlēlēlēlala; laEMS māgrabīlxa 95  
<sup>é</sup>wūn<sup>é</sup>wūnlx'ESō. Wā, sō<sup>é</sup>mts tēto<sup>é</sup>wīd, laEMS lāl ELXLēLESAS tēto<sup>é</sup>-  
 wīdē. Wā, sō<sup>é</sup>mēLAS gwa<sup>é</sup>ts'EM; la<sup>é</sup>EMS lāl ELXLēLESAS <sup>é</sup>nē<sup>é</sup>mēmō-  
 kwē, qāLaxg'ins la<sup>é</sup>mēg'ins nānenk!wax wāldemasg'in gēnemk',  
 yixs <sup>é</sup>nēx'ēmaālaē ōmpaseq qa ā<sup>é</sup>mēsēk' lēxs'āla grāxENS, qENS gwēg'i-  
 las, qō g'āxogwīh ē<sup>é</sup>lēfēdox <sup>é</sup>nawalakwaxsō. Wā, yūEM grīl tslētslēx- 300  
 ēdaatsa L!āL!āsiqwālōx, yix laēna<sup>é</sup>yasē lālanEMEN k'lēdēlaē Q!ēx-  
 sēSELASASA lēslānēnoxwē. Wā, la<sup>é</sup>mēlāwīsENS <sup>é</sup>nāxwal L!āyoxlā-  
 xENS lēlēgEMAX gaālala lāxEN ēk'lēnēEMLA lē<sup>é</sup>lālx'da<sup>é</sup>x"lōLAX  
 gaālala lē<sup>é</sup>wis tslēdaqaōs, lē<sup>é</sup>wa g'ing'inānEMAX gaālala. Wā,  
 yū<sup>é</sup>mōq," <sup>é</sup>nēx'ēlaē. Wā, grīl<sup>é</sup>mēlāwīsē q'lūlbē wāldemasēxs lā<sup>é</sup>l 5  
 lāx<sup>é</sup>ūlilēda <sup>é</sup>māxwala g'igāmēsa <sup>é</sup>nē<sup>é</sup>mēmēda Maāmtag'ila. Wā,  
 lā<sup>é</sup>laē yāq'leg'āla. Wā, lā<sup>é</sup>laē <sup>é</sup>nēk'a: "La<sup>é</sup>mas wulelaxg'a wāldem-  
 gasg'ENS g'igāmēk' lāxg'a Yāqeyalisemak'. LaEMS lālxwa ōgū-  
 qālāx <sup>é</sup>nawalakwaxwa k'lēsdāqENS q'lāla. Hāwādzēk'atsōx. Wēga 10  
 hēlalaq" qa k'lēasēs amēlasLESōx lāxōs grāxēnō<sup>é</sup>lēx grāxENS, qENS  
 g'āxēl āāxsilALEq". Wā, la<sup>é</sup>mōx ōgūqala lāxENS nōsēx <sup>é</sup>nawalakwa  
 wī<sup>é</sup>nānemaqōs lāx nēgūmpa. Wā, ēs<sup>é</sup>maēlALENS āEM wēg'il lōgūns  
 g'ōlg'ūkūlōtek'. ĀEMl hēEM gwayi<sup>é</sup>lālalēs wāldemlaōs grāxEN<sup>é</sup>x".  
 Wā, yū<sup>é</sup>mōq," <sup>é</sup>nēx'ēlaēxs laē k'lwāg'alila.

15 Then Yāqeyālisēm (V 6) arose and thanked him for his speech; |  
 and when he stopped speaking, the men went out. When they were  
 outside, Yāqeyālisēm (V 6) and his wife (V 7) dug a hole in the  
 middle of the rear of their house one fathom | in length, in the direc-  
 20 tion toward the door of the house, and || half a fathom wide. Then  
 Head-Princess (V 7) told them | to put all the soil which she dug out  
 of it into boxes, | so that it might not be seen, as is done by the |  
 L!al!asiqwāla when they dig this hole, when they are going to have  
 a ghost-dance. | Generally they put the soil into boxes, and they ||  
 25 put them down in a corner of the dancing-house, where nobody  
 walks, | and they cover them over with mats, and sometimes they  
 lay roof-boards | over them. Thus was done by Yāqeyālisēm (V 6)  
 with the soil that he dug out. | When it was deep enough for a tall  
 man | to stand in the hole and to be visible for one-half of his body,  
 30 they stopped digging; | and Head-Princess (V 7) asked Yāqeyālisēm  
 (V 6) to get a pole | not too thick, four finger-widths in diameter. |  
 Then Yāqeyālisēm went to get it | out of the woods, and he brought  
 a stick two fathoms long. | He cut it in two, and put sharp points ||  
 35 at the ends. After doing so, his wife | took up one of the poles and  
 put it down into the hole that had been dug | at the end toward the

15 Wā, lā'laē lāx'ñilē Yāqeyālisēma qā'las mōlēš wāldemas. Wā,  
 grī'ēm'lāwīsē q'wē'fēdexs lāē 'wī'la hōqūwēlsēda bēbēgwānemē.  
 Wā, grī'ēm'lāwīsē 'wī'lewēlsēxs lāa'ē 'lāp'lidē Yāqeyālisēma  
 lē'wis genēmāxa nāqolīwalīlāsēs grōkwāxa 'nem'p'en'k'as 'wāsgē-  
 masē lāxēns bālaX, gwēbalil lāxa t'lex'ilāsa grōkwē. Wā, lā'laē  
 20 neq'lebōd lāxēns bālāqē 'wādzegegaasa. Wā, laēm'lāē 'nēk'ē  
 K'ledēlema'iyē, qā's k'lats'lālēsa dzeqwa 'lālp'mōtas lāxa k'lek'lem-  
 yax'la, qā k'lēsēs dōgūlē gwāstaāsasēs lāx gwēgilasasa lā'lā-  
 siqwālaXs 'lāpaaxa hē gwēx'sē yixs lalōltsēlilē, yixs hēmenā-  
 la'māē k'lāts'lālasa dzeqwa lāxa k'lek'lem'yax'la, qā's lā hā'nem-  
 25 galīlas lāxa ōnēgwīlasa lobekwē lāxa k'lēsē qāyatsa bēbēgwā-  
 nemē, qā's nāñyīndēsa lē'wa'iyē lāq; lōxs pāqeyālilaasa saōkwē  
 lāq. Wā, hēm'lāwīsē gwēx'idē Yāqeyālisēmāxēs 'lālp'mōtē dze-  
 qwa. Wā, hēm'lāwīsē gwānala qā negoyowēsa gildexsēdē bēgwā-  
 nemēxs lāats'lāē lāx 'wālabetalīlalasas 'lāpa'iyasēxs lāē gwāl 'lāpaq.  
 30 Wā, lā'laē āx'k'lālē K'ledēlema'iyax Yāqeyālisēma, qā āx'ēdēsēx  
 k'lēsa t'lek' dzōxūmaxa mōdēlx'sāwa wāg'idas lāxēns q'wāq'wax-  
 ts'lāna'iyēx. Wā, hēx'idaēm'lāwīsē Yāqeyālisēma lā āx'ēdeq lāxa  
 āl'ē. Wā, grāx'laē wīk'elaxa mal'p'en'k'as 'wāsgēmasē lāxēns bālaX.  
 Wā, lā'laē tsex's'ēndeq qā nexsēs. Wā, lā'laē dzōdzoX'bēndex  
 35 ēpsba'yas, qā ēx'bēs. Wā, grī'ēm'lāwīsē gwālēxs lāa'laē genēmas  
 āx'ēdxa 'nēm'ts'laqa lāxa dzōxūmē, qā's lā lāts'lōts lāxēs 'lāpa'iyē.  
 Wā, laēm'lāē gwēbēlts'lā lāxa t'lex'ilāsa grōkwē. Wā, lā'laē lāne-

door of the house. She put it in slanting, | in this way: 38  
 Then Head-Princess told her husband | to drive it in with  
 his stone hammer. When it was one || span below the 40  
 floor, he | stopped driving it in. Then she took the other  
 pole | and put it down into the hole so that it was in  
 this way,  and Yāqeyalisem (V 6) | drove it in with his  
 hammer; and when the top was even with the | first one, he  
 stopped.  Then his wife took an || empty oil-bottle 45  
 split one side the whole length; | and when the kelp  
 bottle had been split along one side, | she tied it to the two poles  
 that were tied together in | the hole that had been dug out. She  
 put the inner side of the kelp outward, because | it was greasy  
 and slippery. She tied it on its || full length, and there was only 50  
 one way of tying it. | She tied it up and down in this way;  
 There was no cross-tying. After | this was done, Head-  
 Princess (V 7) took something that she had kept secretly in   
 a | basket and put it down. Not even her husband knew |  
 what was in it. Then Head-Princess spoke, || and said, "O, mas- 55  
 ter! now call the chiefs | of your numayms, one head chief of  
 each of them, that | they come and watch how we work the hole  
 that we dug. Don't | let any one of those who call them show  
 himself to their wives, that they may not guess what you want, |

xāla, g'a gwālegra (*fig.*). Wā, lā'laē K'lēdelema'yē āxk'lāxēs lā'wū- 38  
 nemē, q'a dēgūtōdēq yisēs pelpelqē. Wā, g'il'em'lāwis 'nempl'enk'  
 lāxens q'lwāq'lwax'ts'lāna'yēx lā banalagawēsa āwīnagwilaxs lāa'l 40  
 gwāl dēqwē Yāqeyalisemāq. Wā, lā'laxaē ēt'ēd āx'ēdxa 'nemts'laqē,  
 q'a's āxbetalilēs, q'a g'ās gwālegra (*fig.*). Wā, lā'laxaē Yāqeyalisema  
 dēgūtōdēq yisēs pelpelqē lāq. Wā, g'il'em'lāwisē 'nemaxtāla lē'wa  
 g'il'x'dē dēqwasōs lāa'l gwāla. Wā, lā'laē genemas āx'ēdxa lōlap-  
 mōtasōx l'ē'nax 'wā'wadā, q'a's lēpsendēq lāxēs 'wāsgemasē. Wā, 45  
 g'il'em'lāwisē lābendex 'wāsgemasasa lēpsaakwē 'wā'wadēxs lāa'l  
 yil'alelōts lāx dzēngeq'a'yasa ōxtā'yasa dzēdzōxūm lāx ōts'lāwas  
 'lāpa'ya. Wā, laem'lāē hē ēk'ladze'ya ōts'lāx'dāsa 'wā'wadē, qaxs  
 l'ēl'ē'nalaē, q'a tsāx'ēs. Wā, g'il'mēsē 'wīl'gaa'lela la yilāla lāxēs  
 'wāsgemasē lāxēs 'ne'mēnemē yil'āsasēqēxs aēk'laaqelāaxs lāa'l 50  
 yilaq, g'a gwālēg'a (*fig.*). K'lē's gagayaaqelēs yīla'yē. Wā, g'il'em-  
 lāwisē gwālēxs lāa'laē K'lēdelema'yē āx'ēd lāxēs q'lwālaltseyakwē  
 lābata. Wā, grāx'laē hāng'alilas. Wā, laem'lāē k'lē's q'lālelē  
 lā'wūnemasēx g'ūts'lāwaq. Wā, lā'laē yāq'legra'lē K'lēdelema'yē.  
 Wā, lā'laē 'nēk'a: 'ya, q'lāgwidā. Hāg'il'la lē'lālalxōx g'ig'egāma- 55  
 'yaxsōs 'nāl'ne'mēmats'lē'na'yāq'lōsxōx 'nāl'nemōkūma'yāq'les, q'a  
 g'āxlāg'iltsō dōqwalalxōx gwēg'ilaslas lāxwa 'lāpa'yāqēns. Q'wāla  
 āwūlx'ēs āxk'lālaq, q'a gēgenemas āla k'ōtalaxēs āxēlaōsaq. Wā,  
 wāx'mēsēn q'lālelaqōxs lē'maax 'nāxwa mēxōxda 'nāxwāx bēbe-

60 although I know that all the men and their wives have gone to sleep. This is the winter dance that I am now speaking about. And let Q!ëx'sëselas (V 4) also come and try what she is to do." Thus she said. Even her husband did not know what was in the basket, and Yäqeyalisem (V 6) did not wish to ask his wife about it.

65 He just went out of his house and went to wake up those to whom she referred, the head chiefs of each numaym of his tribe. Then he went to the head chief of the numaym Maämtag'ila, Q!ömogwë. Now he had called one of them. Then he also went to the head chief of the Gëxsem, Yäqwid; and also the head chief of the Kükwäk'lüm,

70 Tsex'wid; and also the head chief of the Sënlem, 'nemögwis; and also the head chief of the Lāyalalawë, Ts!ex'öd; and the Lāyalalawë are mixed with the Maämtag'ila and the Gëxsem; and also the head chief of the Elgünwë, Amax'äg'ila, and these are mixed with the Laälax's'endayo. And when Yäqeyalisem (V 6) had

75 hardly gone into the house, the chiefs entered after him. Now Head-Princess led all of them to their seats at the right-hand side of the rear of the house, so that they could see plainly the hole that had been dug; and when they were all in, Q!ëx'sëselas (V 4) came in, and Head-Princess (V 7) led her and made her sit down in the

80 rear of the house, at the end of the hole that had been dug, so that she could see distinctly what was to be done by Head-Princess, who

60 gwānema lëwas gegēnemax. Wā, yūmēs ts!āts!ëxsilax'lens lāx wāldema. Wā, hēmīsē Q!ëx'sëselas, qā gaxlāg'iltē menēlal, 'nëx'laē. Wā, laem'laē hēwāxamē lā'wūnemas q!ā'falelax gr'its!ā-waxa l!ābatē. Wā, ēts!em'lāwisē Yäqeyalisema 'nëx', qā's gr'it!ālē wūlaxōs genēmē. Wā, laem'laē āem lāwels lāxōs grōkwē, qā's lā

65 gwāxōs gwe'yō, qā gāxēs 'nāl'nemōkūma'yas 'nāl'nēmēmat's'ēna-yasōs grōlg'ūkūlōtē. Wā, gr'il'em'lāwisē 'wix'tōdxa ōguma'yasa 'nēmēmēda Maämtag'ilē Q!ömogwa'yē; wā, laem'laē 'nemōk'ōleq. Wā, hēm'lāwisē ōguma'yasa Gëxsemē Yäqwidē; wā, hēm'lāwisē ōguma-

70 'yasa Sënlemē 'nemögwisē; wā, hēm'lāwisē ōguma'yasa Lāyalalawē Ts!ex'ōdē, yixs hāē lengilgā'ya Lāyalalawāxa Maämtag'ila lë'wa Gëxsemē. Wā, hēm'lāwisē ōguma'yasa Elgünwa'yē Amax'äg'ila, yixs lengilgā'yaē lāxa Laälax's'endayowē. Wā, hāseleam'lāwisē g'ālagēwa'yē Yäqeyalisemasa gr'eg'gā-

75 ma'yaxs grāxaa'l hōgwila. Wā, laem'laē K!ōdētema'yē q!āx'sīdzēq, qā lāx'la'xwēs klūs'ālil lāx hēlk'ōtewalilasa grōkwē, qā hēlp!altālīsēxa lā'labegwēlkwa. Wā, gr'il'em'lāwisē 'wī'laelēxs grāxaa'lasē Q!ëx'sëselasē grāxōla. Wā, lā'laē K!ōdētema'yē q!āx'sīdzēq, qā lās k!wāg'ahl lāxa nāqolēwalilasa grōkwē lāx

80 ōba'yasa lābegwēlkwē, qā hēlp!altālēs dōqūlaxa 'nāxwa gwāyilālats K!ōdētema'yē, qō lāl mē'nēlal qāē. Wā, gr'il'em'lāwisē 'wī'la selt!ali-



- 3 catch the ghost-dancer, the one who gives the winter dance to the  
tribe calls the people; | and four rattles are taken and are given to the  
5 one who | takes care of the cedar-bark. There are four of them.  
Then he takes them, | and he begins to shake one of them, and sings  
his four | secret songs. He stands still while he is singing three of his  
secret songs; | and when he sings his fourth secret song, he walks |  
and goes around the fire in the middle of the house. He pretends to  
10 look for the war-dancers; || and when he finds one, he gives the rattle  
that he was using to her; and he | gives the other three rattles to  
three war-dancers. | When they all have them, the four war-dancers  
stand up together. | They shake their rattles and sing each her  
15 secret song, | for they are war-dancers; and when they finish || their  
secret songs, the man who takes care of the rattles takes the four |  
rattles and carries them again, walking around the fire in the middle  
of the house, | and he gives one rattle each to the four frog-war-  
dancers. | Then they stand up, shake their rattles, and | each sings  
20 her secret song about the frogs in their bodies. Then || they take  
their rattles and put them away. | They take red cedar-bark and  
give it to the cannibal-dancer; | and when each cannibal-dancer has  
a piece of it, they all get excited. Then they all | run out, and the  
people who try to catch the ghost-dancer run after them. | Then the  
war-dancers and the frog-dancers are next to the cannibal-dancers, ||

- 3 ʔaʔaʔasiqʷāḷāxa hēlōlālāxas ʔā ēxʷem lēlalēda yāwixʷilāxēs gʷōkū-  
lōtē. Wā, ʔā āxʷētseʷēda mōsgēmē yīyatʔala, ʔaʔs ʔā tsʷewēs ʔāxa  
5 aāxsilāxwa lʔāgekwēx ʔāxēs mōsgēmēnaʷyē. Wā, ʔā dāxʷideq. Wā,  
hēʔmis ʔa yatʔidaatsēsa ʔnēmsgēmē, ʔaʔs yālaqʷēsa mōsgēmē ʔāxēs  
yīyāʔaxʷLENē. Wā, ʔaem āxʷsāem ʔaʷwilexs ʔā yālaqʷāsa yūduxʷ-  
semē. Wā, gʷilʔmēsē qʷilbaxs ʔā yālaqʷasa mōsgēmōtē, ʔaʔs qāsililē.  
Wā, ʔaem ʔāʔstāʔilēlaxa ʔāqʷawāʔilē, ʔaʔs āʔābōlēxa ēōlala. Wā,  
10 gʷilʔmēsē qʷāqēxs ʔā tsʔāsēs yatēʔaxʷdē yatʔala ʔāq. Wā, ʔā ētʔdē  
tsʷewānaqēlaxa yūduxʷsemē yēyatʔala ʔāxa yūdukʷē ōgʷʔla ēōlala.  
Wā, gʷilʔmēsē ʷwiltōxs ʔā ʔnēmāgʷilil ʔāxʷūʔilēda mōkwē ēōlala, ʔaʔs  
ʔnēmāxʷidē yatʔētsēs yēyatʔala, ʔaʔs ʔnēmādzāqʷē yēyāʔaqʷasēs  
yēyāʔaxʷLENē ʔāxēs ēōlalaēnaʷyē. Wā, gʷilʔmēsē ʔnāxʷa qʷilbē yēyā-  
15 ʔāqʷāēnaʷyas, ʔāda aāxsilāxa yēyatʔala dāxʷidxa mōsgēmē yēya-  
tʔala, ʔaʔs ʔā dāʔaqēxs ʔāxatʔ ʔāʔstāʔilēlēs ʔāxa ʔāqʷawāʔilē. Wā,  
ʔāxāē tsʔasa ʔnāʔnēmsgēmē yatʔala ʔāxa mōkwē wīweqʷlēs ēōlala.  
Wā, hēxʷidēxʷdaʔxʷmēsē ʔāxʷūʔilē, ʔaʔs yatʔēdēsēsēs yēyatʔala, ʔaʔs  
yīyāʔaqʷēsēs yīyāʔaxʷLENē ʔāxēs wīweqʷlēsʔēnaʷyē. Wā, gʷilʔmēsē  
20 gʷāwilexs ʔā āxʷētseʷēda yēyatʔala, ʔaʔs yāwasʷidē gʷēxaseʷa. Wā,  
ʔā āxʷētseʷēda lʔāgekwē, ʔaʔs yāxʷwīdayowē ʔāxa hāāmatsʔa. Wā,  
gʷilʔmēsē ʷwiltōxs ʔā ʔnēmāgʷilil xwāxūsā. Wā, hēʔmis ʔa dzēʔx-  
ʷwūldzatsē. Wā, āʔmēsē ʔa qʷomxʷsemēsōsa ʔnāxʷa kʷimyāʔxa hēlō-  
lālālē. Wā, ʔaemʔaʔlēda ēōlala ʔēʷa wīweqʷlēsē mākʷilāʔxa hāāma-



and the other ghost-dancers are the last; and last | of all follow the 25  
Sparrow Society and the Sparrow women. They go right | to the  
place where they hear the cry "Hamamamama!" of the ghosts. |  
Then they pretend to bring back Q!ëx'sëselas; and when the | can-  
nibal-dancers approach her, they will fall down like dead; and the ||  
war-dancers and the frog-dancers will go to see why they do so; | there- 30  
fore they go to look; and when they come up to them, | there will be  
again the cry, "Hamamamama!" of the ghosts. They | all drop  
down like dead, and also the | Sparrow Society men and women drop  
down. Only the ghost-dancers do not drop down. || Then they go to 35  
get urine, and sprinkle it | over the cannibal-dancers and the war-  
and frog-dancers, and finally they | sprinkle the urine over the Sparrow  
men and women and | also the Sparrow Society children. When  
they have all been sprinkled with urine, | they come to life again,  
and they all follow the || cannibal-dancers and go back into the 40  
winter-dance house; for, as soon as | they drop down like dead, when  
the cannibal-dancers, | the war-dancers, the frog-dancers, and all the  
others, are struck by the ghost, then the ghost-dancers | catch  
Q!ëx'sëselas and bring her in before any of the others get back |  
into the winter-dance house, who were lying there like dead. || She 45  
is put into her secret room in the rear of the middle of the house. |  
Then the cannibal-dancers come in, sounding their whistles, and go

ts!a. Wä, lälōs lēlēlōlālaq!ōs elxleles. Wä, hē'mis läl elxlaya- 25  
as!tsa gwēgwäts!ema lē'wa gwēgüts!axsemē. Wä, la'mē hē'nākū-  
laeml lāxēs wūlelas!axa hamamamaxaas!asa lēslānēnoxwa, qō  
g'āxbōlal taōdgrōstōdelxōx Q!ëx'sëselasēx. Wä, g'ilendwisē ēx'a-  
g'aa!elala hāāmats!a laqēxs lēla yāqūmg'ael'sle. Wä, läl 'nāxwa.  
emla ēōlala lē'wa wīweq!ēsē āwēlelqelax hēg'ilas gwēx'ēidē. 30  
Wä, hē'mis lāg'ilas la 'wī'la dōx'wīdeq. Wä, g'il'mēsē lāg'aa lāqēxs  
lūa! ēdzaqwa hamamamaxēda lēslālēnoxwē. Wä, hēx'ēidaemlwisē  
'nāxwa yāqūmg'ael'sa. Wä, la'mē 'nāxwa yāqūmg'ael'sēda gwēgwä-  
ts!em lē'wa gwēgüts!axsemē. Wä, la'mē 'nāxwa k'!ēs yāqūmg'a-  
elsēda lēlēlōlālālē. Wä, hē'mē läl āx'ēde!xa kwäts!ē, qa's lā xōselgrēs 35  
lāxa hāāmats!a lē'wa ēōlala lē'wa wīweq!ēsē. Wä, läl ālx!ālaxs lälē  
xōselgentsa kwäts!ē lāxa gwēgwäts!emē lē'wa gwēgüts!axsemē lōla  
gwāgūgwēdzemē. Wä, g'il'emlwisē 'wīxtōde! xewēx'usa kwäts!ē,  
qō läl 'nāxwaeml q!ūlāx'ēidel, wä, ā'mis lā 'wī'la la elx!ēsa hāāma-  
ts!āxs laē āēdaaqa, qa's lā hōgwīl lāxa lōbekwē, qaxs g'il'mēx'dē 40  
'nāxwa yāqūmg'ael's laē lēlewalkwa 'nāxwa hāāmats!a lē'wa ēōlala  
lē'wa wīweq!ēsē lō' 'nāxwēs waōkwē, lāl!asa waōkwē lēlēlōlālāl  
k'īmyalxōx Q!ëx'sëselasēx, qa's g'āxēl g'āgalagemal g'āxēltsōx  
lāxwa lōbekwaxs k'!ēās'mēlē q!ūlāx'ēidel'sa la yāxyeq!ūsa. Wä,  
g'il'mēsē laēl lāxēs lemē'lats!ē lāxwa nāqolēwalilēx g'āxaas xwēxwa- 45  
gwēlelēda hāāmats!a, qa's lēlal haēlela lāxēs lemē'lats!ē lāxgrada

47 straight into their secret room at the left-hand corner of the house; and when they are all inside, the Sparrow Society men, women, and children come in. Then Yāqeyalisem (V 6) will give away property for the one who has been caught, and he will change his name. ||  
 50 Then his name will be Hōlēlid (V 6), for this is the name of my father; and after he has given away property, Hōlēlid (V 6) will ask help from your uninitiated children, chiefs, for he must take hold of the lasso for the ghost-dancer to-morrow night, when she comes down to the floor of the house. Hōlēlid (V 6) will put the rope  
 55 around her waist.—Now, come and take this lasso, Hōlēlid, for what I told you is all that is to be done about the ghost-dancer.” Thus she said. |

Immediately Hōlēlid (V 6) went and took the lasso, which was made of long cedar rope, and thanked his wife for her speech. When | he  
 60 had thanked his wife, he turned to the || chiefs who were sitting down, and he said, “Indeed, we shall be chiefs. Now you have heard the speech of my father-in-law. It is not my wife here who speaks of these instructions which she gave us for my winter dance, which I give with the marriage gift, that was given to us, chiefs of the Kwakiutl; | it is he who comes and speaks in my house here. Now,  
 65 take good care, || so that we shall not miss any of the instructions given to us, for | it is the first time that this will be shown by you, chiefs of the Kwakiutl!” | Thus he said. |

47 *gēm̄xōliwāhilek̄. Wā, gr̄il̄mēsē ʼwīlaēlēda ʼnāxwa gwēgwātsʼemē*  
*lēʼwa gwēgūtsʼaxsemē lōʼma gwāgūgwēdzemē lālasx yāxʼwīd̄lōx*  
*Yāqeyalisemasa k̄im̄ʼyāneml̄ēx. Wā, laʼmōx l̄āyōxlāl lāxēq.*  
 50 *Laʼmōx l̄ēgadelts Hōlēlidē lāxēq. yīxs l̄ēgemaaxsen ōmpē. Wā,*  
*gr̄il̄em̄ʼwīsōx gwāl yāqwal lālasōx Hōlēlidēx hēlalxōx hēbaxūtsʼē-*  
*dzayaqʼlōs gr̄iḡegāmē, qa gr̄axē dākʼlindēlgr̄ada x̄imayokʼ denema*  
*lāxa lēlōlēlālx gānolas hēns̄la, qo lāl lālabetalilasta lēlōlālālēx.*  
*Wā, yūem̄wisox Hōlēlidēx qenōyodeltsgr̄a denem lāq. Wā, gēlagr̄a*  
 55 *āxʼēdexgr̄ada qenāyokʼ denema, Hōlēlid, qaxs lēʼmaē ʼwīla gwāyi-*  
*l̄elasaxa lēlōlālālē. ʼnēxʼlāē.*

Wā, hēxʼēd̄am̄ʼlāwisē Hōlēlidē la āxʼēd̄xa qenāyowē gīlt̄la  
 densen denema, qas mōlēs wāldemasēs genēmē. Wā, gr̄il̄em̄ʼlā-  
 wisē gwāl mōlas wāldemasēs genem̄xs lāaʼl gwāyaxstaxʼēd̄l lāxa  
 60 gr̄iḡegām̄ʼyō gr̄ax kʼlūd̄zēla. Wā, lāʼlāē ʼnēka: “Qāq̄alēns gr̄iḡ-  
*gāmē. Laems wūl̄lax wāldemasen negūmpa, gr̄aēl ʼnēxgr̄in*  
*genēm̄k̄, yīsē la l̄ēxsʼāʼlāyō qens gwayiʼlālasa qāda yāwixʼlāa-*  
*naʼyen yīs kʼlēsōgūl̄naʼyasē gr̄axens gr̄iḡegāmēs Kwākūḡōl, qaxs*  
*hēʼmau gr̄ax ʼnēk̄ēhaḡiḥl lāxen gr̄ōkwēx. Wā, wāgil la yāl̄lōxʼwīd-*  
 65 *lēx, qens kʼlēāsel ōgūgelentsōl lāx l̄ēxsalaʼyo gr̄axens lāxwa*  
*hēʼmōx alēl ʼnēmp̄l̄enal gr̄ax nēʼidel lāl gr̄iḡegāmēs Kwākūḡōl,”*  
 ʼnēxʼlāē.

As soon as he ended his speech, then | the chief of the Maāmtag'ila, Q'ōmogwē<sup>ε</sup>, spoke, and said, "Take || care, friends, for we have 70 never done in this manner in our ghost-dance. It is done differently by the L'la'lasiqwāla. Now we obtained in marriage these privileges. Therefore | I am glad of your speech, Head-Princess (V 7). It is really different from | our way of doing it. I have been trying to understand the different privileges || which I have now, 75 although I am a Kwakiutl, for I never made a mistake in it. | Now, do not let us just sleep, chiefs, for my heart is | happy on account of the treasure which we obtained from the great chief K'ladē (IV 21). | That is what I say, Hōlēlid (V 6)." Thus he said, and ended his speech. |

Now it was daylight, and at once Q'ōmogwē<sup>ε</sup> - || oh, I forgot, 80 his name is now changed, for he used his winter name, and | his name was Yōx̄tyagwas,—stood up and asked his friends, | the chiefs of the numayms. He said to them, "Don't sit there idly! Let us arise and dress ourselves and | let us ourselves wake up our tribe to go into || this winter-dance house of our friend Hōlēlid (V 6), for | 85 Head-Princess (V 7) knows that we shall really try to handle rightly | the privileges given in marriage to our friend Hōlēlid (V 6). Now take | red cedar-bark to put around our heads and for our neck-

Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwīsē q'ūlbē wāldemasēxs lāa<sup>ε</sup>l yāq'eg'a<sup>ε</sup>lē gr'igāma- 68  
<sup>ε</sup>yasa Maāmtag'ila, yix Q'ōmogwa<sup>ε</sup>yē. Wā, lā<sup>ε</sup>lāē 'nē<sup>ε</sup>l'a: "Wā'ra  
 āeml 'nāx̄wa yāl'lālex 'nē<sup>ε</sup>nemōk" hēenoxwawōsens gwēg'ila qaens 70  
 lēlēlōlālālēx, yixōx gwa<sup>ε</sup>yī'lālasaxsaxsa L'la'lasiqwāla. Wā, la<sup>ε</sup>mens  
 gēgradanema<sup>ε</sup>xwa 'wālasēx k'lek'les'ā. Wā, hē<sup>ε</sup>mēsen lāg'ila mō-  
 lasōx wāldemaqōs, K'lēdēlemē. Wā, la<sup>ε</sup>mōx ālak'lāla ōgūqāla  
 lāxen nōsē dālaēnēq". Wā, yū<sup>ε</sup>mens alāsowa ōgūqalāx k'lek'les'ā,  
 qen lālōl'asōxgūn Kwāgrulē, yixg'in k'leāsēk' lentslāse'wa. Wā 75  
 gwālelasens wū<sup>ε</sup>em mēx'ēda, gr'ig'egāmē. Laem lōma la ēx'q'le-  
 selag'in nāqek'. qaens lōgwa<sup>ε</sup>yē lāxa 'wālasa gr'igāma<sup>ε</sup>yē K'ladē.  
 Wā, qen 'nēk'ē, Hōlēlidā," 'nōx'laēxs laē q'wēfida.

Wā, laem<sup>ε</sup>lāē 'nāx'ida. Wā, hēx'idaem<sup>ε</sup>lāwīsē Q'ōmogwa<sup>ε</sup>yē,—  
 wāq'ūnēx'lā, laem l'āyoxlā qaxs lē<sup>ε</sup>maē tslētsagexlāla. Wā, 80  
 laem lēgadelas Yōx̄tyagwasē,—lāx'ūlila, qā<sup>ε</sup>s āxk'lālēxs 'nē<sup>ε</sup>nemō-  
 kwa gr'ig'egāma<sup>ε</sup>yasa 'nā<sup>ε</sup>ne<sup>ε</sup>mēmasē. Wā, lā<sup>ε</sup>lāē 'nēk'eq: "Qiwāllas  
 k'wālxā<sup>ε</sup>lāxōl. Wēga lāx'wīdex qens wāgē q'wālxā<sup>ε</sup>ida, qens  
 xamī'lālamē la gwāxens gr'ōg'ūnkūlōtax, qā grāxlāgiltso 'wī<sup>ε</sup>lāēl  
 lāxōx lōbekwaxsens 'nemōkwōx Hōlēlidēx, qā q'āl'alelēlōsōx K'lēdē- 85  
 lema<sup>ε</sup>yaxg'ins ālak'lalilek' aēk'ilaxens grāxēnēlē aāxsilalxōx k'le-  
 k'les'ōgūlxla<sup>ε</sup>yaxs lāxen 'nemōkwōx Hōlēlidēx. Wā, wēga āx'ēdex  
 L'lāgēkwa, qenu<sup>ε</sup>x" qēqex<sup>ε</sup>ema<sup>ε</sup>ya, lō<sup>ε</sup> qenu<sup>ε</sup>x" qēqenxawa<sup>ε</sup>ya.

rings, and tallow to put on our faces, and rope to be used for belts, ||  
90 and also our Sparrow Society canes!" Thus he said. |

Immediately all those things that he named were brought, | and  
they were put down next to Head-Princess (V 7). Now she also  
changed her name, and she used her winter-dance name which she  
used among the L!at!asiqwāla. Now she | told her winter-dance  
95 name to the chiefs. It was Chiton (V 7). || She said, "That is my  
name which I obtained from my father." Thus she said. Then |  
all the chiefs dressed up; and after they had done so, Chiton (V 7) was  
asked | by Yōx<sup>u</sup>yagwas, "What shall we say when we | go about to  
call the people?" Thus he said. Then Chiton (V 7) said, | "Your  
word is good, for we must use the way of speaking of the L!at!asi-  
500 qwāla in this winter-dance of Hōlēlid. || These will be your words:  
'Now we walk to invite you, shamans, to | wash your eyes in the  
house of our friend Hōlēlid (V 6).'" she said. | "And after him, the  
others will also say, 'Now, arise, | and wash your eyes, so that the  
secular season may come off from your eyes, for | our season has  
5 changed, and you will see the winter-dance || season.'" Thus said  
Chiton (V 7), giving instructions to them. "And that is | all that  
you will say," said she to them. Then she called | Yōx<sup>u</sup>yagwas, and  
whispered to him, saying, "Please ask | the song-leaders not to come  
into the house, for I will | go and teach them the songs of the ghost-  
10 dancers at the | supernatural place when all the tribes are in the

Lō<sup>ē</sup> yāsekwa, qenu<sup>ē</sup>x<sup>u</sup> yāsekūmdē, lō<sup>ē</sup> derema, qenu<sup>ē</sup>x<sup>u</sup> wūsēg'a-  
90 nōwa: wā, hēmēsenū<sup>ē</sup>x<sup>u</sup> gwēgwesplēqla," ēnēx<sup>ē</sup>laē.

Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē wīla āx<sup>ē</sup>etse<sup>ē</sup>wē lēlēqlase<sup>ē</sup>was qā<sup>ē</sup>s grāxē  
gīg'alilema yis K<sup>ē</sup>tēdēhema<sup>ē</sup>yē. Laem<sup>ē</sup>xaē l!āyōxlā. Wā, laem<sup>ē</sup>laē  
hēxlālaxēs ts!āgēxlāyo lāxēs l!āl!asēq!wēna<sup>ē</sup>yē. Wā, laem<sup>ē</sup>laē  
ēnēlasēs ts!āgēxlāyo lēgem lāxa gīg'egāma<sup>ē</sup>yē Q!ānasē. "Wā,  
95 hēmēn lēgem<sup>ē</sup> lāxen ōmpa," ēnēx<sup>ē</sup>laē. Wā, laem<sup>ē</sup>laē q!wālax<sup>ē</sup>id  
ēna<sup>ē</sup>xwēda gīg'egāma<sup>ē</sup>yē. Wā, gīl<sup>ē</sup>em<sup>ē</sup>lāwisē gwālexs lā<sup>ē</sup>l wūla-  
se<sup>ē</sup>we Q!ānasē yis Yōx<sup>u</sup>yagwasē: "Wēk<sup>ē</sup>lālalenu<sup>ē</sup>x<sup>u</sup> lāxenu<sup>ē</sup>x<sup>u</sup>  
qats!axstalaēnēla!" ēnēx<sup>ē</sup>laē. Wā, lā<sup>ē</sup>laē ēnēk<sup>ē</sup> Q!ānasē: "La<sup>ē</sup>mōx  
ēk<sup>ē</sup>tōs wāldemaqōs, qaxs l!āl!esēq!wālaōx ts!āq!ēna<sup>ē</sup>yaxs Hōlēlidē.  
500 Wā, graems wāldemlga: 'La<sup>ē</sup>mēnu<sup>ē</sup>x<sup>u</sup> qāsa<sup>ē</sup>ai' pēpexalai', qā<sup>ē</sup>s laōs  
ts!ōxstōd lāx grōkwase<sup>ē</sup> nēmōkwē Hōlēlidē," ēnēx<sup>ē</sup>laē. "Wā,  
lā<sup>ē</sup>laē ēnēg<sup>ē</sup>ap!ā<sup>ē</sup>ya waōkwaseq. Wā, lā<sup>ē</sup>laē ēnēk<sup>ē</sup>a: 'Wā, lāx<sup>ē</sup>wid,  
qā<sup>ē</sup>s laōs wīla ts!ōx<sup>ē</sup>stōda qā lāwāyēsōs bābaxustā<sup>ē</sup>yaq!ōs, qaxs  
l<sup>ē</sup>maēx ōgūx<sup>ē</sup>idens ēnā<sup>ē</sup>ax, qā<sup>ē</sup>s dōx<sup>ē</sup>walelaōsaxa ts!āgedzōx  
5 ēnā<sup>ē</sup>la," ēnēx<sup>ē</sup>laē Q!ānasaxs lā<sup>ē</sup>l lēx<sup>ē</sup>ālaq. "Wā, hēmē wāxax<sup>ē</sup>i-  
dālālēs wāldemlaōs," ēnēx<sup>ē</sup>laēq. Wā, hēmē<sup>ē</sup>lāwis lā lēlālilatsēx  
Yōx<sup>u</sup>yagwasē, qā<sup>ē</sup>s ōpalēq. Wā, lā<sup>ē</sup>laē ēnēk<sup>ē</sup>eq: "Wāx las āxk<sup>ē</sup>lā-  
laxa nēnāgudā qā k<sup>ē</sup>lēsēsē grāx ōgwaqā hōgwēla, qen lālen  
q!āq!ōl!amatsa q!ēm<sup>ē</sup>q!ēm<sup>ē</sup>demaxsa lēlōlālala lāx<sup>ē</sup>da<sup>ē</sup>xūqwē lāxa  
10 ēnawalak!ūdza<sup>ē</sup>, yixs grāxēlasē wīlaēlōs grōlg<sup>ē</sup>ūkūlōtaq!ōs," ēnēx<sup>ē</sup>-

house." Thus she said | to him. Then the chiefs went out of the 11  
house | who were going to call for Hölēlid (V 6); and they followed  
the | instructions given by Chiton (V 7), and they spoke at the doors  
of all the houses. | Then Yoꝝ<sup>u</sup>yagwas whispered to the song-leaders,  
telling them what || Chiton (V 7) had said to him. As soon as the 15  
chiefs had gone four times | inviting, all the members of the Sparrow  
Society—men, women, | and children—came in, but none of the  
song-leaders came. | Then Chiton (V 7) went out of the rear door of  
her | house to the Supernatural Place, for there all the song-leaders  
were || sitting down. Then Chiton (V 7) spoke | and said, "Thank 20  
you, friends, for it is just now given | to you to keep these songs. I  
mean I will divulge | the songs of my father which I was given when  
I was his ghost-dancer. | Now, listen! for I will sing them now."  
Thus she said, and || took a cedar-stick, which she used as a baton. 25  
First she sang | with fast beating of time the following song of the  
ghost-dancer: |

1. Yamamaa xamama yamamaha xamamamamamē yamamaha |  
xamahamaē hamamama! I was carried down by the ghost-  
woman, | yamamaha xamama yamamaha xamamamamamē!||
2. Yamamaa xamama yamamaha xamamamamamē yamamaha 30  
xamahamaē hamamama! I was made to walk down by the ghost-  
woman, yamamaha xamama yamamaha xamamamamamaē! |

ēlaēq. Wä, hēx<sup>ē</sup>ida<sup>ē</sup>Em<sup>ē</sup>lāwisē lāx<sup>da</sup>x<sup>n</sup> hōqūwelsēda gīg<sup>ē</sup>igāma- 11  
yēxa qāselgrisas Hölēlidē. Wä, āx<sup>da</sup>x<sup>n</sup>Em<sup>ē</sup>lāwisē la negēlētēwēx  
lēxs<sup>ē</sup>ālayās Qlānasē, qa gwōk<sup>ē</sup>lālat<sup>s</sup> lāx<sup>ē</sup>t<sup>ē</sup>x<sup>ē</sup>ilāsa ēnāxwa gīg<sup>ē</sup>ōkwa.  
Wä, laēm<sup>ē</sup>lāla Yōꝝ<sup>u</sup>yagwasē aōlēmōlēmāsa nēnāgādē nēlas wāldē-  
mas Qlānasē lāq. Wä, gīl<sup>ē</sup>Em<sup>ē</sup>lāwisē mōp<sup>ē</sup>!Enē<sup>ē</sup>stēda gīg<sup>ē</sup>egāma<sup>ē</sup>yē 15  
qātsē<sup>ē</sup>staxsgrāxāc<sup>ē</sup>wī<sup>ē</sup>laēla ēnāxwa gwōgwats<sup>ē</sup>lēmā lē<sup>ē</sup>wa gwōgwāts<sup>ē</sup>!ax-  
semē lē<sup>ē</sup>wa gwāgūgwēdzemē. Wä, laēm<sup>ē</sup>lāc<sup>ē</sup>k<sup>ē</sup>lās gāxsa nēnā-  
gādē. Wä, hē<sup>ē</sup>Em<sup>ē</sup>lāwis la ālēx<sup>ē</sup>sē<sup>ē</sup>wats Qlānasa t<sup>ē</sup>Enx<sup>ē</sup>lā<sup>ē</sup>yasa  
gōkwē, qā<sup>s</sup> lā lāxa ēnawalak<sup>ē</sup>ūdzasē, qaxs hē<sup>ē</sup>maē la ēwī<sup>ē</sup>la k<sup>ē</sup>lūts<sup>ē</sup>lē-  
dzatsa nēnāgādē. Wä, hēx<sup>ē</sup>idaEm<sup>ē</sup>lāwisē yāq<sup>ē</sup>lēgrā<sup>ē</sup>lē Qlānasē. Wä, 20  
lā<sup>ē</sup>lāc<sup>ē</sup> ēnēk<sup>ē</sup>a: "Qēlak<sup>ē</sup>as la ēnē<sup>ē</sup>uemōk<sup>ē</sup> ālēmawēsō ts<sup>ē</sup>lēwē lāx<sup>da</sup>-  
ēxōlxwa dālāxwa q<sup>ē</sup>lēm<sup>ē</sup>q<sup>ē</sup>lēm<sup>ē</sup>demē; ēnē<sup>ē</sup>nak<sup>ē</sup>ilē qaxg<sup>ē</sup>in ā<sup>ē</sup>mēlek<sup>ē</sup>  
ētūlt<sup>ē</sup>lēm<sup>ē</sup>lēgr<sup>ē</sup>in q<sup>ē</sup>lēm<sup>ē</sup>q<sup>ē</sup>lēm<sup>ē</sup>dem<sup>ē</sup> lāxen ōmpaxg<sup>ē</sup>in hōlēk<sup>ē</sup> lēlōlālā  
lāq. Wä, la<sup>ē</sup>mēts hōlēlālqēk<sup>ē</sup>, qen denx<sup>ē</sup>idēsēk<sup>ē</sup>," ēnēx<sup>ē</sup>lāēxs lāc<sup>ē</sup>  
āx<sup>ē</sup>ēdxa k<sup>ē</sup>lwa<sup>ē</sup>xlāwē, qā<sup>s</sup> t<sup>ē</sup>lēm<sup>ē</sup>yayā. Wä, hēEm<sup>ē</sup>lāwis gīl<sup>ē</sup> denx<sup>ē</sup>ida- 25  
yosēda tsaxala q<sup>ē</sup>lēm<sup>ē</sup>demsa lēlōlālādē. Wä, gā<sup>ē</sup>mēsēg<sup>ē</sup>a:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha  
xamahamaē hamamama lēlaxaēsēlayōx<sup>u</sup>dōxs lēlēwalanaga-  
x<sup>ē</sup>dē, yamamaha xamama yamamaha xamamamamamē.
- 2.<sup>1</sup> ——— tōwaxaēsēlayōx<sup>u</sup>dōxs lēlēwalanagax<sup>ē</sup>dē ———

30

<sup>1</sup> The burden of the first line is repeated in the second and third lines.

- 31 3. Yamamaha xamama yamamahā xamamamamamē yamamaha  
xamahamaē hamamama! The supernatural watcher walked  
with me underground, yamamaha xamama yamamaha  
xamamamamamē!

Chiton (V 7) sang only three verses of the song with fast time beat-  
ing for the song-leaders. Immediately the song-leaders had  
35 learned the ghost-dancer's song with fast time beating. Then they  
told Chiton (V 7) to go ahead and sing the next song of the ghost-  
dancer, for they thought that there must be another song with  
slow beating of time. Immediately Chiton (V 7) began beating  
slowly. This is her song:

1. Yamama xaxamama yamama xaxamama yamama xaxamama ||  
40 yamamahā xaxamama hē hē hē hē! I was carried down by  
the ghost-woman, yamama xaxamama yamama xaxamama  
yamama xaxamama yamamahā xaxamama hē hē hē hē!
2. Yamama xaxamama yamama xaxamama yamama xaxamama  
yamamahā xaxamama hē hē hē hē I was taken into the house  
15 by the supernatural watcher, yamama xaxamama yamama  
xaxamama yamama xaxamama yamamahā xaxamama hē hē  
hē hē!
3. Yamama xaxamama yamama xaxamama yamama xaxamama  
yamamahā xaxamama hē hē hē hē! The forehead dress of the  
ghost-woman has been put on my forehead, yamama  
xaxamama yamama xaxamama yamama xaxamama yamamahā  
xaxamama hē hē hē hē!

- 31 3. — toyowapelayox dōxs q'ōmēsīlax'dē 'nawalak<sup>o</sup> yamamaha  
xamama yamamahā xamamamamamē.

Wā. yūdn<sup>u</sup>semk'tenalar<sup>m</sup>laēda tsaxāla g'ildzagūms Q'ānasē  
qaēda nēnāgadē. Wā. hēx'idaem'lāwisē q'lāf'ēdēda nēnāgadaxa  
35 tsaxāla q'endemsa lelōlālālē. Wā. lāx'da<sup>ε</sup>xwē waxax Q'ānasē, qa  
ēf'ēdēs denx'its waōkwasa q'endemasa lelōlālālē qaxs k'ōtax'da-  
x'imaqū neqaxela t'em'iyasas waōkwās. Wā. hēx'idaem'lāwisē  
ēdzaqwa denx'idē Q'ānasasa neqaxelās t'em'iyasē. Wā. ga<sup>ε</sup>mēsēg'a:

1. Yamama xaxamama yamama xaxamama yamama xaxamama  
40 yamamahā xaxamama hē hē hē hē. Lāx'den lēlaxaasela-  
yux'des lēlewalanagax'dē yamama xaxamama yamama xa-  
xamama yamama xaxamama yamamahā xaxamama hē hē  
hē hē.
2. — <sup>ε</sup>ya lāx'den laēlēmāē lāx g'ōkwās Q'ōmēsīlax'dē 'nawa-  
45 lakwē — .
3. — lāx'den ēsak'eyōtsōs ēsak'ewēx'dēs lēlewalanagax'dē  
— .

4. Yamama xaxamama yamama xaxamama yamama xaxamama 48  
yamamahā xaxamama hē hē hē hē! The neck-ring of the ghost-  
woman has been put around my neck, | yamama xaxamama  
yamama xaxamama yamama xaxamama yamamahā xaxamama  
hē hē hē hē! ||

It is said that the number of the songs of the ghost-dancer is only 50  
two; | and when all the song-leaders could sing the two songs, | they  
came out of the woods and entered through the rear door of the  
dancing-house. | Now, Hōlēlīd (V 6) and the other chiefs | of the  
numayms did according to the instructions given by Chiton (V 7)  
the || preceding night. They had nearly done everything that had to 55  
be done | before they went to catch the ghost-dancer. Then Chiton  
and the | song-leaders came in through the rear door of the dancing-  
house. They had not been in a long time before | all the different  
ways were finished. Then the cannibal-dancers were made excited, |  
and they first went out, being excited; and | next to them followed 60  
those who had been told to go by Chiton (V 7) | following the cannibal-  
dancers; and finally the Sparrow Society men, women, and children,  
went out. | When the cannibal-dancers came near to the point of  
land, | the cry, "Hamamamama!" was heard on the other side of the  
point; and | all the cannibal-dancers tumbled about and fell down  
on the rocks. || Then the war-dancers went to them to see why they 65  
were | falling down on the rocks; and when they came up to them, |

4. ——— Lāx'den qax'osa'yasōs ēyaxūlax'dēs lēlewalanagax'dē 48

Wā, hēm 'wāxaats q'lemq'lemdemasa lelōlālālē ma'tsem'em'laē. 50  
Wā, g'il'em'lāwīsē 'nāxwa q'lālēda nēnāgadāxa ma'tsemē q'lemq'lem-  
dēxs lāa'l hōx'wūlt'a, qas lā g'ayemx'sā lāx t'enxla'yasa lōbe-  
kwē. Wā, laem'laē q'lūlyālag'ilil'mē Hōlēlīdē lē'wa g'ig'egāma-  
'yasa 'nāl'ne'mēmasē āem negeltewēx lēxs'ālayās Q'ānasaqēxa  
gānūlē. Wā, laem'lāwīsē elāq lābendēx 'wāxax'idalaasas g'wāyi- 55  
'lālāsē qāēda k'imyalāxa lelōlālālaxs lāa'l hōxsowē Q'ānasē lē'wa  
nēnāgadē lālaxa t'enxla'yasa lōbekwē. Wā, k'ēs'lat'a gāēxs lāē  
g'wālalilē g'wēg'wālag'ilil'asas. Wā, laem'laē 'nāxwa x'wāxū-sowēda hāa-  
mats'la. Wā, hē'mis g'il lāwēsexs lāē x'wēxwākwa. Wā, hē'mis la  
māk'ilāqē g'wē'yās Q'ānasē, qā māk'ilaxa hāāmats'la. Wā, la'mēs'la 60  
elxla'ya g'wēg'wāts'ēmē lē'wa g'wēg'ūts'axsemō lē'wa g'wāg'ūg'wē-  
dzemē. Wā, g'il'mēsē elāq lāēlbendēda hāāmats'la lāxa āwīlba'yaxs  
lāa'lasē hāmamamaxē āpsādzayasa āwīlba'yē. Wā, hēx'idāem'la-  
wisē 'nāxwa hē g'wēxs wīwūnā'ēdēda hāāmats'la, qas yāqūmg'aalē.  
Wā, lā'laē g'wāstēda tētōx'widē, qas lā dōx'widēx sēnat'lāis lāg'ilas 65  
yāqūmg'aalē. Wā, g'il'em'lāwīsē lāg'aax'dax' lāqēxs lāalāsē ēdza-

- 67 the cry "Hamamamama!" was uttered again on the other side of the point, and they all staggered about and fell down on the rocks.
- 70 Then the Sparrow Society men, women, and children ran up to them to see what caused them to fall down; and when they came up to them, the cry "Hamamamama!" was uttered again on the other side of the point from the place where they were walking, and all of them staggered about and fell down on the rocks. Now only the many ghost-dancers were alive. Then some ghost-dancers took
- 75 Q'êx'sê-sêlas (V 4) and led her into the winter-dancing house and put her into the sacred room in the rear of the dancing-house, at the place where they had dug the hole. Then other ghost-dancers sprinkled with urine those who were lying on the rocks, struck by the ghosts; and after they had sprinkled the people struck by the ghosts, they uttered the cannibal cry, became excited, and ran
- 80 away from the rocks. They went into their dancing-house, into their sacred room at the left-hand side in the rear of the dancing-house. When they were in, the men, women, and children of the Sparrow Society also went in and sat down at both sides of the ghost-dancers who were sitting in the center of the rear of the dancing-house, because they did not want any of the Sparrow Society
- 85 people to come near the hole that they had dug, for they did not want anyone to see it. When they were all inside, Hôlêlid (V 6) asked the song-leaders to sing the song of the ghost-dancer. Im-

- qwa hamamamaxê âpsadze'yasa âwîlba'yê. Wâ, hêx'îdaem'laxaâ-wîsê pêpêlêla, qa's yâqûmg'aalê. Wâ, laem'lâwîsa gwêgwats'êmê
- 67 lê'wa gwêgûts'laxs-êmê lê'wa gwagûgwêdzemê 'nâxwa dzely'wîda, qa's lî dôx'wîdex lîg'îlas 'nâxwa âem lî yâxyeq'wê. Wâ, gîl'êm'lâ-wîsê lîg'aa lîq'êxs lîa'laxaasê ôdzaqwa hamamamaxêda âpsâdza-
- 70 'yasa âwîlba'yas gîyemg'îlâlasas. Wâ, lî'lâê 'nâxwaem pêpêlêla qa's yâqûmg'aalê. Wâ, lêx'aem'lâwîsê lî q'wêq'ûlêda q'ênemê lêlêlâlâlâla. Wâ, laem'lâêda waôkwê lêlêlâlâlâl âx'êdex Q'êx'sê-sê-lasê, qa's lî laêlas lîxa lôbekwê, qa's lî laêlas lîxa lêmê'lats'ê lîx
- 75 nâqolêwalîlasa lôbekwê lîq'lîlaemîxa 'lîbêgwêlkwê. Wâ, lî'lâê xôs'îdêda waôkwê lêlêlâlâlâltsa kwâts'ê lîxa lêlêwêlkwê lî yâxyeq'wa, qaxs gîlnâxwaf'maa'l xôs'îtsê'wêda lîewêlkwaxs lîna'xwâê hêx'îdaem hâmts'êg'afla, qa's lî xwâk' dzely'ûla, qa's lî laêl lîxa lôbekwê, qa's lî laêl lîxa lêmê'lats'ê lîx gêmxotêwalîlasa lôbekwê.
- 80 Wâ, gîl'êm'lâwîsê 'wîlaêlêxs lîa'l ôgwaqa hôgwîla gwêgwats'êmê lê'wa gwêgûts'laxs-êmê lê'wa gwagûgwêdzemê, qa's lîêl k'lûs'ûlî lîxa 'wâx'sabalîsa lêlêlâlâlâlx hê'maa'l k'lûdzêla nâqolêwalîlasa-lôbekwê, qaxs k'lêsaê hêlq'lîlaq nêxwabalasa 'lîbêgwêlkwasa gwêgwats'êmê, qaxs k'lêsaê 'nêx' qa dôx'wâêlêlê'sês 'nemôkwa lîq.
- 85 Wâ, gîl'êmê'sê 'wîlaêlêxs lîa'lê Hôlêlidê âx'ê'lîlaxa nênâgadê, qa denx'êdê'sês q'êmdemasa lêlêlâlâlê. Wâ, hêx'îdal'm'lâwîsê sek'ô-



mediately they sang | the song with fast beating; and after they 88  
 had finished, they | sang the song with slow beating; and after they  
 had sung it, || the head song-leader, whose name was Hanag'ats'le, 90  
 arose and | spoke. He said, "O friends! difficult are | these songs  
 which we have now, | These are the songs of the supernatural power.  
 These two | songs which we have sung were obtained by our friend  
 Q'lex'sēselas (V 4) when she || went to the house of the supernatural 95  
 power. After he had said so, he sat down. | Q'lex'sēselas (V 4) did  
 not come and dance. Now | Hōlēlid (V 6) asked all those chiefs of  
 the numayms whose children had never danced | to come in the  
 evening and to work the lasso; | and he also asked the members of  
 the Sparrow Society—men, women, and || children—to come and 600  
 pacify the ghost-dancer. After he had spoken, | Chiton (V 7) brought  
 out the copper bracelets to the place where Hōlēlid (V 6) | was stand-  
 ing. He gave them away at once to all the | members of the Spar-  
 row Society; and when each had been given one, they went out of  
 the | dancing-house. When it was almost evening || Yōx'yagwas, 5  
 and his friends, the chiefs of the numayms, | and the song-leaders, came  
 in. Then Chiton (V 7) thanked them for coming, | because it was  
 really not the wish of Hōlēlid, because he did not | know the ways  
 of the winter dance of the L'al'asiqwāla, | nor his tribe, because they

dayowa tsaxāla q'!emdemā. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwīšē q'!ūlbaxs lāa<sup>ē</sup>l ōdza- 88  
 qwasa neqāxelās t!em<sup>ē</sup>yasē. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwīšē q'!ūlbaxs lāa<sup>ē</sup>lāsē  
 lāx<sup>ē</sup>ūlila lāxūma<sup>ē</sup>yasā nēnāgadēxa lēgadās Hanag'ats'le. Wā, la<sup>ē</sup>laē 90  
 yāq'leg<sup>ē</sup>la. Wā, lā<sup>ē</sup>laē 'nēk'a: "ya, 'nē<sup>ē</sup>nemōk". Pāsemūlagi<sup>ē</sup>la-  
 kwawēsemū<sup>ē</sup>xū lāx<sup>ē</sup>anu<sup>ē</sup>xū dālasōk<sup>ū</sup> yix<sup>ē</sup>gāda q'!emq'!emdemk'. Wā,  
 yūem wāldems hāyalilagasaōxda lāqemū<sup>ē</sup>xū seqoyāxwa ma<sup>ē</sup>ttsemēx  
 q'!emq'!emdemā yānemaxsens 'nemōkwaē Q'lex'sēselasa lāxēs  
 lāasdaē g'ōkwasa hayalilagāsē." 'nēx<sup>ē</sup>laēxs lāa<sup>ē</sup>l k'wāgādila. Wā, 95  
 laem<sup>ē</sup>laē hēwāxa g'āx yix<sup>ē</sup>wīd<sup>ē</sup>laē Q'lex'sēselasē. Wā, āem<sup>ē</sup>lāwīšē  
 Hōlēlidē la hēlaxa 'nāxwa bēbaxūts!edzēsa g'ig'egāma<sup>ē</sup>yasā 'nāl<sup>ē</sup>ne-  
 'mēmasē, qa g'āxēltsēxa gānūlē dādenx<sup>ū</sup>silalxa x'imayowē denema  
 lō<sup>ē</sup> 'nāxwē<sup>ē</sup>ma gwēgwats!emē lē<sup>ē</sup>wa gwēgūts!axsemē lō<sup>ē</sup>ma gwāgū-  
 gwēdzemē, qas<sup>ē</sup> temelqwēlxa lēlōlālālē. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwīšē q'!wēfē- 600  
 dexs g'āxaē Q'lanasē āx<sup>ē</sup>ūlilelāsa l'al'leqwak'linē k'ōkūla lāx lāwī-  
 lasas Hōlēlidē. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwīšē yāx<sup>ē</sup>wīts lāxa 'nāxwa gwē-  
 gūgūdza. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwīšē wī<sup>ē</sup>lxtōxs lāa<sup>ē</sup>l wī<sup>ē</sup>la hōqūwēlā lāxa  
 lōbekwē. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwīšē elāq dzāqwxas g'āxa<sup>ē</sup>l hōgwīlē  
 Yōx'yagwasē lē<sup>ē</sup>wis 'nē<sup>ē</sup>nemōkwa g'ig'egāma<sup>ē</sup>yasā 'nāl<sup>ē</sup>ne<sup>ē</sup>mēmasē, 5  
 lē<sup>ē</sup>wa nēnāgadē. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwīšē Q'lanasē mōlas g'āxēl<sup>ē</sup>-  
 na<sup>ē</sup>yas, qaxs āla<sup>ē</sup>maa<sup>ē</sup>l k'lēās nāqa<sup>ē</sup>yē Hōlēlidē, qaxs k'lēsaē  
 q'lālelax gwayi<sup>ē</sup>lālasasa l'al'asiqwālāxs ts'lāts'lēxsilaaxa ts'lēts'lēqa.  
 Wā, hē<sup>ē</sup>misēs g'ōlg'ūkūlōtē, yix<sup>ē</sup> k'lēsaē dōqūlāēnoūx gwayi<sup>ē</sup>lālasas.

- 10 had never seen its ways: and therefore she thanked the chiefs for coming with the song-leaders: and Chiton (V 7) also said to them, "Now go and call our tribe when it gets dark. You, Yōx'yagwas, shall say, when you go and stand in the doorways of the houses of  
15 the tribesmen, 'Now, shamans, let us try to pacify our friend Supernatural-Power-coming-up (V 4), the ghost-dancer!' [for now her name was changed] and after that your friends shall say: 'Now, I beg you to pacify our friend Supernatural-Power-coming-up (V 4), this great one obtained by magic;' and your friends shall say after  
20 you, 'Now, Yōx'yagwas, I engage your secular child here, to try to capture our friend Supernatural-Power-coming-up, so that she may turn her mind toward us and become secular.' Thus they will say: and then your other friends will say after this, together with you: 'Go ahead, go ahead, go ahead! Hurry up! We shall call only once.' " Thus said Chiton (V 7) as she gave instruc-  
25 tions to them. "Now you will only speak the way I told you; and do not forget that one must ask the uninitiated children of the chiefs, because they are the ones who will restore the ghost-dancer, Supernatural-Power-coming-up (V 7)." Thus she said.  
30 As soon as it grew dark, the chiefs dressed themselves and called in the Whale Society: and when they had dressed themselves, they

- 10 Wā, hē'mis lāgilas mōlasa grīg'egāma'yaxs grāxaē hōgwilela lē'wa nēnāgadē. Wā, lā'laxaē 'nēk'ē Q'ānasax; laems lāl qats'la-xstālxens grōlgrūkūlōtax, yixs lālē p'ledex'īlsā. Wā, grā'mēts wāldemlōsēgra Yōx'yagwas, qasō lāl q'wastālil lāxōx tēt'lexilaxsōx grīg'ōkwaxsen grōlgrūkūlōtax: 'La'mens nānāqama-  
15 malai' pēpāxalai' lāxens 'nēmōkwē 'nawalak'ustālisai' (lāxa lēlō-lālālē gwe'yōs, qaxs lē'maē l'āyoxlā.) "Wā, lālōx 'nēgabwēlōs 'nemōkwaqōs: 'Laems lāl wāx'īdēl nānāqamālxens 'nemōkwaī' 'nawalak'ustālisa 'nē'nemōkwa lāxwa 'wālasēx lōgwala.' Wā, lālōx 'nēgabewēlōs 'nemōkwaqōs: 'La'men hēlolai' bāxuts'edza-  
20 yaq'losai' Yōx'yagwasai', qas lālōs lalolālxens 'nemōkwaī' 'nawalak'ustālisa, qā gwasōs'īdēs bāxūs'īda, 'nēx'lē.' Wā, hē'mis lāl 'nēgabā'yaa-ltsōs wāokwaqōs 'nē'nemōkwa lāxōs 'nemādzakū-lānēemlēx: 'Wā, wā, wā, hālag'īltsai' 'nēmp'eng'īlts'axstālaem-  
25 lēn'y' " 'nēx'īlāc Q'ānasaxs lāal lēxstālx'dāxwēq: "Wā, laems 'nememl gwēk'lālaslēn lā wāldemx'dā'xōl. Wā, hē'mis qas k'ēāsaōs l'ēlōwēsō, qas hēlasē'wōs lāx bēbaxūts'edze'yasa grīg'egāma'yē, qaxs hē'maē nāqemx'īdamaslxwa lēlōlālālēx lāxōx 'nawalak'ustālīsēx." 'nēx'īlāc.

- Wā, grī'emlāwīsē p'ledex'īdēxs lāalās 'nāywa q'wālx'īdōda  
30 grīg'igāma'yē, yixs hē'maē lēgūxlālx gwēgūyimē. Wā, grī'em-lāwīsē gwāl q'wālx'axs lāal hōqūwēls lāxa lōbēkwē. Wā, gwābēl-

went out of the dancing-house to the north end of the village; and when they came to the north end of the houses, they went in, stood in the doorway, and Yōx<sup>y</sup>yagwas followed the instructions of Chiton (V 7) as to what he was to say, and also the others; and when all had said their words, they went out, and they went to the houses of the south side and went into those too; and they did the same as before when they spoke. They went into all the houses, and then they went into the winter-dancing house. There they took a rest. They did not stay there long, then they went back. Some of the Sparrow Society people were coming in already; for those who went inviting said, whenever they went into the houses, "Now we come back to call you," and they spoke together. Thus they went into all the houses of the village. Then they entered the dancing-house and took a short rest there; but before they had been sitting there a long time, they went out again to call; and what they said when they went the third time was when they first entered the doors of the houses of the village, "Now we come back again to call. Get up, get up!" they said. And when they reached the end of the houses of the village, they went back into the dancing-house and took a rest; but they did not sit down there long before they arose and went out again a fourth time. Now they really tried to get all those who were sitting in their houses. Starting at the north end

sa<sup>l</sup>lat<sup>l</sup>ēxa g<sup>o</sup>x<sup>u</sup>dem<sup>s</sup>ē. Wā, g<sup>i</sup>l<sup>l</sup>ēm<sup>l</sup>āw<sup>i</sup>sē lābelsa lāxa gūnxa<sup>y</sup>ē 32  
g<sup>o</sup>kūxs lāa<sup>l</sup> hōgwēla, qa<sup>s</sup> lā q<sup>l</sup>wastōlilax t<sup>l</sup>exilās. Wā, lā<sup>l</sup>āē  
Yōx<sup>y</sup>yagwa<sup>s</sup>ē āem negeltōdex lēxs<sup>l</sup>ālayās Q<sup>l</sup>ānasē, qa g<sup>w</sup>ēk<sup>l</sup>ālats  
lē<sup>s</sup>wis waōkwē. Wā, g<sup>i</sup>l<sup>l</sup>ēm<sup>l</sup>āw<sup>i</sup>sē <sup>s</sup>wilgalilē wāldemx<sup>l</sup>da<sup>s</sup>xwas 35  
lāa<sup>l</sup> hōqūwelsa, qa<sup>s</sup> lāxat! lāxa <sup>s</sup>ūālalasē g<sup>o</sup>kwa, qa<sup>s</sup> lāxat!  
hōgwīl lāq. Wā, āx<sup>l</sup>da<sup>s</sup>x<sup>u</sup>ēm<sup>l</sup>laxaāw<sup>i</sup>sē negeltōdxēs g<sup>i</sup>lx<sup>l</sup>dē  
g<sup>w</sup>ēk<sup>l</sup>ālasa. Wā, g<sup>i</sup>l<sup>l</sup>ēm<sup>l</sup>āw<sup>i</sup>sē <sup>s</sup>wilxtōlsaxa g<sup>i</sup>g<sup>o</sup>kūlāxs lāa<sup>l</sup>  
hōgwīl lāxa lōbekwē, qa<sup>s</sup> lā x<sup>o</sup>s<sup>l</sup>id lāq. Wā, k<sup>l</sup>ēs<sup>l</sup>lat<sup>l</sup>a gaēlexs  
lāa<sup>l</sup> qātsē<sup>s</sup>ta. Wā, g<sup>ā</sup>x<sup>l</sup>ēm<sup>l</sup>āw<sup>i</sup>sēda waōkwē g<sup>w</sup>ēgūdza hōgwī- 40  
lēla, yīxs hē<sup>s</sup>maē wāldemsa qāsel<sup>l</sup>gisaxs lāna<sup>s</sup>waē hōgwīl lāxa  
g<sup>o</sup>kūla: "La<sup>s</sup>menu<sup>s</sup>x<sup>l</sup>" qātsē<sup>s</sup>stai' lāxēs <sup>s</sup>nemādzaqwaēna<sup>s</sup>yē."  
Wā, g<sup>i</sup>l<sup>l</sup>ēm<sup>l</sup>axaāw<sup>i</sup>sē <sup>s</sup>wilxtōlsaxa g<sup>o</sup>kūlāxs lāē hōgwīl lāxa lōbe-  
kwē, qa<sup>s</sup> lāxat! yāwas<sup>l</sup>id x<sup>o</sup>s<sup>l</sup>alil lāq. Wā, k<sup>l</sup>ēs<sup>l</sup>ēm<sup>l</sup>laxaāw<sup>i</sup>sē  
gaēl k<sup>l</sup>ūdzil lāqēxs lāa<sup>l</sup> ēdelts<sup>l</sup>axsta qātsē<sup>s</sup>ta. Wā, lēem wāldem- 45  
sēxs lāē yūdux<sup>u</sup>p<sup>l</sup>enē<sup>s</sup>ta, yīxs <sup>s</sup>nēk<sup>l</sup>aa<sup>s</sup> gālaē hōgwīla lāx t<sup>l</sup>ēt<sup>l</sup>e-  
x<sup>l</sup>ilāsa g<sup>o</sup>kūla g<sup>a</sup>mēs wāldemsēga: "La<sup>s</sup>menu<sup>s</sup>x<sup>l</sup>" ēdelts<sup>l</sup>axsta  
qātsē<sup>s</sup>stai'. Wā, wā, wā, lā<sup>l</sup>alax<sup>s</sup>wīd." <sup>s</sup>nēx<sup>l</sup>lāē. Wā, g<sup>i</sup>l<sup>l</sup>mēsē  
lābelsaxa g<sup>o</sup>x<sup>u</sup>dem<sup>s</sup>saxs lāē ēt<sup>l</sup>ēd hōgwīl lāxa lōbekwē, qa<sup>s</sup> lāxat!  
x<sup>o</sup>s<sup>l</sup>id lāq. Wā, k<sup>l</sup>ēs<sup>l</sup>lat<sup>l</sup>a gaēl k<sup>l</sup>ūdzēlēxs lāa<sup>l</sup> q<sup>l</sup>wāg<sup>l</sup>alil, qa<sup>s</sup> 50  
lā hōqūwelsa. Wā, lāem<sup>l</sup>lāē mop<sup>l</sup>enē<sup>s</sup>ta. Wā, lāem<sup>l</sup>lāē ālax<sup>l</sup>idēl  
wā<sup>s</sup>wig<sup>l</sup>elilalxa k<sup>l</sup>ūdzēla lāxēs g<sup>i</sup>g<sup>o</sup>kwē. Wā, hēem<sup>l</sup>laxaāw<sup>i</sup>sē

of the village, and going into the <sup>1</sup> houses, they said at the same time,  
 55 "We are looking for a face, now we are <sup>2</sup> really looking for a face.  
 Now, get up, get up!" Thus they said, and they did not leave the  
 house until the <sup>1</sup> house-owner went out. Then those who were  
 looking for faces followed him, and they <sup>1</sup> barred the door behind.  
 They continued doing this in <sup>1</sup> all the houses. After they had been  
 60 to all the houses, they themselves <sup>1</sup> went in and barred the door of  
 the dancing-house. Then all the Whale Society men were seated.  
 Now Hôlêhid (V 6) arose and spoke. He said, "Indeed, all my  
 friends, indeed, let us carry out our plan. I thank you for  
 65 coming into the dancing-house, <sup>1</sup> because it belongs to us. Therefore  
 I ask you to take good care, friends; <sup>1</sup> to take care that we make no  
 mistake, <sup>1</sup> friends. Let us all be careful! That is what I say.  
 Now get ready, you who hold possession of the breath (songs)!" He  
 meant <sup>1</sup> the song-leaders. Then he sent all the members of the  
 70 Whale Society to sit next <sup>1</sup> to the ghost-dancer Supernatural-  
 Power-coming-up (V 4). Then <sup>1</sup> all the members of the Whale  
 Society went behind the sacred room of the ghost-dancer. They did  
 not stay there long, then they uttered the sound of healing, and <sup>1</sup> the  
 song-leaders began the song of the ghost-dancer with fast beating; <sup>1</sup>  
 the ghost-dancer Supernatural-Power-coming-up (V 4) did not come

53 gräbetēda gwābalasasa g'ōx<sup>u</sup>demsē. Wā, g'il<sup>f</sup>em<sup>f</sup>lāwisē laēl lāxa  
 g'ōkwaxs lāx<sup>u</sup>da<sup>f</sup>xwaē 'nemādzaqwa 'nēk'a: "Dādoqūmai', la<sup>f</sup>me-  
 55 nu<sup>f</sup>x' ālax<sup>f</sup>id dādoqūmai'. Wā, wā, wā. lālalalax<sup>f</sup>wid,"  
 'nēx<sup>u</sup>laēxs lāa<sup>f</sup>l k'ōs la lōwalas. Wā, g'il<sup>f</sup>em<sup>f</sup>lāwisē 'wila lāwelsē  
 g'ōgwadāsōxs lāa<sup>f</sup>l elx<sup>u</sup>la<sup>f</sup>ya dādoqūmēlgrisē, qā<sup>f</sup>s hē<sup>f</sup>mō la lēnēx<sup>f</sup>id  
 dex t'lex<sup>u</sup>lāsa g'ōkwē. Wā, hēx<sup>u</sup>sāem<sup>f</sup>lāwisē gwēg'ilaxs laxtōdā-  
 laaxa g'ig'ōkwē. Wā, g'il<sup>f</sup>mēsē 'wiltōlsaxa g'ig'ōkwaxs lāa<sup>f</sup>l  
 60 hōgwēlexs hāē. Wā, hēx<sup>f</sup>idaem<sup>f</sup>lāwisē lēnēx<sup>f</sup>idex t'lex<sup>u</sup>lāsa  
 lōbekwē. Wā, g'il<sup>f</sup>em<sup>f</sup>lāwisē gwālexs lāa<sup>f</sup>l 'nāxwa k'ōs'ālilēda gwē-  
 gūyimē. Wā, hēem<sup>f</sup>lāwis lā lāx'ūlilats Hōlêhidē, qā<sup>f</sup>s yāq'eg'a<sup>f</sup>lē.  
 Wā, lā<sup>f</sup>laē 'nēk'a: "Qālalens 'nāx' 'nē<sup>f</sup>nēmōk": qālalens lāxens  
 sēnat lalilēx. Wā, gēlak<sup>u</sup>as<sup>f</sup>laxs gūxaēx 'wilaēla lāxens lōbekwēx  
 65 enyaēlens āxnōgwatsōx. Wā, hē<sup>f</sup>mēsen lāg'ila hāyāl'ōlil 'nē<sup>f</sup>nē-  
 mōk<sup>u</sup>, qā<sup>f</sup>s yāl'ōx<sup>u</sup>da<sup>f</sup>xwaōs laxa yāl'ōx<sup>u</sup>lā, ālens amēlalax.  
 'nē<sup>f</sup>nēmōkwai', qens ālag'a<sup>f</sup>mēl hā'yāl'ogolil. qen 'nēk'ē. Wā,  
 wāg'illa q'lāgemēlex yōlaxs dālaaqosaxwa hasa<sup>f</sup>yēx." Hēem gwe-  
 'yōsēda nēnāgadē. Wā, laem<sup>f</sup>laē 'yūlaqasa gwēgūyimē, qā lās 'nē-  
 70 xwālalaxa lēlōlālale lāx 'uawalak'ustālīsē. Wā, hēx<sup>f</sup>idaem<sup>f</sup>lāwisē  
 lāx<sup>u</sup>da<sup>f</sup>x: 'wīlēda gwēgūyimē āladzendxa temē<sup>f</sup>lats'āsa lēlōlālale.  
 Wā, k'ōs'lat la gūlaxs lāa<sup>f</sup>lasē hēlōk'eg'a<sup>f</sup>lēda gwēgūyimē. Wā, hēx<sup>f</sup>-  
 idaem<sup>f</sup>lāwisē dēnx'īdēda nēnāgadāsa tsaxāla q'lemēmsa lēlōlālale.  
 Wā, hēwāxa<sup>f</sup>lat la gūx<sup>f</sup>wūlt'ālilēda lēlōlālale, yix 'uawalak'ustālīsē.

out, || although they sang the whole song with fast beating. When 75  
 the song-leaders stopped singing with fast beating of time, Yōx"-  
 yagwas came out ' of the sacred room, and spoke. He said, "O '  
 shamans! listen to what I am going to say! I am very , uneasy on  
 account of the way the ghost-dancer, our friend Supernatural-Power-  
 coming-up, is acting. || She does not pay attention to us, although we 80  
 are singing for her. | It seems that she wants to go down into the  
 ground. It seems that she is held by something ' invisible. Try to  
 sing again, friends!" | He meant the song-leaders. At once they  
 began and | sang the song of the ghost-dancer with slow time beat-  
 ing, || but she did not come out to dance while they were singing. 85  
 When | the song-leaders ended the song, Yōx"yagwas spoke with a  
 loud voice. | He said, "The ghost-dancer is already going down into  
 the ground." Then | the front of the sacred room went down, and  
 Supernatural-Power-coming-up (V 4) was seen by the Sparrow  
 Society. | Her legs as far as her loins were in the ground. | Then 90  
 Yōx"yagwas and his friends | talked aloud and told Hōlēlid to get a  
 long rope to | put a noose around the waist of Supernatural-Power-  
 coming-up before she had gone too deep into the ground. Immediately  
 Hōlēlid took the lasso and | put one end around the waist of Super-  
 natural-Power-coming-up (V 4). They passed | one end of it under 95  
 the two poles in the hole that had been dug, in which , Supernatural-

yixs wāx<sup>ε</sup>maē lā lābendēs q'ēmēdēmē tsaxāla. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwīsē 75  
 gwāl denxelēda nēnāgadāsa tsaxālāxs grāxaa<sup>ε</sup>l grāx<sup>ε</sup>ult<sup>ε</sup>lalilē Yōx"-  
 yagwasē lāxa lemē<sup>ε</sup>lats<sup>ε</sup>lē, qā<sup>ε</sup>s yāq<sup>ε</sup>legra<sup>ε</sup>lē. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk<sup>ε</sup>ra: "yā,  
 pēpexalai', wāēntsōs hōlēlang in wāldēmlek, qaxg'in lōma<sup>ε</sup>mēk'  
 nōlasōx gwaēlasaxsōnda lelōlālālēx lāxens <sup>ε</sup>nēmōkwōx <sup>ε</sup>nawalak<sup>ε</sup>us-  
 tālīsēx, yixs k'ēts<sup>ε</sup>l<sup>ε</sup>maēx q'āsēlaxens wanēna<sup>ε</sup>yē q'ēmtaq<sup>ε</sup>, yixs 80  
 āx<sup>ε</sup>st<sup>ε</sup>laax<sup>ε</sup>maēx lālabetalila yixs hāēx gwēx<sup>ε</sup>s nēxelaliltsowa yise-  
 nu<sup>ε</sup>x<sup>ε</sup> k'ēsa dōgūla. Wā, wēgra gūux<sup>ε</sup>id ēdzaqwa<sup>ε</sup> <sup>ε</sup>nē<sup>ε</sup>nēmōk<sup>ε</sup>  
 denx<sup>ε</sup>idex." Hēem gwe<sup>ε</sup>yōsēda nēnāgadē. Wā, hex<sup>ε</sup>idaem<sup>ε</sup>lāwīsē  
 sek<sup>ε</sup>ōd qā<sup>ε</sup>s denx<sup>ε</sup>idēsa neqāxela q'ēmēdēmsa lelōlālālē. Wā, laem-  
 flaxaē hēwāxa grāx<sup>ε</sup>ult<sup>ε</sup>lalilax wāwasdēmas denxela. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lā- 85  
 wīsē q'ūlbē deuxēna<sup>ε</sup>yasa nēnāgadāxs lāa<sup>ε</sup>lasē hādzexstalē Yōx"ya-  
 gwasē, <sup>ε</sup>nēx<sup>ε</sup> lāqēxs lē<sup>ε</sup>maē lābetalilēlēda lelōlālālē. Wā, hē<sup>ε</sup>mis la  
 tsaxaxaatsa lemē<sup>ε</sup>lats<sup>ε</sup>lē. Wā, hē<sup>ε</sup>mis la<sup>ε</sup>l dōx<sup>ε</sup>walelatsa gwēgūdzāx  
<sup>ε</sup>nawalak<sup>ε</sup>ustālīsaxs lē<sup>ε</sup>maa<sup>ε</sup>l <sup>ε</sup>wilbetālilēs grōg<sup>ε</sup>ighyowē lāgra lāxēs  
 ēwanōlgra<sup>ε</sup>yē. Wā, laem<sup>ε</sup>lāē Yōx"yagwasē lē<sup>ε</sup>wis <sup>ε</sup>nē<sup>ε</sup>nēmōkwē 90  
 hādzexstala āxk<sup>ε</sup>lālx Hōlēlidē, qā āx<sup>ε</sup>ēdēsēx g'il<sup>ε</sup>lā dēdēma, qā<sup>ε</sup>s  
 x'imōyōdēs lāx <sup>ε</sup>nawalak<sup>ε</sup>ustālīsaxs k'ē<sup>ε</sup>s<sup>ε</sup>maē wūngēgila. Wā,  
 hēx<sup>ε</sup>idaem<sup>ε</sup>lāwīsē Hōlēlidē la āx<sup>ε</sup>ēdxa x'imōyowē dēdēma, qā<sup>ε</sup>s lā  
 qenōyōts āpsba<sup>ε</sup>yas lāx <sup>ε</sup>nawalak<sup>ε</sup>ustālīsē. Wā, laem<sup>ε</sup>lāē ts<sup>ε</sup>lōx<sup>ε</sup>sō-  
 yewē ōba<sup>ε</sup>yas lāxa dzēngēlō lāx ōt<sup>ε</sup>lāwasa <sup>ε</sup>lābēgwēlkwē lāx lā 95

96 Power-coming-up (V 4) was standing, so that it was this way.<sup>1</sup> When everything had been done, the head of Supernatural-Power-coming-up (V 4) remained outside the hole. Then the members of the Whale Society took hold of the lasso as it was going down into  
 700 the ground; but they were not strong enough to hold it, and the end of the rope nearly went down, for a strong man was sitting at the end of the hole, just behind the cross-poles and the upright in the hole, one of the strongest men of the ghost-dancers of the Kwakiutl. There are two of them in the hole—he and Super-  
 5 natural-Power-coming-up (V 4) and they pull the lasso over the crosspiece inside the hole, where it is tied with the oily split kelp. When the end of the lasso had nearly gone into the hole, Hōlēlid (V 6) spoke, and said, "Tie down the end of the magical rope, that I may engage some one!" Thus he said. Then he asked an un-  
 10 initiated poor man to come and take hold of the lasso. Immediately the son of one man of the Laālak'sēndayo numaym took hold of the lasso and pulled at it, and he pulled part of it out of the floor. When the rope stopped coming, the boy stood still, and then his  
 15 father gave cedar-bark blankets to the Maāmtag'ila. He gave one to each. After he had given them away, he called his son to sit down. Then Hōlēlid (V 6) named another uninitiated poor man

96 lāx<sup>ts</sup>!ewats<sup>ts</sup> nawalak<sup>ts</sup>ustālisēxa gra gwālēgra.<sup>1</sup> Wā, grī<sup>ts</sup>em<sup>ts</sup>lāwīsē gwālexs<sup>ts</sup> lā<sup>ts</sup>lasē t<sup>ts</sup>ebetowē<sup>ts</sup> nawalak<sup>ts</sup>ustālisē. Wā, laem<sup>ts</sup>lāē<sup>ts</sup> nāxwaem<sup>ts</sup> lā dāk<sup>ts</sup>!ena<sup>ts</sup>ya gwēgūyimaxa x'imayowē denemaxs<sup>ts</sup> lā<sup>ts</sup>! ts<sup>ts</sup>en<sup>ts</sup>βetalilelu. Wā, laem<sup>ts</sup>lāē<sup>ts</sup> wālēda gwēgūyimē nanēxālaq, qaxs  
 700 hē<sup>ts</sup>mā<sup>ts</sup>! elāq q'ūlbēda denemē, qaxs ā<sup>ts</sup>maē<sup>ts</sup> la k'wāts<sup>ts</sup>!āwēda lāk<sup>ts</sup>!wēmasē begwānem lāxa ā<sup>ts</sup>lebēlts<sup>ts</sup>!āwasa<sup>ts</sup> ā<sup>ts</sup>labegwēlkwē lāx awāp<sup>ts</sup>!a<sup>ts</sup>yasa dzēnqa<sup>ts</sup>yasa dzōxūmē lāx ōts<sup>ts</sup>!āwasa<sup>ts</sup> ā<sup>ts</sup>labegwēlkwē. Wā, hēm<sup>ts</sup> gra-yōla lāk<sup>ts</sup>!wēmasē begwānem lāxa hēlōlālālasa Kwāg'ulē. Wā, laem  
 ma<sup>ts</sup>lo<sup>ts</sup>x<sup>ts</sup>ts<sup>ts</sup>!ā lō<sup>ts</sup> nawalak<sup>ts</sup>ustālisē. Wā, hēx<sup>ts</sup>!ida<sup>ts</sup>x<sup>ts</sup>mēs<sup>ts</sup> nēxsālaxa  
 5 x'imayowē denem lāxa dzēngēlēxa la yū<sup>ts</sup>lex<sup>ts</sup>sa q'elēdzāla lēbek<sup>ts</sup> wāwadā. Wā, grī<sup>ts</sup>mēsē elāq q'ūlbēda x'imayowē denemxs<sup>ts</sup> lā<sup>ts</sup>!lasē Hōlēlidē yaq<sup>ts</sup>!egrā<sup>ts</sup>la. Wā, lā<sup>ts</sup>lāē<sup>ts</sup> nēk<sup>ts</sup>ra: "Wēgra yī<sup>ts</sup>!alilaxōx ōba-  
 yaxsa nawalakwēx denema, qen hēlx<sup>ts</sup>!idagē," nēx<sup>ts</sup>!lāexs<sup>ts</sup> lāē gra-yaxs<sup>ts</sup>denēdālax bāxūts<sup>ts</sup>!edza<sup>ts</sup>yasa wīwosilaga begwānem, qa lās grī<sup>ts</sup>l dā-  
 10 k'ēndxa x'imayowē denema. Wā, hēx<sup>ts</sup>!idaem<sup>ts</sup>lāwīsē lā<sup>ts</sup>!lāē xūnōk<sup>ts</sup>wasā grayōlē lāxa nē<sup>ts</sup>mēmāsa Laālak'sēndayowē, qa<sup>ts</sup> lā<sup>ts</sup>! dā-k'ēndxa x'imayowē denema, qa<sup>ts</sup> nēx<sup>ts</sup>!ēdēq. Wā, k'wāyōlk<sup>ts</sup>as<sup>ts</sup>!at<sup>ts</sup>!a lāq. Wā, grī<sup>ts</sup>mēsē wāla ts<sup>ts</sup>enk<sup>ts</sup>wē denemxs<sup>ts</sup> lā<sup>ts</sup>! lāx<sup>ts</sup>!ūlilēda grīnānemē. Wā, hēm<sup>ts</sup> la yāx-widaats<sup>ts</sup> ōmpasēxa Maāmtag'ilāsa k'ōba-  
 15 wasē. Wā, laem<sup>ts</sup>lāē<sup>ts</sup> wīlx<sup>ts</sup>todeq. Wā, grī<sup>ts</sup>em<sup>ts</sup>lāwīsē gwāl yāqwaxs<sup>ts</sup> lā<sup>ts</sup>! lē<sup>ts</sup>lālaxēs xūnōkwē, qa lās k'wāg'alila. Wā, lā<sup>ts</sup>!laxaē<sup>ts</sup> lēqe-lidē Hōlēlidax bāxūts<sup>ts</sup>!edza<sup>ts</sup>yasa wīwosilagasa nē<sup>ts</sup>mēmāsa Sēm<sup>ts</sup>!emē.

<sup>1</sup>See third figure on p. 107.

of the numaym Sēnl'em, | and his father did the same. He also gave  
 away to the Lāyalalā'wē. | Then Hōlēlid (V 6) spoke again, and called ||  
 an uninitiated poor man of the Kūkwāk'lūm to take hold of the lasso, |  
 and his father also gave away property to the | G'ēxsem; and when  
 that was done, the chief | of the Maāntag'ila, Yōx'yagwas, stood up  
 and spoke, and | said, "O friends! it does not seem to be good that  
 only || Hōlēlid takes charge of the magical lasso. Come | and sit  
 down! Let me go and take charge of the magical lasso, | for I truly  
 passed through the magical power of the ghost-dance." Thus he  
 said | as he went and took hold of the rope. Now Hōlēlid (V 6) sat  
 down, | and Yōx'yagwas called the prince of the chief of the numaym  
 Lāyalalā'wē, || whose name was Ts'ex'ēd in the secular season, while  
 his | winter name was Hanag'ats'lē. He was called by Yōx'-  
 yagwas, | the prince of Lalēp'alas—for he had never been initiated,—|  
 to go and take hold of the lasso. Lalēp'alas at once went | to take  
 hold of the lasso, and || pulled at it. The rope nearly came out; and  
 when it | stopped coming towards him, he stopped pulling. Then |  
 Lalēp'alas stood up, holding the lasso; and | his father, Hanag'-  
 ats'lē, gave away many cedar-bark blankets to the numaym Sēnl'em; |  
 and after he had given them away, he called his son || Lalēp'alas to  
 come and sit down; and when he had sat down, | Yōx'yagwas spoke-

Wā, hēm'laxaāwisē gwēx'ēdē ōmpas, yāx'ēwidaēm'laxaēxa lā  
 yalalawa. Wā, lā'laē ēdzaqwē Hōlēlidē. Wā, laēm'laē lēqelilax  
 bāxūts'edza'yas wīwōselagasa Kūkwāk'lūmē, qa lās dāk'tendxa x'i-  
 mayowē denema. Wā, laēm'lāwisē ōgwaqa yāx'ēwidē ōmpasēxa  
 G'ēxsemē. Wā, g'il'ēm'laxaāwisē gwālexs lāa'lasē lāx'ūlilē g'igāma-  
 'yasa Maāntag'ilē Yōx'yagwasē. Wā, lā'laē yāq'ēgra'la. Wā, la'laē  
 'nēk'a: "ēya, 'nē'nēmōk" k'lēst'laakwaē ēk'ē xēblelaēna'yas lēx'amē  
 Hōlēlidē aāxsilaxwa 'nawalakwēx x'imayo denema. Wā, gēlag'a  
 k'lwāgalilex, qen lālag'amawisē aāxsilaxwa 'nawalakwēx x'imayo  
 denema, qaxg'in ālēg'in lāx'sā 'naw: lak' lāxwa lēlōlālalex." 'nēx'-  
 'laēxs lāa' l dāx'ēdxa denemē. Wā, laemlata k'lwāgalilē Hōlēlidē.  
 Wā, lā'laē lēlililax lēwelgāma'yas g'igāma'yasa 'nē'mēmāxa Lāya-  
 laławaxa lēgadēda g'igāma'yasa Ts'ex'ēdē lāxa bāxōsē. Wā, la  
 ts'lāgēxlāx Hanag'ats' Wā, hēm'lāwis la lēqelēlems Yōx'ya-  
 gwasē lāwelgāma'yasē Lalēp'alasē, yixs hē'maē bāxūdēxlāyōs, qa  
 lās dāk'lindxa x'imayowē denema. Wā, hēx'daēm'lāwisē lā'laē  
 Lalēp'alasē lāx'ūlila, qa's lā' l dāk'tendxa x'imayowē denema, qa's  
 nēx'ēdē. Wā, k'wayōlqas'lat'la lāxa denemē. Wā, g'il'ēm'lāwisē  
 wāla ts'enkwēda denemāxs lāa' l gwāl nēxaq. Wā, ā'mēsē la lāwilē  
 Lalēp'alasē dāk'finalilxa x'imayowē denema. Wā, la'mē yāx'ēwidē  
 ōmpasē Hanag'ats'lāsa q'lēnemō k'lōbawasē lāxa 'nē'nēmēda Sēnl'e-  
 mē. Wā, g'il'ēm'lāwisē gwāl yāqwaxs lāa' l lē'lālxēs xūnōkwē  
 Lalēp'alasē, qa g'ūxēs k'lwāgalila. Wā, g'il'ēm'lāwisē k'lwāgalilexs

42 again, and said, "Now let the prince of our chief Yāqwid come. I  
mean Sēwid. He shall come and take hold of the magical lasso. |  
45 That is the son of the chief of the great numaym G'ēxsem." || Thus  
he said. Immediately the one who had been named arose and took  
hold of the rope and pulled at it, and he almost got it out when he  
was pulling at it. Then he stopped. He held it in his hands | and  
stood still. Now the father of Sēwid took many cedar-bark blankets  
50 and gave them to the numaym Kūkwāk'ūm, | and he gave one to each.  
When he had finished giving them away, Yāqwid called his  
prince to come and sit down; | and after he had sat down, Yōx'yagwas  
spoke again, and said, "Have you seen, shamans, our son, I  
55 mean the prince | of Yāqwid, almost got it out? That makes me glad, |  
for I began to feel uneasy, because this | magic lasso was going down  
into the ground. That is what I say, friends. Now I | will call my  
prince Ts'āgeyos to come and take hold of the magic lasso."  
60 Then he called | his son Ts'āgeyos to go and take hold of the rope  
for Yōx'yagwas was still holding the rope; and when Ts'āgeyos  
took hold of the lasso, Yōx'yagwas told him to pull strongly; |  
"for," he said, "there is nothing that you can not do, my son."

41 lāa'l ēdzaqwa yāq'wēg'a'lē Yōx'yagwasē. Wā, lā'lāē 'nēk'a: "Wā,  
gēlag'ax'ōx lāwēlgāma'yaxsens g'igāma'yaqlōx Yāqwidāx lāxōx  
Sēwidāx, qā g'āxēsōx dāk'indexgrada 'nawalakōk' x'imayo denema  
laxōx lāwēlgāma'yasō g'igāma'yaqlōs 'wālas 'nē'mēm G'ēxsem."  
45 'nēx'laē. Wā, hēx'idaem'lāwisē lāx'ūlilē lēqelilase'was, qā's lā  
dāk'indxa denemē, qā's nēx'ēdēq. Wā, hālselaem'lāwisē k'lē's  
'wīlōlens laē nēxaqēxs lāa'l wāla. Wā, āem'lāwisē lāxat! dāk'li-  
nēxa denemax lāa'l āem la lā'wila. Wā, lā'laxaē ōmpasē Sēwidē  
50 āx'ēdxa q'lenemē k'lōbawasa, qā's yāx'widēs lāxa 'nē'mēmēda Kū-  
kwāk'ūmē. Wā, laem'laxaē wīlxtōdeq. Wā, g'il'em'lāwisē gwāl  
yāqwas lāa'l lē'lalē Yāqwidāxēs lāwēlgāma'yē, qā g'āxēs k'wā-  
galila. Wā, g'il'em'lāwisē k'wāgalilēxs lāa'lasē ēdzaqwa yāq'wē-  
g'a'lē Yōx'yagwasē. Wā, lā'lāē 'nēk'a: "Lā'mas dōqūlaa 'nax'  
pēpaxat! lā'mē hālselaem k'lē's lā'lens xūnōx'daxwē lāxōx lāwēl-  
55 gāmayaq'lōs Yāqwidāxen 'nēnāk'ilē, yixs hē'maē ēx'iden nāqayē,  
qāen nōla, qaxs ā'maēx hēmenālaem ts'lex'betalilelōxda 'nawala-  
kwēx x'imayo denema, qen 'nēk'ē 'nax' 'nē'nēmōk'. Wā, lā'mē-  
sen lēlilalaxen lāwēlgāma'yaqlōx Ts'āgeyosax, qā g'āxlāgriltō  
dāk'indexgrada 'nawalakōk' x'imayo denema." Wā, lā'lāē lē'lā-  
60 laxēs xūnōkwē Ts'āgeyosē qā lās lāqēxs hē'maē dāk'linayē Yōx'ya-  
gwasaxa denemē. Wā, g'il'em'lāwisē Ts'āgeyosē dāk'indxa x'imā-  
yowē denemxs lāa'laē Yōx'yagwasē wāxaq, qā ālax'idēs nēx'ēdēq,  
"qaxs k'lē'saaqōs wālema xūnōk'." 'nēx'laēq. Wā, lā'lāē hēx'ā-



Thus he said to him. Then | Ts'ägeyos pulled at the rope strongly, and || the rope ran out towards him. The ghost-dancer | Super- 65 natural-Power-coming-up stood on the floor in the rear of the house. She was brought out | by the prince of the chief of the numaym Maämtag'ila | Yōx'yagwas, for he is the head man of the numayms of the Kwä'g'ul. | When the ghost-dancer came out, Ts'ägeyos stood still, || and Yōx'yagwas gave away many cedar-bark blankets | to the Lāälax's'endayō; and after he had | given them away, Hōlēlid arose again and thanked him because | the ghost-dancer had been brought up by the chief of the Maämtag'ila. Then | he told the members of the Whale Society to carry back Supernatural-Power-coming-up (V 4) || into her sacred room, which had been put up again. 75 When | the members of the Whale Society came out of the sacred room after carrying Supernatural-Power-coming-up (V 4) into it, | they sat down, and Hōlēlid gave away | many copper bracelets. After he had done so, | all the members of the Sparrow Society went out; and when || they had gone out, Chiton told Hōlēlid (V 6) to bar 80 the door | of the dancing-house. After Hōlēlid (V 6) had barred the door, | Chiton (V 7) took off the board covering of the boxes | containing the soil, which they had put into the corner of the dancing-house; and when they had been removed, | she asked Hōlēlid (V 6)

da<sup>mē</sup> Ts'ägeyosē ālax<sup>id</sup> nēx<sup>ed</sup>xa denemē. Wā, āem<sup>lā</sup>wisē hāyōlisa denemē ts'lenxūqālilela. Wā, g'āx<sup>lā</sup>ē lāxūqālilēda lēlōlālē 65 <sup>nawalak'</sup>ustālīsē lāx ōgwiwalilasa g'ōkwē. Wā, la<sup>mē</sup> lāqālilamatsōsa lāwelgāma<sup>y</sup>as g'igāma<sup>y</sup>asa <sup>ne<sup>mē</sup>mē</sup>mēda Maämtag'ila, yix Yōx'yagwasē, qaxs mekuma<sup>y</sup>aasa <sup>nāxwa</sup> <sup>nāl<sup>ne<sup>mē</sup>mē</sup>matsa</sup> Kwākū-g'ūlē. Wā, hēem<sup>lā</sup>wisē lāqālilēda lēlōlālaxs lāa<sup>l</sup> āem la lā<sup>wilē</sup> Ts'ägeyosē. Wā, lā<sup>lā</sup>ē yāx<sup>widē</sup> Yōx'yagwasa q'lenemē k'lek'ō- 70 bawas lāxa <sup>ne<sup>mē</sup>mē</sup>māsa Laälax's'endayowē. Wā, g'il<sup>em<sup>lā</sup>wisē</sup> gwāl yāqwaxs lāa<sup>l</sup> lāx<sup>ūlilē</sup> Hōlēlidē, qa<sup>s</sup> mōlē<sup>s</sup> laēna<sup>y</sup>as lāqālilamasa g'igāma<sup>y</sup>asa Maämtag'ilāxa lēlōlālē. Wā, hēem<sup>lā</sup>wis la āxk' lā<sup>latsē</sup>xa gwēgūyīmē qa dāyak'ililēmēx <sup>nawalak'</sup>ustālīsē, qa<sup>s</sup> lā laēlē<sup>m</sup> lāxēs lēmē<sup>s</sup>lats'lāxs lē<sup>mā</sup>ā<sup>l</sup> hēlkwa. Wā, g'il<sup>em<sup>lā</sup>wisē</sup> g'āx 75 hōx<sup>w</sup>ūlts'lā<sup>lilē</sup>da gwēgūyīmē lāxēs lā<sup>nax</sup>dē dāyak'ililax <sup>nawalak'</sup>ustālīsē. Wā, lā<sup>lā</sup>ē k'lūs'ālila. Wā, lā<sup>lā</sup>ē yāx<sup>widē</sup> Hōlēlidāsa q'lenemē l'lāl<sup>l</sup>aqwak'len k'ōkūla lāq. Wā, g'il<sup>em<sup>lā</sup>wisē</sup> gwāl<sup>lilē</sup>xs lāa<sup>l</sup> <sup>nāxwa</sup> hōqūwēsa gwēgūgūdzā. Wā, g'il<sup>em<sup>lā</sup>wisē</sup> la <sup>wilwūl</sup>sexs lāa<sup>l</sup> āxk' lā<sup>lā</sup>ē Q'lānasax Hōlēlidē qa lenēx<sup>id</sup>ēsēxa t'ex'i- 80 lāsēs lōbekwē. Wā, g'il<sup>em<sup>lā</sup>wisē</sup> gwāl lenēk'ē Hōlēlidāxa t'ex'ilāxs lāa<sup>l</sup> āxōdē Q'lānasax pēpaqeya<sup>y</sup>asa dzēdēqwats'lāla k'lek'lenyaxlā mexēl lāxa ōnēgwilasa lōbekwē. Wā, g'il<sup>em<sup>lā</sup>wisē</sup> <sup>wilāxs</sup> lāa<sup>l</sup> āxk' lāla lāx Hōlēlidē, qa lās dādanōdeq, qa<sup>s</sup> lā xwēlaqa la

85 to help carry it and put it back into the hole. When all the boxes had been emptied out, they put them back into the corner. Then the hole was filled up again. Now the ghost-dance was finished. The dancer was wearing cedar-bark, mixed white and red, as her head  
90 and neck ring, and on the head-ring a tail-feather of the eagle was standing up. That is all about the ghost-dancer.

Now it was one month since the three children (VI) of Hōlēlīd (V 6) had disappeared. Then Chiton (V 7) told her husband Hōlēlīd (V 6) to call the Whale Society in the evening; namely, the chiefs of the numayms and the song-leaders, and to ask them to come into the  
95 dancing-house. When they were all in, Chiton (V 7) spoke, and said, "Thank you, chiefs, for having come in to listen to what I am going to tell you. Indeed, our winter dance belongs to the l̥al̥lasiqwāla, and therefore I want you to come and listen how the dance for the three who have disappeared is handled by my tribe the  
800 l̥al̥lasiqwāla. I want us to go to-morrow to catch them, for we never dance the whole night before catching them, as is done by the Kwāg'ul. We will just follow the way the ghost-dancer was caught. Hōlēlīd (V 6) will call our tribe in the morning; and there will be again four war-dancers and four frog-dancers and four  
5 throwing-dancers. They will have their sacred songs and four

85 gūxts'lōtsa dzeqwa lāxa l̥ābegwēlkwē. Wā, g'il'em'lāwīsē 'wī'la la lōpems'lāwēda k'lk' l̥imya'laxs l̥ā'f mex'ālilas lāxa ōnēgwilē, yīxs l̥ādālal qōtlēda l̥ābegwēlkwē. Wā, laem'lāē gwāla lelōlālālē l̥āxēq. Wā, laem'lāē melmaqelē qex'imā'yē l̥āgex's lē'wis qenxawā'yē. Wā, l̥ā'laē l̥aap'lālē qex'imā'yē l̥āgex'sōxa ts'el-  
90 k'l̥exsda'yē 'nems'laxsōx kwēkwēx. Wā, laem gwāl lāxa lelōlālālē.

Wā, hō'lat'la lā 'nemsgemgila x'isālēda yūdūkwe sāsēms Hōlēlīdāxs l̥ā'laē Q'ānasē āxk'lāxēs l̥ā'wūnemē lāx Hōlēlīdāxa dzāqwa qa l̥ēts'lōdēsēxa gwēgūyimē, yix g'ig'egāmā'yasa 'nāl'ne'mēmasē lē wa nēnāgadē, qa g'āxēs 'wī'laēlēla lāxa lōbekwē. Wā, g'il'em'lā-  
95 wīsē g'āx 'wī'laēlēs l̥ā'lasē Q'ānasē yāq'leg'a'la. Wā, l̥ā'laē 'nēk'a; 'Wā, g'āx'ēms g'ig'egāmē. Gēlak'a's'la, qa's hōlēlāōsaxg'in wāldemlek', qā'laxs l̥al̥lasiqwāladzesaēns ts'aq'lēnā'yēx. Wā, yū'mēsen lāgila 'nēx' qa's g'āxaōs hōlēlaxg'a g'wayi'lālasg'asen g'ōkūlōtaēda l̥al̥lasiqwāla qāēda yūdūkwa x'ix'isāla, qāen l̥ānē'mē 'nēx',  
800 qēns wag'il k'imya'lex l̥en'sla, qa'nū'x' k'l̥ēts'lēnā'yē k'ik'ilnāla lāxēs gwēg'ilasōs Kwāg'ul. Āemlxaēns negetewēlxēns gwēg'ilasēdāxs l̥āx k'imya'xa lelōlālālē, yīxs l̥ēts'lōdāōx Hōlēlīdāxēns g'ōtg'ūkūlōtax gaalala. Wā, hē'mlxaāwīsē 'wāxōx'lā ōlōlālē mōkwē, lē'wa mōx'la wīwēq'lesā lē'wa mōx'la māmemaq'al qa's yālaqwēl yīya-  
5 taltsa mōsgēmē yīyat'lala. Wā, g'il'emlwisē 'wī'la yālaqwāl. Wā,

rattles; and when each has sung his sacred song, then the cannibal- 6  
 dancer will get excited. They will go ahead of the twelve dancers  
 who are singing their sacred songs; and we, members of the Sparrow  
 Society, shall run after them | to the place where those whom we are  
 going to catch will utter their songs. That is all," said she. "Now I  
 shall sing the songs this || night with our friends the song-leaders." 10  
 Thus she said. Then | Yōx'yagwas thanked her for what she had  
 said. "Indeed, I have obtained this by marriage | from the great  
 supernatural tribe L'alasiqwāla. Therefore your speech, Chiton  
 (V 7), is good. Why should I not try | to do everything as it is done  
 by the L'alasiqwāla? Shall I not || follow the words of Chiton 15  
 (V 7)?" Thus he said. When they finished their speeches, | it was  
 late in the evening. Then Chiton (V 7) took the batons | and gave  
 one to each of the song-leaders. | Then Yōx'yagwas spoke, and said,  
 "O Chiton (V 7)! | do not let us sing in this house, else we shall be  
 heard by the tribe. Let us || go to Supernatural Place this night!" 20  
 Thus he said. Then | Chiton (V 7) was glad. "Only I did not tell  
 you quickly, | for that is the way it is done by my tribe the L'alasi-  
 qwāla." Thus she said. | Then they all arose and went out of the  
 dancing-house, and felt their way | going into the woods to Super-  
 natural Place. There || they all sat down. Now, Chiton (V 7) | sat 25

hē'mis lāl xwāxūsewasltsa hāāmats'la qā's lāl gālabiltsa mā'lōgūgri- 6  
 yowē yiyālaq'wēnoxwa. Wā, āemlwisens lāl q'lūmx'semilg'in gwō-  
 gwats'lemēk' lāl lāx hēk'lāslasla k'im'yasōlaens. Wā, yū'mōq,"  
 ēnēx'laē. "Wā, la'mēsen ēt'ēdel denxelaltsa q'lemq'lemdemaxwa  
 gānūlēx lē'wūns ēnē'nemōkwa nēnāgadēx." ēnēx'laē. Wā, āem- 10  
 ēlāwisē mōla'laē Yōx'yagwasas wāldemas: "Qā,xgins gēgradanē-  
 mēgaq" lāxa ēwālasē ēnawalak" lēlqwālala'ya L'alasiqwāla. Wā,  
 hē'mis lāgiltsox ēk'ōs wāldemaqōs Q'lānas. Māsen lāla wāwax-  
 ts'ewal lāx gwayi'lālasas L'alasiqwālaq'. Ēs'māēlens āem wāgil  
 lāxōx wāldemi'lālāxs Q'lānas." ēnēx'laē. Wā, gil'ēmōsē gwālē wāl- 15  
 demasēxa la gāla gānūla. Wā, laem'ēlāwisē Q'lānasē āx'ēdxa tēm-  
 yayowē, qā's lā ts'ewanaqasa ēnā'nemts'laqē lāxa nēnāgadē. Wā,  
 lā'laē yāq'ēga'ē Yōx'yagwasē. Wā, lā'laē ēnēk'a: "ē'yā, Q'lānas,  
 gwāla'x'ins yō denxelōxda g'ōkwōx, ālens wū'ēltsa g'ōkūlax, qus  
 la'mē lāxa ēnawalak'ūdzasaxwa gānūlēx." ēnēx'laē. Wā, āla'lat'la 20  
 neqa lāx nāqayalas Q'lānasē: "Ēs'āēl'en āem halāla ēnēx'ida'xōl,  
 qaxs hē'māē gwāyayaēlatsen g'ōkūlōta L'alasiqwāla." ēnēx'laēxs  
 lāa'l wīla q'lūg'ilila, qā's lā hōqūwēla lāxa lōbēkwē, qā's lā p'aya-  
 k'ēlaxs lāa'l hōxsak'ila qā's lā lāxa ēnawalak'ūdza. Wā, lāx'da- 25  
 ēx'laē ēwīla k'lūs'ēlsa. Wā, laem'laē mē'ēgēlāsē k'wadžasas Q'lāna-

27 in the middle of the song-leaders. Chiton spoke. She | said, "I shall sing the songs of my father when he was | cannibal-dancer, for he has four cannibal songs." | Thus she said, and she sang the song 30 with fast beating. || This is it: —

1. No one is now looking for food all around the world, maē hamaē hāma | hamaē! |

No one is now looking for human flesh all around the world; maē hamaē hāma | hamaē! ||

35 2. Hāmāmhāmām hāhāmhāma maē hāmāmāhamhamamaē hamaē | hamaē hē hē! |

No one is now looking for skulls all around the world; maē hamaē hāma | hamaē hāma hamaē! |

3. Hāmāmhāmām hāhāmhāma maē hāmāmāham hamamaē hamaē || 40 hamaē hē hē! |

No one is now looking for corpses all around the world; maē hamaē hāma | hamaē hama hamaē! |

Hāmāmhāmām hāhāmhāma maē hamaē hamaē! |

45 When the song-leaders were able to sing it, || then she sang with slow beating, and this is the song: — |

1. Where are you going to try to find food for the one who gave you supernatural power? Hama hamaē hama | hama! |

26 sasa nenāgadē. Wā, laēm<sup>l</sup>lāwisē yāq<sup>l</sup>legra<sup>l</sup>lē Q<sup>l</sup>ānasē. Wā, lā<sup>l</sup>laē<sup>l</sup> ēnēk<sup>a</sup>: "Hēemlen denx<sup>l</sup>idayulē q<sup>l</sup>emq<sup>l</sup>endemasen ōmpaxs lāyulē hāmat<sup>l</sup>sa lāxēs ōmpwūla, yixs mōsgemaēda q<sup>l</sup>emq<sup>l</sup>endemas lāxēs hāmts<sup>l</sup>ēna<sup>l</sup>yē," ēnēx<sup>l</sup>laē. Wā, lā<sup>l</sup>laē denx<sup>l</sup>itsa tsaxāla q<sup>l</sup>endema.

30 Wā, gra<sup>l</sup>mōsēga:

1. K<sup>l</sup>ēās la hamasabayalas ōwē<sup>l</sup>stahahas ēnāla maē hamaē hāma hamaē.

K<sup>l</sup>ēās la babakwahayalahas ōwē<sup>l</sup>stahas ēnāla maē hamaē hāma hamaē.

35 2. Hāmāmhāmām hāhāmhāma maē hāmāmāham hamamaē hamaē hamaē hē hē.

K<sup>l</sup>ēās la xaxoqwahayalahas ōwē<sup>l</sup>stahahas ēnāla maē hamaē hāma hamaē hāma hamaē.

3. Hāmāmhāmām hāhāmhāma maē hāmāmāham hamamaē hamaē 40 hamaē hē hē.

K<sup>l</sup>ēās la lalōlahayalahas ōwē<sup>l</sup>stahahas ēnāla maē hamaē hama hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

Wā, gr<sup>l</sup>ēm<sup>l</sup>lāwisē q<sup>l</sup>āda nenāgadēq lāa<sup>l</sup> ēdzaqwa denx<sup>l</sup>itsa t<sup>l</sup>em- 45 sawiltā<sup>l</sup>yas t<sup>l</sup>em<sup>l</sup>yasē. Wā, gra<sup>l</sup>mōsēga:

1. Wihēs qa hāmasayalagr<sup>l</sup>lōs tōgwalagr<sup>l</sup>ila. Hama hamaē hama hama.

- I went there to find food for Cannibal-at-North-End-of- World.  
 Hamaē hama hamaē âmhâma hamaē âmhamama hamaē | 50  
 hama hamaē hamaē hamaē hamahamaē! |
2. I have almost been brought into trouble by Cannibal-at-North-  
 End-of- | World. Hamaē hama hamaē! |  
 I almost was kept by Cannibal-at-North-End-of-World. || Hamaē 55  
 hama hamaē! |  
 I was taken into the sacred room of Cannibal-at-North-End- | of-  
 World. |  
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama |  
 hamaē hamaē hamaē hamhamaē! ||
3. Where are you going to try to find a skull for the one who gave you 60  
 supernatural power? Hamahahama hamaē! |  
 I went there to get skulls for Cannibal-at-North-End-of- | World.  
 Hamaē hama hamaē! |  
 I went there, and red cedar-bark was put on me by Cannibal-at-  
 North-End- || of-World. Hamaē hama hamaē! | 65  
 I went there and was given the ho<sup>x</sup>hok<sup>-</sup>cry by Cannibal-at-  
 North-End-of- | World. Hamaē hama hamaē! |  
 I went there and was given the cannibal-cry by Cannibal-at-  
 North-End-of- | World. Hamaē hama hamaē âmhama hama  
 hamaē! ||

- Hē hēx'dōs lanōgwa hāmasayalag'īts Ba<sup>x</sup>'bawkwālanux'sīwāē<sup>ε</sup>- 48  
 k'asdēya.  
 Hamaē hama hamaē âmhâma hamaē âmhamama hamaē hama 50  
 hamaē hamaē hamaē hamahamaē.
2. elahaxk'asdewisen āyamilamatsōs Ba<sup>x</sup>'bawkwālanux'sīwāē<sup>ε</sup>k'as-  
 dēya. Hamaē hama hamaē.  
 elahaxk'asdewisen hak'waanemix'dēs Ba<sup>x</sup>'bawkwālanux'sīwāē<sup>ε</sup>k'as-  
 dēya. Hamaē hama hamaē. 55  
 Hē hēx'dōs lanōgwa laēlēmai lāx lēmux'laēlasdēs Ba<sup>x</sup>'bawkwāla-  
 nux'sīwāē<sup>ε</sup>k'asdēya.  
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama  
 hamaē hamaē hamaē hamhamaē.
3. Wihēs qaē xaxōkwayalag'ilaōs lōgwalag'ila. Hamahahama ha- 60  
 maē.  
 Hē hēx'dōs lanōgwa xaxōkwayalag'īts Ba<sup>x</sup>'bawkwālanux'sīwāē<sup>ε</sup>-  
 k'asdēya. Hamaē hama hamaē.  
 Hē hēx'dōs lanōgwa qax'osayasōs lālāqūlax'dēs Ba<sup>x</sup>'bawkwāla-  
 nux'sīwāē<sup>ε</sup>k'asdēya. Hamaē hama hamaē. 65  
 Hē hēx'dōs lanōgwa hōx'hōk'wāla lāx Bā<sup>x</sup>'bawkwālanux'sīwāē<sup>ε</sup>-  
 k'asdēya. Hamaē hama hamaē.  
 Hē hēx'dōs lanōgwa hānuxhāmxyag'īts Ba<sup>x</sup>'bawkwālanux'sī-  
 wāē<sup>ε</sup>k'asdēya. Hamaē hama hamaē âmhama hama hamaē.

70 And when the song-leaders were able to sing this song, [Chiton  
(V 7) sang another song with slow beating. This is it:—

1. Amaē a hamē hama hamaē hamahamē

For food searched for me the real supernatural Cannibal-at-North-  
End-of-World. Hamaē hamaē hama!

75 Oh for food searched for me the real Cannibal-at-North-End- of  
World!

Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē!

2. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
hamē!

80 For human flesh searched for me the real supernatural Cannibal-  
at-North-End-of-World. Hamaē hamaē hama!

Oh, for human flesh searched for me the real Cannibal-at-North-  
End-of-World! Hama hamaē hē hē hē amaē hama hamaē  
hamahamē!

3. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
hamē!

85 He came carrying a body in his arms, the real supernatural  
Cannibal-at-North-End-of-World. Hamaē hamaē hama!

Oh, for me carried a body in his arms the real Cannibal-at-North-  
90 End-of-World. Hama hamaē hē hē hē amaē a hamē hama  
hamaē hamahamē!

70 Wā. g'il<sup>h</sup>emxañwīš q'läda nenāgadāxs laē ēdzaqwa denx<sup>h</sup>idē Q'lä-  
nasasa tsāgrasilälās t'em<sup>h</sup>yasē. G'a<sup>h</sup>mēsēgra:

1. Amaē ahamē hama hamaē hamahamē.

Hamasayalag'ildenōgwahas Bax<sup>h</sup>bakwālanux<sup>h</sup>siwāē<sup>h</sup>k'as-dē lōgwa-  
lak'asōwa. Hamaē hamaē hama.

75 <sup>h</sup>ya lax'denōgwa hamasayalag'ilt Bax<sup>h</sup>bakwālanux<sup>h</sup>siwāē<sup>h</sup>k'as-  
dēya.

Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē.

2. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
hamē.

80 Bābakwayalag'ildenōgwas Bāx<sup>h</sup>bakwālanux<sup>h</sup>siwāē<sup>h</sup>k'as-dēya lō-  
gwalak'asōwa. Hamaē hamaē hama.

<sup>h</sup>ya lax'denōgwa bābakwayālag'ilt Bax<sup>h</sup>bakwālanux<sup>h</sup>siwāē<sup>h</sup>k'as-  
dēya. Hama hamaē hē hē hē amaē hama hamaē hamahamē.

3. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
85 hamē.

Gāx<sup>h</sup>emx<sup>h</sup>dewīš q'läq'älēlak'asaha Bax<sup>h</sup>bakwālanux<sup>h</sup>siwāē<sup>h</sup>k'as-  
dēya lōgwalak'asōwa. Hamaē hamaē hama.

<sup>h</sup>ya. gāx<sup>h</sup>denōgwa q'läq'älēlāg'ilt Bax<sup>h</sup>bakwālanux<sup>h</sup>siwāē<sup>h</sup>k'as-  
90 dēya lōgwalak'asōwa. Hama hamaē hē hē hē amaē a hamē  
hama hamaē hama hamē.

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama | 91  
hamē! |

He came carrying a body in each arm, the real supernatural  
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! ||

- Oh, he carried a body in each arm, the real supernatural Cannibal- 95  
at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē  
hama | hamaē hama hamē! |

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama |  
hamē! ||

Oh, I was made to eat corpses from both sides of my mouth 900  
by the real supernatural Cannibal-at-North-End-of-World. |  
Hamaē hamaē hama! |

- Oh, I was made to eat corpses from both sides of my mouth  
by the real supernatural Cannibal-at-North-End-of-World. |  
Hamaē hamaē hē hē hē | amaē a hamē hama hamaē hama  
hamē! ||

And when the song-leaders could sing this also, Chiton (V 7) | sang 5  
also this one: |

1. Oh, I try to eat the food left by the real supernatural | Cannibal-  
at-North-End-of-World. |

Maēyē hamamayē hamamayē hamamayē hamamamaē hama-  
mahaē || hamaē hamamaē hamamē! | 10

1. Am hama hamē hama hamē amaē a hamē hama hamaē hama 91  
hamē.

G'āx<sup>ε</sup>EMX<sup>ε</sup>DEWIS<sup>ε</sup> 'wāx<sup>ε</sup>SENKŭlak<sup>ε</sup>as<sup>ε</sup>a lōlnekŭlak<sup>ε</sup>as<sup>ε</sup>a BaX<sup>u</sup>bakwā-  
lanux<sup>u</sup>sīwaē<sup>ε</sup>k'as<sup>ε</sup>dēya lōgwalak<sup>ε</sup>as<sup>ε</sup>owa. Hamaē hamaē hama.  
'ya, 'wāx<sup>ε</sup>SENKŭla lōlnekŭlak<sup>ε</sup>as<sup>ε</sup>a BaX<sup>u</sup>bakwālanux<sup>u</sup>sīwaē<sup>ε</sup>k'as<sup>ε</sup>dēya 95  
lōgwalak<sup>ε</sup>as<sup>ε</sup>owa. Hama hamaē hē hē hē amaē a hamē hama  
hamaē hama hamē.

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
hamē.

'ya, lax<sup>ε</sup>den 'wax<sup>ε</sup>SEMēlamatso lōlamēlamatsōs BaX<sup>u</sup>bakwala- 900  
nux<sup>u</sup>sīwaē<sup>ε</sup>k'as<sup>ε</sup>dēya lōgwalak<sup>ε</sup>as<sup>ε</sup>owa. Hamaē hamaē hama.  
'ya lax<sup>ε</sup>den 'wax<sup>ε</sup>SEMēlamatsō lōlamēlamatsōs BaX<sup>u</sup>bakwala-  
nux<sup>u</sup>sīwaē<sup>ε</sup>k'as<sup>ε</sup>dēya lōgwalak<sup>ε</sup>as<sup>ε</sup>owa. Hamaē hama hē hē hē  
amaē a hamē hama hamaē hama hamē.

Wā, g'il<sup>ε</sup>EM<sup>ε</sup>laxaāwis<sup>ε</sup> 'nāxwa q'lāda nēnāgadāq, lāa<sup>ε</sup>laxaus<sup>ε</sup> Q'lā- 5  
nasē ēdzaqwa denx<sup>ε</sup>ida yisga:

1. Ha, lahax<sup>ε</sup>dōsxa nōgwa hamasayalag'ilaha lax hamagawax<sup>ε</sup>dēs  
BaX<sup>u</sup>bakwālanux<sup>u</sup>sīwaē<sup>ε</sup>k'as<sup>ε</sup>dēyaōl lōgwalak<sup>ε</sup>as<sup>ε</sup>owa.

Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē  
hamaē hamamaē hamamē.

12 2. Oh, I try to eat the property left by the real supernatural Cannibal-at-North-End-of-World.

Mačyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē!

3. Oh, I try to eat the copper left by the real supernatural Cannibal-at-North-End-of-World.

Mačyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē!

20 Now the song-leaders could sing the four songs of the cannibal-dancer, and Chiton (V 7) wanted them to sing all the songs of the frog-dancer and of the throwing-dancer; and Yōx<sup>2</sup>yagwas told her to go ahead and sing them. "Indeed, we shall try to catch all three at one time." Thus he said, and immediately Chiton (V 7) sang the 25 song of the throwing-dancer. This it is:—

1. Oh, look around for your magic power! Look for it! Ahā hē ya ahā!

2. Oh, get your magic power! Yā ahā hē yā ahā!

30 3. Oh, look for your magic power that made you like this! Look for it! Ahā hē ya ahā!

4. Oh, catch your magic power that throws down every one! Yā ahā hē yā ahā!

11 2. Ha, lahax<sup>2</sup>dō-sxa nōgwa yaqamēla<sup>2</sup>yag'ilaha lāx yāhāēqawēx<sup>2</sup>dēs Bay<sup>2</sup>bakwālanux<sup>2</sup>siwāēk'asdēyaōl lōgwalak'as'owa.

Mačyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.

15 3. Ha, lahax<sup>2</sup>dō-sxa nōgwa llaq<sup>2</sup>wamēla<sup>2</sup>yag'ilaha lāx lāq<sup>2</sup>wagawax<sup>2</sup>dēs Bay<sup>2</sup>bakwālanux<sup>2</sup>siwāēk'asdēyaōl lōgwalak'as'owa.

Mačyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.

Wā, la<sup>2</sup>mē<sup>2</sup> wila<sup>2</sup>la qalēda nēnāgadāxa mōsgemē q'emq'emdem-  
20 sa hāmatsla. Wā, lā<sup>2</sup>lāē Q'ānasē<sup>2</sup> nēx<sup>2</sup> qas<sup>2</sup> wila<sup>2</sup>mē<sup>2</sup> denx<sup>2</sup>ēts q'emq'emdemasa weqlōē<sup>2</sup> lē<sup>2</sup>wa māmaq'la. Wā, hēx<sup>2</sup>idaem<sup>2</sup>lā-  
wisē<sup>2</sup> āem wāxē Yōx<sup>2</sup>yagwasaq, qa wāgis<sup>2</sup> āem ēdzaqwa denx<sup>2</sup>ida.  
"Qā<sup>2</sup>axg'ius<sup>2</sup> na<sup>2</sup>nēmp'eng'ila<sup>2</sup>mēlek<sup>2</sup> k'imyalxwa yūdūk<sup>2</sup>wēx<sup>2</sup>."  
nēx<sup>2</sup>lāē. Wā, hēx<sup>2</sup>idaem<sup>2</sup>lāwisē<sup>2</sup> denx<sup>2</sup>idē Q'ānasas q'emdemasa  
25 māmaq'la. Wā, g'a<sup>2</sup>mēsōga:

1. Wā, hāgradaha dōx<sup>2</sup>semē hēlxōxs<sup>2</sup> nawahalakwāhē yaahā. Wā, hēga<sup>2</sup>dōhohqwalā. Ahā hē ya ahā.

2. Wā, hāxōxs<sup>2</sup> nawahala<sup>2</sup>x<sup>2</sup>dzēyaqōs<sup>2</sup> yā ahā hē yā ahā.

3. Wā, hēgradaha dōx<sup>2</sup>semē hēlxōxs<sup>2</sup> nawahala<sup>2</sup>gumahaqōsa hē yā  
30 ahā. Wā, hēga<sup>2</sup>dōhohqwalā. Ahā hē ya ahā.

1. Wā, hēga<sup>2</sup>xs<sup>2</sup> g'mx<sup>2</sup>g'emk'ag'ilax<sup>2</sup> nawahala<sup>2</sup>x<sup>2</sup>dzēyahqōs<sup>2</sup> yā ahā hē ya ahā.



5. Oh, take out your magic power from those who lie there dead! 33  
Oh, take it out! Ahā hē ya ahā! ||

As soon as all the song-leaders could sing it, | she sang the song 35  
of the frog-dancer. This it is:— |

1. Put to rest your great magic power, that the | magic power of  
your winter dance may keep quiet, ēya | ēya ēyē ēyē ahēya! ||
2. Gather up your great magic power that they wish to take from 40  
you, | else your great magic power will be scattered every-  
where, | ya ēya ēya ēya ēya ēya ēyē ahēya! |

As soon as all the song-leaders could sing these songs, Chiton (V 7)  
stopped singing, and she gave instructions to the || Whale Society 45  
and to the song-leaders to do the same | as they had done when they  
caught the ghost-dancer, when they were going to catch the cannibal-  
dancer, | the throwing-dancer, and the frog-dancer. Thus she said.  
And after she finished speaking, | they felt their way back, when they  
came out of the woods before daylight. | The whole number of them  
did not go to sleep. When daylight came, || Yox'yagwas and his 50  
friends, the Whale Society, dressed up; | and while they were still  
dressing, the sound of the sacred songs of the | throwing-dancer and of  
the frog-war-dancer were heard at the place where those who had  
disappeared and the cannibal-dancers showed themselves. | It was

5. Wā, hē'gra dahamōdalabahlxōs gūnx'gūnk'ag'ilahaqōs 'nawahala- 33  
kwā hā yaahā. Wā, hē'gra dahamodala. Ahā hē ya ahā.

Wā, g'il'EM'lāwīwē 'nāxwa q'lasōsa nēnāgadāxs. Lāa'l ēdza- 35  
qwa denx'īts q'EMdemasa weq'lēšē. Wā, gra'mēsē'gra:

1. Ōmatala lag'axs 'nawahala'x'dzēyahaqōs yeha, qa ēx'ēmēltsō ōma-  
t'laLelaahēlōs 'nawahala'x'dzēyahaqōs ts'āhaēts'āgalidēēya ēya  
ēya ēyē ēyē ahēya.
2. Wā, q'lap'ēg'ilisaxs 'nawahala'x'dzēyahaba dāhamaxelag'ilis lāx 40  
ālōx gwēlelis lāx gēts'ohowaxelag'ilisaxōxs 'nawahala'x'dzē-  
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wā, g'il'EM'lāwīwē 'wīla la q'alēda nēnāgadāxa q'EMq'EMdemaxs  
lāa'l gwāl denxelē Q'ānasē. Wā, āem'lāwīwē la lēxs'ālaxa gwēgū-  
yīmē LE'wa nēnāgadē qa ā'mē hēemlxat! gwēgwālag'ililēš gwēgwā- 45  
lag'ililasaxs laē k'īmīyaxa lēlōlāhē. qō lāl k'īmīyaxa hāmats'la LE'wa  
māmaqla LE'wa weq'lēšē, 'nēx'laē. Wā, g'il'EM'lāwīwē q'wēl'ēlēxs gū-  
xaē p'ālt'la'axs gūxaē hōx'wūlt'la'axa k'lēš'EM 'nāx'īda. Wā, laem'laē  
hewāxa mēx'ēda lāxēs 'wāxaasē. Wā, g'il'EM'lāwīwē 'nāx'īdēxs lāa-  
lāē Yōx'yagwasē hēx'īda q'wāla'x'īd LE'wis 'nē'nēmōkwa gwēgū- 50  
yīmē. Wā, hēem'lāwis ālēš q'wāla'x'axs gūxaa'lasē yālaq'wālēda mā-  
maqla LE'wa weq'lēšē ōlala lāxa nē'lasasa x'ix'ēsila LE'wa hāmats'la.  
Wā, g'il'EM'lāwīwē wūla'x'āLElēda 'nēmōkwē begwānem gwēgūdzag

heard by one of the men of the Sparrow Society. Then he ran and  
 55 told Hōlēlīd. Immediately Yox'yagwas sent for him to go with  
 his friends to call all the Sparrow people to come quickly into the  
 dancing-house. Then they only went once to call. When all had  
 come in, they followed the instructions of Chiton (V 7) as to what  
 they were to do. After the singers of the secret songs had sung their  
 60 songs, all the cannibal-dancers became excited and ran out, and  
 the Sparrow people followed them. Now the cannibal-dancers tried  
 to catch the cannibal-dancer, and the thrower-dancers caught the  
 thrower-dancer, and the frog-war-dancers caught the frog-war-  
 dancer. Then the song-leaders and the Whale Society sang the  
 65 songs, and the whole number drove back the many members of the  
 Sparrow Society. They drove them into the dancing-house. Then  
 they put the dancers into the sacred room in the left-hand corner of  
 the dancing-house. Then they sang for those whom they had  
 caught; and when all had danced with the songs, they were put  
 back into the sacred room from which they had come one at a time.  
 70 After this had been done, the Sparrow people went out, and then  
 the Whale people slept for a while until the evening. When  
 evening came, the Whale people and the song-leaders were called,  
 and they came and sat down in the dancing-house. When it got  
 dark, the Whale people dressed themselves; and after they had

lāa'l dzēly'wīda, qa's lā'l nēlax Hōlēlīdē. Wā, hēx'īd gīl'mas 'yāla-  
 55 qas Yōx'yagwasē qa lās qā'sīd lē'wis 'nē'NEMōkwē lē'lālaxa 'nāxwa  
 gwēgūgūdza, qa gāxōs 'wīla hālaēl, lāxa lōbekwē. Wā, laēm'lāē  
 'nempl'engildzax-stālaxs lāa'l qā'sīda. Wā, gīl'em'lāwīsē 'wīlaēl'ēxs  
 lāa'l ām nīgīl'ēwēx lē's'alayox'dās Q'ānasē qa gwēgilats. Wā,  
 gīl'em'lāwīsē gwāl yiyālaqūlēda yiyālaq'wēnoxwaxs lāa'l 'nāxwa  
 60 xwāxōsowēda hāāmats'la, qa's lā hōqūwēlsa. Wā, laēm'lāē elxlālēda  
 'nāxwa gwēgūgūdza. Wā, laēm'lāē k'īmyīda hāāmats'la hāāmats'la.  
 Wā, lā'lāē k'īmyīda māmaaq'lāxa māmaq'la. Wā, lē'lāē k'īmyālēda  
 waōq'wēsē ēōlālaxa wēq'ēsē ēlala. Wā, lē'lālēda nēnāgadē lē'wa  
 gwēgūyīmē dēnxelas q'ēmqlēmde mas. Wā, ādzōk'as'ēm'lāwīsēk'  
 65 lā k'īmyaxs-dēgrada q'ēmēm' gwēgūgūdza. Wā, la'mē k'īmyāēlēm  
 lāxa lōbekwē, qa's lā laēlēm lāxa lēmō'lats'ē lāx gēm'xōtēwalilasa  
 lōl'kwē. Wā, laēm'lāē q'ēm'lēts'ēwēda k'ik'īmyanēmō. Wā, gīl-  
 'm'lāwīsē 'wīla q'ēm'lēts'ōxs lāa'l alō'stalēlēm lāxēs lēmō'lats'ē  
 lāxēs 'na'fēmōk'ūmk'aēna'xē. Wā, gīl'em'lāwīsē gwālēxs lāa'l  
 70 'wīla hōqūwēlsēda 'nāxwa gwēgūgūdza. Wā, la'mē yāwasīd mēx'ē-  
 dēda gwēgūyīmē lāxēq' lāla'l lāxa lāla gānūl'īdēl. Wā, gīl'em'lā-  
 wīsē dzāq'waxs lāa'l gwēx'īt's'ēwēda gwēgūyīmē lē'wa nēnāgadē, qa's  
 gāx'da'xwē k'lūs'ālīl lāxa lōbekwē. Wā, gīl'em'lāwīsē plēdex'ī-  
 dēxs lāa'l q'wāla'x'īdēda gwēgūyīmē. Wā, gīl'em'lāwīsē gwāl

dressed, Chiton (V 7) instructed them what to say. | She told them to 75  
say as follows: "Now, shamans, we will pacify Nawis. (She | meant  
the cannibal-dancer). Now we will try to restore to his senses  
Qwētsēs! (She | meant the thrower-dancer). Now we will soften  
the rough winter dancers of | 'wīl'enkūlag'ilis.'" ||

This came from the marriage of Copper-Dancer (IV 19) to the daugh- 80  
ter (IV 20) of the chief of the | Lawēts'ēs of Chief Gwēx'sēselasemē  
(III 13); and when | all the members of the Sparrow Society had gone  
in, they first sang for the cannibal-dancer | his four songs. Next  
came the frog-dancer, | and finally the thrower-dancer; and after all  
the songs had been sung, || Hōlēlid (V 6) gave away many copper 85  
bracelets | and many dishes to the members of the Sparrow Society.  
After he had done so, | they went out. For four days they kept in  
their | sacred room. Then they were purified in the morning. Then  
the | wash-basins of the new dancers were given to the people, and  
also the | many mats on which they had washed. When this was 90  
done, it was daylight. | Then Hōlēlid (V 6) gave away many cedar-  
bark blankets. Now | that was done. It is said that the Kwāgūl  
used this | winter dance of the L!al!asiqwāla only once. |

After Hōlēlid (V 6) had finished his potlatch, it was | reported that 95  
Gwēx'sēselasemē<sup>s</sup> (III 13) was dead. Then they | sent for Nāp'elē-  
mē<sup>s</sup> (V 5), the younger brother of Hōlēlid (V 6), to take his seat, | for

q!wālawaxx lāa'laē Q'ānasē lēxs'ālaq qa gwēk'lalats. Wā, laem'laē 75  
'nēx' qa 'nēk'ēs: "La'mens yālalai! pēpexalai' lax Nawisai'." (Lāxa  
hāmats!a gwe'yōs.) "La'mens nanāqamalai' lax Qwētsēsai'." (Lāxa  
māmaq!a gwe'yōs.) "La'mens temelqwalai' pēpexalai' lax 'wilen-  
kūlag'ilisai'."

Wā, laem gayōl lāxa gegadanemas L!āqwalalē lāx g'igāma'yasa 80  
Lawēts'ēsē lāx g'igāma'yē Gwēx'sēselasema'yē. Wā, g'il'em'lāwi-sē  
'wī'laēlēda 'nāxwa gwēgūgūdzaxs lāa'l hē g'il q'!em'tētse'wēda hā-  
mats'āsēs mōsgemē q'!em'q'!emdema. Wā, lā'laē mākilēda weq'lōsaq.  
Wā, lā'laē elxla'ya māmaq!a. Wā, g'il'em'lāwi-sē 'wī'la gwōl q'!emta-  
sōxs lāa'l yāx'widē Hōlēlidāsa q'!ēnemē L!āl'eqwak'lin k'lōkūla 85  
lē'wa q'!ēnemē lēl'wa'ya lāxa gwēgūgūdzā. Wā, g'il'em'lāwi-sē  
gwālex lāa'l 'nāxwa hōqūwēsa. Wā, hō'lat!a la mōp'ēnywa'sē 'nālā  
lā lemēla. Lāa'lasē kwāsase'waxa gaāla. Wā, laem'laē yāx'wida-  
yowēda kwādzats'lāxa dzēdzēlā'ya lōelq'wē q'lōxla lē'wa kwādze-  
dzowēda q'!ēnem lēl'wa'ya. Wā, g'il'em'lāwi-sē gwālx la q'lōlx'id 90  
la 'nālaxs lāa'l yāx'widē Hōlēlidāsa q'!ēnemē k'lōk'lōbawasa. Wā,  
laem gwāl laxēq. Wā, 'nemp'ēnaem'laē ts'lāq'!ēnenokwa Kwāgūlas  
ts'lāq'!ēna'yasa L!al!asiqwāla.

Wā, g'il'em'lāwi-sē gwāl yāwix'ilē Hōlēlidāxs g'āxaasa ts'ek'lāl'i-  
das Gwēx'sēselasema'yaxs lē'maē wik'lex'ida. Wā, la'mē nen- 95  
kwase'wē Nāp'elēma'yē, yix ts'lā'yās Hōlēlidē, qas lā lax'stōdeq.

97 qax̣'k' lə'sae'ogú la x̣uñōx̣'s Gwēx̣'sē'selase'ma'f̣yē lāx̣ 'nāx̣'⁴nagemē.  
 IV. T. . . . . Hōl'ēliḍ V 6 had a younger brother called Wā-  
 . . . . . IV. . . . . Wāyats'lewēḍ IV 22) had a son, Overhanging-  
 1000 M. . . . . V 8. Not long after Hōl'ēliḍ (V 6) had given the winter  
 . . . . . ill, and also his relative ' Wāyats'lewēḍ (IV 22).  
 He . . . . . been sick a long time when both died. ' Now Gwēx̣'-  
 . . . . . Nāp'el'mē' (V 5) also died, for he had  
 . . . . . the name of ' Gwēx̣'sē'selase'mē' when he arrived.  
 ' Now . . . . . was living, Overhanging-Mountain (V 8). ' He immedi-  
 . . . . . the seat of Hōl'ēliḍ (V 6), and he took the name ' Hōl'ēliḍ  
 (V 6) for the winter dance, and his secular name in the ' numaym La-  
 bay's mada'wō. ' He also had a seat among the Maāmtag'ila, ' because  
 . . . . . of a wife from Copper-Dancer from them; and he had a seat in  
 . . . . . Kūk'wāk'lūm from his mother's side, because the mother of Over-  
 1010 hanging-Mountain was a Kūk'wāk'lūm woman. ' That is all that I  
 . . . . . told. ' This is the end. ' Overhanging-Mountain (V 8) had three  
 . . . . . sons.

#### THE MAĀMTAG'ILA

1 ' I shall first talk about Mātag'ila, the ' Grey Seagull. ' It is said  
 that he was flying along inside of Gwadzē'. ' Then he took a rest at  
 K'ōdagala. ' Then he desired to have what was ' a pretty beach,

97 qax̣'k' lə'sae'ogú la x̣uñōx̣'s Gwēx̣'sē'selase'ma'f̣yē lāx̣ 'nāx̣'⁴nagemē.  
 Wā, la ts'la'yanokwe' ōmpas Hōl'ēliḍas Wāyats'lewēḍē. Wā, la  
 x̣uñgwaḍts' K'ōsoyak'ilisē, yix̣ Wāyats'lewēḍē. Wā, k' lēs'lat'la gāla  
 1000 gwaḍ' yawix̣ ilē. Hōl'ēliḍas lāa' qēly'wida lē'wis 'nemwotē Wāya-  
 ts'lewēḍē. Wā, k' lēs'laē' gēx̣gāēx̣s lāa' wīk' lēx̣'ēdax̣' dā'x̣wa.  
 Wā, lēm lāx̣ae' ogwaqa wīk' lēx̣'ēdē Gwēx̣'sē'selase'ma'f̣yē, yix̣  
 Nāp'el'ma'f̣yē, qax̣s hēx̣'fida'ma' lēx̣'ēdes Gwēx̣'sē'selase'ma-  
 yas lāa' lāgaa. Wā, lēmō' nemōx̣'ēm la q'ūlē K'ōsoyak'ilisē.  
 5 Wā, la hēx̣' lida'm lā'x̣'stōdex̣ Hōl'ēliḍē. Wā, la'mē' lēgades  
 Hōl'ēliḍē lāx̣a ts'lets'ēqa. Wā, la lā'qwalalā lāx̣a bāx̣sē' lāx̣ēs  
 m. nemota Lā'alax̣'s-endayowē. Wā, lāx̣aē' lā'gwēxa Maāmtag'ila  
 ōa gā'gādaena yas lā'qwalalē' lāq. Wā, lāx̣aē' lā'gwēxa Kūk-  
 kwāk'lūmē qax̣s ābask' lōtē, yix̣s Kūk'wāk'lūmax̣'s-emaē' ābēmpas  
 1010 K'ōsoyak'ilisē. Wā, hēm' wāx̣ax̣'f̣idula wāldēm gāx̣en. Wā,  
 lām lāba. Wā, lām yūduy'salē' k'wayas K'ōsoyak'ilisē.

#### THE MAĀMTAG'ILA

1 ' He mēl'ēn g'il gwāgwex̣'salāsē Mātag'ila: yix̣s yāox̣da q'wagwē-  
 oax̣ ts'ēd'wa. Wā, la lāē' p'ūl' lā' nūkūla lāx̣ ōts'lāla' yas Gwadza'f̣yē.  
 Wā, la lāē' x̣tēs ōl' lāx̣ K'ōdagala. Wā, lā'laē' āwūlx̣'f̣idqēx̣s ēk'āē'  
 awē' gwasa. Wā, la lāē' lāwūyōḍx̣s ts'ēk'wagemlē. Wā, laēm' lāē'

and he took off his bird mask and became a man. Then he built a house, not large. And after he had built his house, it occurred to him that he would walk across to Tsāxis. As soon as he came through, he saw smoke at Malmānō. Immediately Mātāgīla (for some story-tellers say that his name was Mātāgīla, and others say that it was Mātmārla, but the numaym of the Maamtāgīlas, that those are right who call him Mātāgīla) went there. As soon as he came to the house, he saw a man lying on his back outside of the house. As soon as the man saw Mātāgīla coming towards the house, he sat up on the ground. And as soon as Mātāgīla arrived, the man spoke, and said, "Tell me, friend, where do you come from?" Thus he said. Immediately Mātāgīla replied, and said, "I am Mātāgīla. I come from my house at K'ōdagāla, brother. Now I shall also ask you, brother, who are you?" Thus he said. Immediately the man replied, and said, "I am Māleleqāla, and now my name is Ōdzēstālis, brother." Thus he said. Then Ōdzēstālis arose, and he called Mātāgīla into his house. Then they sat down in the rear of the house; and Mātāgīla saw the wife of Ōdzēstālis Lāqwaqīlayugwa, and a young girl Aōmōl, who was seated at the right-hand side in the rear of the house. Then they gave to eat to

begwānemixīda. Wā, laēmīlāē grōkwēlaxa grōkwē k'ēs wālasa. Wā, grīēmīlāwīsē gwālē grōkwēlāyās laē īnēk'ēx'ēd qās grāxē ts'ēqwa grāgaxa lāxga Tsāxis. Wā, grīēmīlāwīsē grāsāxs laē dōx'walelaxa kwaxīla lāx Mālmānō. Wā, hēx'īdāmīlāwīsē Mātāgīlax'laē, wā, lā īnēk'ēda wāōkwē nēnēw'ēlēnoxqēxs Mātāgīlax'laē, wā, lā īnēk'ēda wāōkwaqēxs Mātmātelax'laē. Wā, lā īnēk'ēda īnēmēmōtasa Maamtāgīlāqēxs hē'māē neqaxa lēqīlas Mātāgīla lāq,—lā qāsīda qās lā lāq. Wā, grīēmīlāwīsē lāgaa lāxa grōkwē lāael dōx'walēlaxa begwānemē t'ēk'ēs lāx l'āsānā-yasēs grōkwē. Wā, grīēmīlāwīsēda begwānem dōx'walēlax Mātāgīla grāx gwasēlā lāx grōkwas, laē klwāgrāelsēda begwānemē. Wā, lā'laē īnēk'a: "Wēgra gwasīdix īnemwēyōt was grāx'īdē," īnēx'īlaē. Wā, hēx'īdāmīlāwīsē Mātāgīla nā'naxmēq, wā, lā'laē īnēk'a: "Nōgwaem Mātāgīla, grāx'īd lāxen grōkūlasē K'ōdagāla, īnemwēyōt. Wā, lāmēsēn ōgwaqal wūlalōl, īnemwēyōt, K'ōdagāla, sō'maa āngwas," īnēx'īlaē. Wā, hēx'īdāmīlāwīsēda lāgwaem nā'naxmēq. Wā, lā'laē īnēk'a: "Nōgwaem Māleleqāla. Wā, lā lā lēgadis Ōdzēstālisē, īnemwēyōt," īnēx'īlāēxs laē lāx wā'sē Ōdzēstālisē. Wā, lā'laē lēlēlāx Mātāgīla lāxēs grōkwē. Wā, lā'laē klūsīlil lāx ōgwiwāfilasa grōkwē. Wā, hēmīlāwis lā dōx wā lēlāts Mātāgīlāx genēmas Ōdzēstālisē, yix lāqwaqīlayugwa lē'wis ts'ēdāq'ēdzayē xūnōkwē Aōmōl, yix klūdzāchē lāxa hēlk'ōtēwalilasa grōkwē. Wā, lā'laē lā'ywīlasē, wē Mātāgīla,

Mātag'ila said, "I will eat," and said, "O  
 5 brother, I will eat with you." I come to your house. I came to marry  
 you. I said, "I will eat with you," he said. Then Ōdzē<sup>stalis</sup> replied, and  
 said, "I will eat with you." [I will eat with you, brother!] I take you in." Thus he said.  
 10 Mātag'ila married Aōmōl, the princess of Ōdzē<sup>stalis</sup>, the  
 daughter of the chief Mamalēleq'ām of the Mamalēleq'āla. Then  
 Ōdzē<sup>stalis</sup> gave in marriage the name 'māxūyalidzē to his son-in-  
 law Mātag'ila and now Mātag'ila had the name 'māxūyalidzē  
 15 Mātag'ila and 'māxūyalidzē staid four days with his wife Aōmōl at  
 his house. Then he got ready in the morning and walked across,  
 and came to his house at K'ōdagāla. 'māxūyalidzē and his wife  
 Aōmōl had not been living as husband and wife for a long time.  
 20 Then they had a son. Immediately 'māxūyalidzē said that he  
 would walk across until he came to Māmano, the village of his  
 son-in-law Ōdzē<sup>stalis</sup>. As soon as 'māxūyalidzē entered the  
 25 village he reported that he had a son. And immediately Ōdzē<sup>stalis</sup>  
 said to his wife Lāqwaq'ilayugwa, "Let my grandson have the  
 name Lāqwaq'ila." Thus he said. Then Ōdzē<sup>stalis</sup> gave this  
 name Lāqwaq'ila in marriage to his son-in-law 'māxūyalidzē as a  
 30 name for his child. Then 'māxūyalidzē went home to his house in

Wā, g'il'm lāwīsē gwāl Lāywa lāa'lasē yāq'leg'alē Mātag'ila. Wā,  
 35 la'lae nek'a: "ya, memweyōt, wēg'a'x'īn nēlasg'īn g'ā'xēnēk' lāxō  
 g'ōkūlasēs." Wā, lā'mēm g'ā'xēnēxg'īn gāgak'lek' lāxs k'ōdē-  
 lōpōs." nex lāē. Wā, lā'lāē Ōdzē<sup>stalis</sup>ē nā'naxmēq. Wā, lā'lāē  
 nek'a: "Wega memweyōt, la'mēm daēlōl." 'nēx'laē. Wā, la'mē  
 Mātag'ila g'ugadīs Aōmōle, yix k'ōdēlas Ōdzē<sup>stalis</sup>. yix g'ilgalisē  
 45 g'ugāmōsa mēmōtasa Mamalēleq'āmasa Mamalēleq'āla. Wā,  
 la'mē Ōdzē<sup>stalis</sup>ē lēg'mg'ilxīlāx 'māxūyalidzē lāxēs nēgūmpē  
 Mātag'ila. Wā, lā'm lēgadē Mātag'ilās 'māxūyalidzē lāxēq.  
 Wā, mōp'lūywas lāē 'nālās hēlā 'māxūyalidzē lē'wis gēnemē  
 Aōmōle lāx Māmano. Wā, lāx'da'x'laē xwānal'idaxa gā'la qā's  
 50 la ts'eqwa. Lā'lāē nā'nakwa lāxēs g'ōkwē lāx K'ōdagāla. Wā,  
 k'ēs lā'lā gāla lā'yās'ek'ālē 'māxūyalidzē lē'wis gēnemē Aōmōlāxs  
 lāē xūngwadex'itsa bābagumē. Wā, hēx'idaēm'lāwīsē 'māxūya-  
 lidzē g'ax ts'eqwa qā's g'āxē lāx Māmano lāx g'ōkūlasasēs nē-  
 gūmpē Ōdzē<sup>stalis</sup>ē. Wā, g'il'm lāwīsē lāēlē 'māxūyalidzē lāxa  
 55 g'ōkwē lāē hēx'idaēm ts'lek'āl'idixs lē'māē xūngwadesa bābagumē.  
 Wā, hēx'idaēm'lāwīsē Ōdzē<sup>stalis</sup>ē nek'a lāxēs gēnemē Lāqwaq'i-  
 layugwa. "Weg'ilax lēgadil'm ts'ōy'LEMās Lāqwaq'ila." 'nēx'laē.  
 Wā, la'm lāwīsē Ōdzē<sup>stalis</sup>ē lēg'mg'ilxīlāxōx Lāqwaq'ilāx lāxēs  
 nēgūmpē 'māxūyalidzē qā lēg'mis xūnōkwas. Wā, laēm'lāē nā'nax-  
 60 kwē 'māxūyalidzē lāxēs g'ōkwē lāx K'ōdagāla. Wā, laēm'lāē

K' lōdagāla. Then he | named his child Lāqwaḡīla, and | he grew up quickly. | As soon as he was strong enough, he | father 'māxūyalidzē to make a bow for him and | four arrows. Immediately 'māxūyalidzē | made a bow of yew wood as | long as | his son Lāqwaḡīla. When the bow and the four arrows | finished, | 'māxūyalidzē gave them to his son Lāqwaḡīla. The | Lāqwaḡīla took the bow and the four arrows and | put them down | at the head part of his bed, in the evening. Then | he lay down and | slept. Now 'māxūyalidzē never | questioned his son why he | lay down early | in his bed. 'māxūyalidzē arose early in the morning | and went straight to the bed of his son Lāqwaḡīla | to look at him. Now he was not lying down with his bow, | and 'māxūyalidzē did | not know which way his son Lāqwaḡīla had gone. Then he told | his wife Aōmōl, and | Aōmōl forbade her husband to talk about it. Thus she said to him. | When evening came, 'māxūyalidzē felt | uneasy on account of his | son. In the night, when it was dark, | 'māxūyalidzē sat down in vain outside of his house, | waiting in | vain for his son to come home. He never came. Then he just went | into his house. |

Now I shall stop talking about 'māxūyalidzē and his wife Aōmōl

lēx'ēdes Lāqwaḡīla lāxēs xūnōkwē. Wā, lā'laē halag'ōstā q'wa- 51  
'xēna'yas Lāqwaḡīla. Wā, g'il'ēm'lāwisē hē'ak'lox-widēs lāē  
āxk'lālaxēs ōmpē 'māxūyalidzē qa lek'wilēsēx lek'wisa qāē lō'  
mōts'laqa hāñna'lēma. Wā, hēx'īdām'lāwisē 'māxūyalidzē  
lek'wilaxa l'ēmqlē qa lek'witsēs xūnōkwē Lāqwaḡīla. Wā 55  
g'il'ēm'lāwisē ḡwāla lek'wisē lē'wa mōts'laqē hāñna'lēma lā'lase  
ts'lāwē 'māxūyalidzās lāxēs xūnōkwē Lāqwaḡīla. Wā, lā'laē  
Lāqwaḡīla dāx'īdxa lek'wisē lē'wa mōts'laqē hāñna'lēma qas la  
āx'ālilas lāx ōḡwāxtālilasēs kwa'lēsasaxa laēm dzūqwa. Wā, lā'laē  
kūlḡa'lila qas mēx'ēdē. Wā, laēm'lāē 'māxūyalidzē hēwāxa 60  
wūlaxēs xūnōkwē lāx lāḡīlas xēnlela ḡax'staēl la kūl'ida  
lāxēs kū'lēlasē. Wā, laēm'lāwisē ḡāḡustāwē 'māxūyalidzaxa ḡāla,  
Wā, lā'laē hē'nakūla'ēm lāx kū'lēlasasēs xūnōkwē Lāqwaḡīla  
qas dōx'wīdēq. Wā, lā'laē k'lās kū'lila lē'wis lek'wise. Wā,  
laēmē 'māxūyalidzē k'lēs q'lālelax ḡwāḡwaḡasasēs xūnōkwē 65  
Lāqwaḡīla. Wā, lā'laē nēlāxēs ḡēmēmē Aōmōlē. Wā, ām'lāwisē  
Aōmōlē belaxēs la'wūnemē qa k'lēsēs ḡwāḡwēx's'āla laq. 'nēx' laeq.  
Wā, laēm'lāwisē dzāḡwaxs la'las nūnoy'wīdē 'māxūyalidzāsēs  
xūnōkwē. Wā, laēm'lāwisē p'edēx'īdaxa ḡānolē. Wā, wūl'm-  
lāwisē 'māxūyalidzē la k'wās lāx lāsānū'iyasēs ḡōkwē wūl'm 70  
ēsela qa ḡūxēsēs xūnōkwē nā'nakwa. Wē, hēwaxa nēlāwisē ḡaxa.  
Wā, āēm'lāwisē la lāēl lāxēs ḡōkwē.

Wā, laēm'sen ḡwāl ḡwāḡwēx's'āla lāx 'māxūyalidzē lē'wis 75  
Aōmōlē qen wāḡ'i ḡwāḡwēx's'āla lāx Lāqwaḡīla. Yix nax'stē

73 and I walked about in laqwagila who walked straight up the  
 river. When day was not near yet in the morning. He  
 saw a small river, and his body became warm when it was  
 cold. Then he sat down on the side of the bank of the small river.  
 Then he took off his blanket, and he sat down in the water. And  
 80 he sprinkled his body with water. Four times he sprinkled himself  
 with water on each side of the neck. Then he heard in the distance  
 the cry, "Wip, wip, wip!" Thus said what was heard by him. |  
 Then laqwagila guessed what it was—a bird or a quadruped  
 that was heard by him crying. laqwagila just sat in the water.  
 85 Then it was as though he was dreaming of the cry, "Wip, wip,  
 wip!" that he had heard at the upper end of the little river. | Then  
 he was like waking up from his sleep; and he walked out of the  
 water and sat down where he had left his bear blanket. Then he  
 was a little afraid of what he had heard. He had not been sitting  
 90 for a long time, before he made up his mind to go home. Then he  
 arose, and suddenly he heard something saying, not aloud,  
 "laqwagila go up the river. You will obtain a supernatural  
 treasure. It would be well for you to bathe again in this river, that  
 all the human smell may come off your body." Thus said what  
 95 was heard by him. Immediately he took off his bear-skin blanket

75 qāyamālx wās K'ōdagālxā klēs'em ēx'tala qā's 'nāx'ēdēxa  
 gāda. Wā, klēs'ēm'lāwīsē 'nēlx'ila lāxa 'wābida'wē lāē ts'ēlx-  
 wīdē ōk'wina'yasēxa lēmē-nala. Wā, lā'lāē k'wāgāelsa lāx ōgwā-  
 gūyasa 'wābida'wē. Wā, lā'lāē xēnx'ēdxēs 'nēx'ūnā'yē qā's lā  
 k'wasta lāxa wāpē qā's xōs'tēdēsa 'wāpē lāxēs 'wāx'sanōlxawā'yē  
 80 lēm'lāwīsē wūlx'ila qwēsaxsdlā wip wip wip, 'nēx'ēlāē wūlx'las.  
 Wā, lēm'lāwīsē lāqwagila sēm'yastōtsa lāx gwēx'sdēmasē lōē  
 ts'ēk'wē lōē gūlx'ēmasa wūlx'las hēk'lāla. Wā, lēm'ēm lā  
 k'wastēlsē lāqwagila lāxa 'wāpē. Lēm'lāē hē gwēx's 'ēm mēxē-  
 85 lāsē wūlx'hēnā'yaxa wip wip wipxlā lāx 'nēldzāsa 'wābida'wē.  
 Wā, lā'lāē hē gwēx's ts'āk'ēgū'nakūlasōx mēxax. Wā, lā'lāē lā'sta  
 lāxa wāpē qā's lā k'wāgāels lāx x'ēlx'ēdzasasēs 'nēx'ūnā'yā lā'yā.  
 Wā, lēm'lāē k'ah'lāla nāqā'yasēs lā wūlx'la. Wā, hē'lāt'lā lā gēs  
 k'wasa. Wā, lēm'lāē ālē'sta nāqā'yas qā's gāxlagē 'ēm nā'nak'  
 90 lāxēs gōk'wē. Wā, lēm'lāwīsē lāx'ūlsa lā'lāē wūlx'ālx'la lāxa  
 klēs'a hā'sta nek'a. "Hayōstaema lāqwagila lāxwā 'wāx lāxgas  
 pōgwēlxōs. Wā, hē'lās ēgasē xwēlaqatēm lā'stēx'ēd lāxwā 'wax  
 qā wīlāwesa lūy'p'lāx lāxēs ōk'wina'yāqōs." 'nēx'ēlāē wūlx'las  
 lāqwagila. Wā, hēx'ēdalēm'lāwīsē xwēlaqa x'ēlx'elsaxēs lēm-  
 95 ts'ūē mēxūmā'yā qā's lā k'wasta lāxa 'wā. Wā, lēm'lāwīsē





17 about outside of the house. Then the hāmshāmts!ēs went back  
 behind the house, starting from the right side of the house. As  
 soon as he had gone back, L!āqwag!ila went out of the water, and  
 20 sat down where he had left his bear-skin blanket. And it was not  
 long since he had sat down, when four men came wearing red  
 cedar-bark around their necks, and red cedar-bark around their  
 heads; and all carried round poles as sparrow-canes. They came  
 to the place where L!āqwag!ila was seated; and one of them spoke,  
 25 and said, "We are sent by our friend Ts!ek!exsdē to come and  
 call you to watch us taming Hāmsbē." Thus they said. Immediately  
 L!āqwag!ila arose, put on his bear-skin blanket, and followed  
 the four sparrows. They went into the house, and L!āqwag!ila sat  
 30 down at the left hand side inside of the door of the house. And as  
 soon as he had sat down, a man, who was standing in the rear of the  
 house, spoke, and said, "Now, take care, shamans! when we tame  
 our friend Hāmsbē, for our friend L!āqwag!ila has come, and he  
 sits down by our side in order to see the gift that he is going to get."  
 35 Thus he said. Then the hāmshāmts!ēs came in, and cried, "Wip,  
 wip, wip!" And then immediately the song-leaders beat fast time,  
 and they sang a song of the hāmshāmts!ēs with fast beating. And  
 when it was at an end, they sang a song with slow time beating.

17 ālēstēda hāmshāmts!ēsē lāx alanā'yasa grōkwē, grāyagē lāx hēl-  
 k!ōdenwā'yasa grōkwē. Wā, gil'em!āwīsē lā'yag'ēxs lāē L!āqwa-  
 g!ila lā'sta lāxa 'wāpē qā's lā k!wā'gā'els lāx x'ilq!edzasasēs l!ēn-  
 20 tsimē 'nēx'ūnā'ya. Wā, k!ēs!at!a grō's k!wūsa grāxaasa mōkwē  
 hēbegwānem qeqenxā!axa l!āgekwē. Wā, lāxāē qēqex'emā!axa  
 l!āgekwē. Wā, lā 'nāxwaem sēsēk!āk!ē!axa lē!x'ēnē dzōmēgalaxa  
 gwēsp!ēqē. Grāxda'ix<sup>u</sup> lāx k!wādzasas L!āqwag!ila. Wā, lā!lāē  
 yāq!ēgrā!ōda 'nemōkwē lāq. Wā, lā!lāē 'nēk'a: "yālag'emnu'x"  
 25 yis!us 'nemōkwē Ts!ek!exsdē qenu'x<sup>u</sup> grāxē lē!lālōl qā's layōs  
 x'ut!ax'ilaxa yā!alax Hāmsba'yē." 'nēx!lāē. Wā, hēx'idaem!ā-  
 wīsē L!āqwag!ila lāx'ūlsa qā's 'nēx'ūndēsēs l!ēntsemē 'nēx'ūnā'ya  
 qā's lā lāg'ixa mōkwē gwēgūdza. Wā, lā!lāē hōgwū, lāxa grōkwē.  
 Wā, hē!at!a k!wāgalilē L!āqwag!ila lāxa gemxōtstā!ilas āwilelāsa  
 30 t!ēx'ilāsa grōkwē. Wā, gil'em!āwīsē k!wāgalila lā!lasē yāq!ēgrā-  
 !ōda lā!wile begwānem lāxa ōgwiwā!ilasa grōkwē. Wā, lā!lāē  
 'nēk'a: "Wāgil lā 'yāl!ālex pēpāxāl lāxens yā!āēnē!axens  
 'nemōkwē Hāmsba'ya qāens 'nemōkwēx L!āqwag!ilax, yixs  
 grāxaēx k!wānā!l grāxens qā's dōqwalēxōs lōgwilēx, 'nēx!lāēxs  
 35 grāxaē grāxē!ōda hāmshāmts!ēsē wip wip wipxē!axs grāxaē grāxē-  
 la. Wā, hēx'idaem!āwīsē 'nemāx'ūd lē!dzō!ōda nēnāgadē qā's  
 dē!x'ēdēsa tsaxā!a q!ēmdēmsa hāmshāmts!ēsē. Wā, gil'em!āwīsē  
 q!ū!ba lāē dē!x'ētsa nēqaxē!as t!ēmyas q!ēmdēma. Wā, lā!lāē

There were | three songs with slow time beating, besides the one with  
fast time beating. || There were four songs in all for the hāmshānts'les. 10  
Hāmsbē<sup>ε</sup>. | (I forgot that as soon as the hāmshānts'les came on, I  
bit four Sparrows.) As soon as he had finished dancing, he went  
into his sacred room. The one who told me the story did not know  
what was painted on the sacred room. As soon as he had finished,  
an old man arose. He spoke, and said, "We have tamed him. 15  
shamans. Now I shall turn | to our great friend L'āqwaḡilā. Now  
you | have seen the treasure that you obtained, friend L'āqwaḡilā,  
the great dance hāmshānts'les. | Hāmsbē<sup>ε</sup>. Now you will have the  
name Hāmsbē<sup>ε</sup>, || and also this great winter-dance house which has 20  
the name | 'nemsgemselalelas." Eagles were sitting on top of  
grizzly-bear posts on | each side of the rear of the house; and men  
who had red cedar-bark on their heads | stood on the heads of the  
grizzly-bear posts on each side of the | door of the house. Those  
men had red cedar-bark rings who stood on | the grizzly bears on 25  
each side of the door, for they were speaking-posts, | and the name  
of the post on the right-hand side was Wāwāxēmīl, and the name of  
the post on the left-hand side was | G'āḡ'ēqemīl. "Now your name  
will be | 'Awaxelag'ilis in summer; and it will be your chief's name,  
and | your name will be Dzelk'lexsdē as a member of the Sparrow  
Society, when your father gives a winter dance." Thus | said the 30

yūdux<sup>u</sup>sema neqaxela q'emq'emdemš ōḡū'la lāxa ts'axada.  
Hāmōsgemḡō'laē q'emq'emdfmas Hāmsba'yēxa hāmshānts'lesē. 10  
(Wā, hēxōlēn L'elēwēsōxs ḡil'maē ḡāxēlēda hāmshānts'lesē lae  
q'lex'fidxa mōkwē ḡwēḡūda.) Wā, ḡil'em'fāwisē ḡwāl yēxwax  
laē lāts'lāil lāxēs māwilē. Wā, laēm k'les q'leq'ālālēda nōsa qal'n-  
lāx k'lādedzā'yaxa māwilē. Wā, ḡil'em'fāwisē ḡwāla lā'fāse  
lāx'ūlilēda q'ūlyakwē begwānema. Wā, lā'laē yāq'leg'ā'la. Wā, 15  
lā'laē 'nēk'a: La'mens yālamasaq, pēpāxāl. Wā, la'mēsen ḡwē-  
gemx'fidel lāxens 'nemōx'dzēx lāxōx L'āqwaḡilāx: la'ms dox-  
'walelaxēs lōḡwayōs, qāst L'āqwaḡilāxa 'wālasē lādaxa hāmshānts'  
lesē yix Hāmsba'yē. Wā, la'ms lēḡadełts Hāmsba'yē. Wā,  
yū'mēsa 'wālasē ts'āḡats'ē ḡōkwaxwa lēḡadex ḡōkwa yis 'nemš- 20  
gemselalelas." xwa kwēkwēwax k'lūdzitā'yaxwa nēnānēx lē-  
lāmsa 'wāx'sotilalāsa ḡōkwēx. Wā, lāx L'ēllāḡekumalox bebi-  
ḡwānemōx lēlāxūtā'yaxwa nēnānēx lēlāmasa 'wāx'sotilalāsa  
t'lex'ilāsa ḡōkwēx; yēxōda L'ēllāḡekūmalāx bēbegwānem lēlāxūtā- 25  
wēxwa nēnānēx lāxwa 'wāx'sotilalāssa t'lex'ilāx yixs yēya-  
q'ent'leqāēx lāx lēḡades Wāwāxēmīla hēlk'otstālibē lāma: wā lāx  
lēḡades G'āḡ'ēqemīkwa gemxōtstālibēx lāma. "Wā, la'mōts lēḡa-  
dełts 'Awaxelag'ilis lāxa bāxūsē, la'ms ḡiḡexlalelq. Wā, la'ē  
lēḡades Dzelk'lexsdē lāxa ḡwēḡūda, yix āsa qō ts'lets'lex'edro."



Llāqwag'ila awoke and he went again into the water for he wished to get what the old man had talked about. And for a long time he remained sitting in the water; and after he had sprinkled himself with water, he sat down again on the ground where he had left his bear-skin blanket. And as soon as evening came, he arose again and sat down in the water, and sprinkled his body. And as soon as he had done so, he went to where he had left his bear-skin blanket and sat down on the ground. And he had just put on his bear-skin blanket when he saw the great winter-dance house standing on the ground. Then he saw all the old men and the other men walking about in it. Then the speaker of the house, the old man of whom he had dreamed, spoke, and said, "Now, take care, shamans! let us tame our friend Hāmsbē." Thus he said, and turned to Llāqwag'ila, and he said, "You have done well, friend Llāqwag'ila, that you did not just go home to your house when the great winter-dance house disappeared, when we first came to tame our great friend Hāmsbē. Now wait until the end of four nights. When these are finished, your supernatural treasure will go to the village of your father." Thus he said. As soon as he finished his speech, there was the sound of "Wip, wip, wip!" inside of the sacred room. Immediately the song-leaders began to sing the song with fast time beating; and as soon as the fast time

ts'lex'īdē Llāqwag'ila. Wā, hēx'īdaem'lāwisē la ēt'lēdē Llāqwag'ila la'sta lāxā 'wāpē qaxs le'maē āwūlx'īdex wāldemas q'ūlyakwē begwānemq. Wā, laem'laē gālaxs laē k'wā'stels lāxa 'wāpē. Wā, gril'em'lāwisē gwāl xōsitasā 'wāpaxs laē xwēlaqa la k'wā'gāels lāx x'elq'ēdzāsasēs L'entsemē 'nēx'ūna'ya. Wā, gril'em'lāwisē dzāxsto- 'nākūlaxs laē ēt'lēd lāx'ūls qa's lā k'wa'sta lāxa 'wāpē qa's xōset'lēdēs. Wā, gril'em'lāwisē gwālexs laē lāx x'elq'ēdzāsasēs L'entsemē 'nēx'ūna'ya qa's k'wā'gāelsē. Wā, hēem'lāwis ālēš gwāl 'nēx'ūntsēs L'entsemē 'nēx'ūna'ya laa'lasē dōx'wālelaxs k'wā'laē lāxa 'wālisē ts'lāgats'lē grōkwa. Wā, laem'laē 'nāxwaem dōqūlaxa q'ūlyakwē begwānem lē'wa āl'ōgū'la bēbegwānem gr'iyimg'ililēla lūq. Wā, lā'laē yāq'ēgā'ēda yāyaq'entemēlē q'ūlyak' begwānema, yix nēxax'das Llāqwag'ila. Wā, lā'laē 'nēk'a: "Wā, wēg'il la yāl'ālex pēpi xāl qens wēg'i yālālxen 'nemōkwaē Hāmsba'ya," 'nēx'laēxs laē gwē- gemx'ēid lāx Llāqwag'ila. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst Llāqwag'il, yixs k'ēsaaqōš āem la nā'nakwa lāxēs grōkwaēs, vixs laēx x'īselsēda 'wālasēx ts'lāgats'lē grōkwaxens gril'x'demē yālxens 'nemōx'dzē, yōx Hāmsba'yēx. Wā, laems lālabaa'xwa mōxsax gāgenōla. Wā, gwāl la'mēsōx lāla lōgwa'yaqōš lāx grōkūlasas āsa," 'nēx'laē. Wā, gril'em'lāwisē q'ūlbē wāldemas lausa wip wip wipxā lāx ōts'lālilasa lemē'lats'lē. Wā, hēx'īdam'lāwisēda nēnāgādē denx'ēdasa tsaxāla q'lemdems. Wā, gril'em'lāwisē q'ūlbēda tsaxāla

beating was ended, they sang three songs with slow time beating.  
 5 And when they had finished singing the four songs of Hāmsbō<sup>6</sup>, he  
 went into the sacred room. Then the house never disappeared.  
 And now Lāqwag'ila was invited in to go and see the inside of the  
 sacred room. Then he was asked to lie down inside of the sacred  
 10 room that night. For four nights they tamed the hāmsbāmts'es.  
 Then Hāmsbō<sup>6</sup> was really tamed after this. Then the old man,  
 the speaker of the house, said to his tribe the Spirits (for the  
 hāmsbāmts'es was Bax'bakwālanuk<sup>9</sup>, as he was called by the  
 Kwāg'ul; and he is called by the Rivers Inlet people Bax'bakwā-  
 15 lanux'siwē<sup>6</sup> that Lāqwag'ila would go home when day came, |  
 with his supernatural treasure, the house named 'nemsgemselalelas,  
 and the great dance hāmsbāmts'es. "Now you will go home,  
 Lāqwag'ila, when it is nearly daylight, for your house is not far  
 away." Thus he said. Immediately Lāqwag'ila arose from the  
 20 place where he was sitting, and went out of the door of the large  
 house, and he walked down the river. And he had not been walk-  
 ing long when he came to the house of his father. When he tried  
 to go into the house of his father, he saw a large house coming to  
 the ground by the side of the house of his father 'māx'yālidzē.  
 25 Lāqwag'ila immediately went in to his supernatural treasure, the

la'lasē dīnx'ētsa neqāxela q'emdemaxa yūdux'semē. Wā,  
 5 g'il'mēsē gwā dīnx'elasa mōsgemē q'emq'emdems Hāmsba'yē laē  
 lats'lāl lāxēs h'mē'lats'ē. Wā, laem'laē hēwāxa x'is'idēda g'ōkwē  
 qaxs h'maē Lāqwag'ila lē'lalasō<sup>6</sup> q'as lā l'ēk'waqa dōqwa x'ōts'lā-  
 līlasa h'mē'lats'ē. Wā, laem'laē āxk'lālasō<sup>6</sup> q'as hēmē kūl'galila  
 ōts'lāwasa h'mē'lats'āxa gānolē. Wā, laem'lāwisē mōp'enx'wa'sa  
 10 gānolas yālasa hāmsbāmts'esē. Wā, laem'ālak'lāla la yā'līda, yix  
 Hāmsba'yē lāxēq. Wā, laem'lāwisēda q'ūlyakwē bēgwanemxa  
 yāyaq'entemēlasa g'ōkwē nēlaxēs g'ōkūlōta hā'yālidagasē (yixs  
 hēmāē Bax'bakwālanuk<sup>9</sup>, yixa hāmsbāmts'esē, yēxs hēmāē lēq-  
 layōsa g'ūlāsa Kwāg'ulaq, yix gwe'yāsa Āwik'ēnoxwē Bax'bakwā-  
 15 lanux'siwē<sup>6</sup>), yixs hēmāē lāl nā'nax<sup>9</sup>lē Lāqwag'ilaxa lāla 'nā'nā-  
 kūlāl l'ē'wis lōgwa'yā g'ōkwē lēgades 'nemsgemselalelasē lē'wa  
 wālasē lādaxa hāmsbāmts'isē. "Wā, hāg'il la nā'nax<sup>9</sup>lōl, Lāqwa-  
 g'ilaxwa lāx lāq 'nāx'ida qaxs k'ēsaēx qwēsālōs g'ōkwaqōs,"  
 'nēx'laē. Wā, hēx'ida'm'lāwisē Lāqwag'ila lāx'ūlil lāxēs k'waē-  
 20 lāsē q'as lā lāw'is lāx l'ēx'ilāsa 'wālasē g'ōkwa. Wā, la'laē qāsātō-  
 s'tila lāxa 'wa. Wā, 'wila'x'dzē'laē gēg'is qāsaxs g'ūxāē g'ūx'alela  
 lā g'ōkwasēs ōmpē. Wā, laem'lāwisē wāx' lāhēl'la lāx g'ōkwasēs  
 ōmpaxs hē dōx'wā'lāxa 'wālasē g'ōkwas g'ūx'māē g'ōx'ūls lāx  
 āpsālasas g'ōkwas ōmpasē 'māx'yālidzē. Wā, āem'lāwisē Lāqwa-  
 25 g'ila hēx'ida'm la qās'ida q'as lā laēl lāxēs lōgwa'yā 'wālasē

great | house, and sat down in the rear. Then | a | person came down, and he heard his father 'māxūyalidzē speak | in the great house, for he was surprised, | for the large house had | a person was sitting on the ground. "

Now ('māxūyalidzē) had forgotten about his proceeding, | so that he had felt uneasy about him. | Then Lāqwaḡila rose and came to the door of the house; | and he called his father, and told | him that the great winter-dance | house was his supernatural treasure and also the great dance hāmshānts!ts, which has the name Hāmshē, | and also the name for 'māxūyalidze during the winter dance, || Ts!elk'!exsdē. "Now you will have it for your Sparrow | name." Thus he said to his father. "And your chief name will be Āwaxelag'ilis." Thus he said. "And | the name of the house is 'nemsgemselalelas. Now you know why | I walked away." Thus said Lāqwaḡila to his father 'māxūyalidzē. Lāqwaḡila did not show at once his hāmshānts!ts | and his name Hāmshē, but he gave at once the name Āwaxelag'ilis | to his father, 'māxūyalidzē. From this came the great | house of the numaym Maāmtaḡila that has the name 'nemsgemselalelas. "

Then 'māxūyalidzē had another son, and he named him | Lōyalal. Therefore the numaym Lōyalalēwa | are next to the numaym Maāmtaḡila, who are descended from the elder brother. Then 'māxūyalidzē had a | daughter, and he named her Āḡwīlayugwa.

gōkwa qā's lā k!wāḡalil lāxa ōḡwīwalilē. Wā, hēm!lāwis ālēs 26  
k!wāḡalilē Lāqwaḡilāxs laē wūlaxēs ōmpē 'māxūyalidzāxs  
yāq!ent!ālāē lāx Lāsanāyasa 'wālasē gōkwa, yāxs q!āyaxāxs  
ḡāxdēmas ḡōx'ūsā 'wālasē gōkwa.

Wā, laēmē L!lēwēxēs Lēw!ḡāma'yē Lāqwaḡilāxs nānokwāxs. 30  
Wā, lā!lāē Lāqwaḡila lāx'ūlil qā's lā lāx t!ex!ilāsēs gōkwē. Wā,  
laēm!lāē Lē!lilaxēs ōmpē qā's nēlēsēs Lōḡwa'yaxa 'wālasē ts!agatsē  
gōkwa Lē'wa 'wālasē lāda hāmshānts!tsēxa Lōḡadas Hāmshē.  
Wā, hēm!sa Lēgemē qa Lēgem' 'māxūyalidzē lāxa ts!ets'qa, yāx  
Ts!elk'!exsdē. "Wā, laēm las ḡwēdzex!lāq." 'nēx'!lāxēs ōmpē. 35  
"Wā, lāl las ḡ'ḡex!lāx Āwaxelag'ilisē." 'nēx'!lāē. "Wā, lox  
Lēḡadōxda gōkwa'xs 'nemsgemselalelas. Wā, laēm' q!āl al!laxū  
lāḡ'ila qās'ida." 'nēx'!lāē Lāqwaḡilāxēs ōmpē 'māxūyalidze. Wā,  
laēm!lāē Lāqwaḡila k!ēs hēx'!id nē!ēdāmasxa hāmshānts!ts  
Lē'wis Lēgemē Hāmshā'yē. Wā, lā!lā hēx'!idaēm Lēx'ēds Āwaxelag'ilisē 40  
lāḡ'ilisē lāxēs ōmpē 'māxūyalidzē. Wā, hēm' ḡāyolatsa 'wālasē  
ḡōx'sa 'nemēmōtasa Maāmtaḡilāxa Lēḡadās 'nemsgemselalelas.

Wā, lā ōt!lēd xūngwadē 'māxūyalidzāsa bābagūmē. Wā, la Lēx'ēds 45  
Lōyalalē lāq. Wā, hēm!is lāḡ'ilas māk!ila 'nemēmōtasa Lēx'ēds  
!ālāwa lāx 'nemēmōtasa 'nōlawā!lā Maāmtaḡila. Wā, la Lēx'ēds  
xūngwadē 'māxūyalidzāsa ts!lādāqē. Wā, la Lēx'ēds Āḡwīlayugwa.

47 This name was given in marriage by his father-in-law Ōdzē<sup>5</sup>stalis, for  
the name of his daughter. Then he had a son, and 'māxūyalidzē |  
50 named his son LENSLENDZEM. Now ' 'māxūyalidzē and his wife  
Aōmōl had four children, three boys and one girl.

When the four children of 'māxūyalidzē were all grown up,  
LENSLENDZEM was made angry by his eldest brother L'āqwag'ila.  
55 Then LENSLENDZEM just went and lay down in his bed; and he was  
considering whether it would be best for him to leave his elder  
brothers, because they always made him angry. When it was  
nearly daylight, he arose from his bed and went out of the door.

He walked and went down to the beach where a small canoe of his  
60 father was. Then he went aboard and paddled, and 'he came out  
of Gwadzē<sup>5</sup>, and he passed Tsāxis when ' daylight came. And he  
went right on that day. And in the evening he arrived at a good  
beach in a bay. There ' he saw many killer-whales; and when |  
65 LENSLENDZEM landed, he stepped out of his canoe; and the " killer-  
whales went out of the bay. Then LENSLENDZEM named the bay  
Māxās. He built a house there, ' just like the house of his elder  
brother L'āqwag'ila at K'ōdagāla. ' Then LENSLENDZEM said that  
his ancestor was Mātmatelā. (LENSLENDZEM) is the ancestor of the

47 laem lēgengrīlxēs negūmpasē Ōdzē<sup>5</sup>stalisē qa lēgēms ts'edāqē  
xūnōy's. Wā, lā ēt'ed xūngwadēsa begwānemē. Wā, la 'māxū-  
yalidzē lēx'ēds LENSLENDZEM lāq. Wā, laem'lāē mōkwē sāsemas  
50 'māxūyalidzē lē'wis genēmē Aōmōlē. Wā, laem yūdukwa bēbe-  
gwānimē, hēmīsa 'nemōkwē ts'edāqa.

Wā, hēlat'la la 'nāxwa q'ūlsq'ūlyax'widē mōkwē sāsems 'māxū-  
yalidzē, wā, laem'lāwisē l'ōlēlayowē LENSLENDZEMasēs 'nōlast'leg-  
mā'yē L'āqwag'ila. Wā, lā'lāē āem la kūl'galilē LENSLENDZEMē  
55 lāxēs kū'lēlasē. Wā, laem'lāē dōqwāla qa's hē ēgrasē lālag'ī bāsēs  
'nō'utla qaxs hēmēnāla'māē l'ōlālasō's. Wā, laem'lāwisē gwēmē lāx  
'nāx'fidē lā'alasē lāx'ūlil lāxēs kū'lēlasē qa's lā lāwēls lāxa t'ex'ila.  
Wā, grāx'lāē qās'ida qa's lā lēuts'ēs lāxa l'ēma'isē lāx ha'nōdzasasa  
āma'yē t'egūnsēs ōmpē. Wā, lā'lāē lāxs lāqēxs lāē sēx'wida. Wā,  
60 laem'lāē grāx'wūts'lāla lāx Gwadzē<sup>5</sup>. Wā, lā'lāē hāyāqax Tsāxisē  
lā'alas 'nax'ida. Wā, hē'nakūlaem'lāwisēxa 'nāla. Wā, lā'lāē  
dzūqwa'xs lāē lā'gaa lāxa ēk'ē āwīnagwisa ōts'lālisā. Wā, hēmē'lā-  
wis dōqūlatsēxa q'len'mē māx'ēnoxwa. Wā, grī'em'lāwisē LENS-  
LENDZEMē lā'galis qa's lāltāwē lāxēs yā'yats'ē lā'alas 'wīla lāts'lā-  
wēda māx'ēnoxwē lāxa ōts'lālisē. Wā, laem'lāē LENSLENDZEMē  
65 lēx'ēds Māxas lāxa ōts'lālisē. Wā, laem grōkwēlaxa grōkwē lāqxa  
hēmē gwēx'sē grōkwās 'nōlāsē L'āqwag'ila lāx K'ōdagāla. Wā,  
hem 'nekē LENSLENDZEMaqēxs Mātmatelāx'lāēs grī'galisē begwā-  
nima. Wā, hem grī'galitsā Mādilhē. Wā, lōx 'nek'a ālēx



Mādilbē; and therefore nowadays the Maāmtag'ila of the Kwakiutl and of the Mādilbē are all the same. The privileges of the Maāmtag'ila of the Kwakiutl and of the Maāmtag'ila of the Mādilbē are the same. The privileges were obtained by LENSLENDZEM from his master LĀQWAG'ILA. Therefore this is a disgrace for the Mādilbē [from the Maāmtag'ila of the Kwakiutl], on account of LENSLENDZEM, the youngest of the children of 'māxūyahdzē. I have never learned from what tribe the wife of LENSLENDZEM came, nor the name of his wife, by whom he had four children. Therefore there are four numayms among the Mādilbē. I shall try to find this out. That is the end.

### MARRIAGE WITH THE COMOX

The ancestors of the Comox lived at Pentlatch, and they had for their chief HĒK'LŪTEN (II 1). He married TĒSĒLA (II 2), the princess of TsĀnanāmeḡ (I 1). They had not been married long when TĒSĒLA (II 2) was with child, and gave birth to a boy. HĒK'LŪTEN (II 1) at once gave away blankets to his tribe, and he named his child NEMMEM (III 1). Then HĒK'LŪTEN and his father-in-law TsĀnanāmeḡ (I 1) wished the child to get married early. They did not know where to get a wife for NEMMEM (III 1) among his tribe,

begwānema Maāmtag'ila lāxa Mādilbē; wā, hēmīs lāgilas numā-  
x'isē 'nāxwa k'lek'lesō'sa 'ne'mēmōtasa Maāmtag'ilasā Kwāgūle  
lō' 'ne'mēmōtasa Maāmtag'ilasā Mādilbē. Wā, laem gilōjanemē  
LENSLENDZEMAX k'lek'lesāsēs g'iyē LĀQWAG'ILA. Wā, hēmīs  
q'ēmāsa Mādilba'yē lāxa Maāmtag'ilasā Kwāgūle, qaxs āmayinx-  
'yaē LENSLENDZEMAS sāsēmas 'māxūyalidzē. Wā, len hēwāxam  
q'lā'alelax gwaēnoxwasas genēmas LENSLENDZEMē lō' lēgilmas  
genēmas, yix la g'āyanematsēxēs mōkwē sāsēm begwānēmox'sā,  
yix lāgilas mōsgemak'lūsē 'nāl'ne'mēmōmasasa Mādilba'yē. Wā,  
la'mēsen q'lāq'lē'staaleq. Wā, laem lāba.

### MARRIAGE WITH THE COMOX

G'ōkūla'laē gālāsa Q'ōmox'sē lāx Penlatsa. Wā, la g'igades-  
HĒK'LŪTENē. Wā, la gegadex'idēs TĒSĒLA yix k'lēdēlas TsĀnanā-  
meḡwē. Wā, k'lēst'la gāla hayasek'alāx- laē bewēx'idē TĒSĒLA.  
Wā, lā māyul'itsa bābagūmē. Wā, hēx'idaemilāwisē HĒK'LŪTENē  
p'les'idxēs g'ōkūlōtē. Wā, laem lēx'ēts NEMMEMē lāxēs xū-  
nōkwē. Wā, lā'laē HĒK'LŪTENē lē'wis negūmpē TsĀnanāmeḡwē  
wālaqela, qa wāx'mēs gax'id gegadēla g'inānemē. Wā, lā laē  
k'lēas dōgwanēms qa genēms NEMMEMē lāxēs g'ōkūlota gā-  
lāsa Q'ōmox'sē. Wā, lā'laē yāq'legā'le HĒK'LŪTENAX TsĀnanā-

the ancestors of the Comox; and Hēk'lūten spoke to Ts'ānanā-  
 10 mex. He said to him, "Let us go to the village Ts'eqūlōten | of  
 the Lēgwildaxwē, for it is said that Yāqōlelas (II 3) has | Calling-  
 Woman (II 2) as his princess, and Yāqōlelas is chief of the Wī-  
 waqē<sup>t</sup>, of the numayn G'ig'ilgām. Hēk'lūten and his | father-in-  
 15 law Ts'ānanāme<sup>x</sup> got ready at once, and five of them went | with  
 their wives, and Nēmēmēm (III 1) also went. When they | arrived,  
 they went into the house of Yāqōlelas (II 3). | There they stayed over  
 night. Then Hēk'lūten paid the marriage money for his son | Nē-  
 mēmēm (III 1) for the princess of Yāqōlelas, Calling-Woman (II 2).  
 Immediately Yāqōlelas (II 3) gave the name Yāqalenāla (III 1)  
 20 to his son-in-law. Then his name was no more Nēmēmēm; and he  
 also gave him the seat | of his deceased father, whose name had been  
 Yāqalenāla (I 2), which was the third seat from the | head seat among  
 the G'ig'ilgām. Then Yāqalenāla (III 1) gave a potlatch with the |  
 marriage mat of his wife, which consisted of many mountain-goat skins  
 and dressed skins, to the ancestors of the | Wīwāqē<sup>t</sup>. Now Yāqalenāla  
 25 (III 1) stayed with the Wīwāqē<sup>t</sup>, || and the double-headed serpent was  
 also given to him in marriage by Yāqōlelas (II 3) for the winter dance,  
 and also the name of the double-headed serpent dancer; and | the name  
 for the Sparrow Society of the double-headed serpent winter dancer  
 is Ts'āq'wa. Then Hēk'lūten (II 1) said at once that his son would  
 30 give a winter dance in | winter, for Hēk'lūten and his || father-in-law

10 me<sup>x</sup>wē. Wā, lā'laē 'nēk'eq: "Widzāx'ins lāxa g'ōkūla lax Ts'eqū-  
 lōtenē lāx Lēgwildaxwē, qaxs 'nēx'sōwaa k'lēdadē Yāqōlelasas  
 Lāqwayugwa," yixs g'ig'ūma'yaē Yāqōlelasasa Wīwāqayē lāxa 'nē-  
 mēmōtasa G'ig'ilgāmē. Wā, hēx'fidaēm'lāwisē xwānā'fide Hēk'lū-  
 15 tenē lē'wis negūmpē Ts'ānanāme<sup>x</sup>wē. Wā, lax'dax'laē sek'lāla  
 lē'wis gegēmēmē. Wā, hēm'lāwisla Nēmēmēmē. Wā, lax'da-  
 x'laē lā'gaa. Wā, hēm'lāwisē graēlēlē g'ōkwas Yāqōlelasē. Wā,  
 g'ilem'lāwisē xamaēlexs lā'el qādzēlēda Hēk'lūtenē qāēs xūnōkwē  
 Nēmēmēmē lāx k'lēdēlas Yāqōlelasē Lāqwayugwa. Wā, hēx'fida-  
 20 em'lāwisē Yāqōlelasē lēgem'elx'lālx Yāqalenāla lāxēs negūmpē.  
 Wā, laēm'laē gwāl lēgades Nēmēmēmē. Wā, hēm'lāwisā lāxwa-  
 'yasēs ōmpwūlēxa lēgadōlas Yāqalenāla, yixs māma'lōkwa'g'oyōē lāx  
 lāxūma'iyasa G'ig'ilgāmē. Wā, laēm'laē p'les'fide Yāqalenālasa  
 lōwaxsa'iyasēs gegēmē q'lēnem 'mēlxlē lē'wa elāg'rimē lāxa g'ālāsa  
 Wīwāqayē. Wā, hēm'laē xek'lē Yāqalenāla lāxa Wīwāqayē.  
 25 Wā, hēm'laxaūwis k'lē'sogūlxlē Yāqōlelasa sīseyūlālālē lāxa  
 ts'ēts'ēqa. Wā, hē'mis lēgemsa sīseyūlālālē Sīseyūlālālē. Wā,  
 hē'mis gwedzēlxayōs sīseyūlālālē Ts'āq'wa. Wā, hēx'fidaēm'lā-  
 wisē 'nēk'ē Hēk'lūtenē, qa wāg'ēs yāwix'ilēs xūnōkwaxa lālē  
 ts'āwūnx'ida, qaxs k'lēsaē dōqūlaēnoxwē Hēk'lūtenē lē'wis nē-  
 30 gūmpē Ts'ānanāme<sup>x</sup>waxa ts'ēts'ēqa. Wā hēm'is lāg'ilas hēx'fi-

Ts lānanāmeḡ<sup>u</sup> (I 1) had never seen a winter dance, and he told him to go ahead. Then Yāqōlelas (II 3) asked his son to go into the woods to make a double-headed serpent, in this way, when it is spread | open<sup>1</sup>, and in this way when it is folded. Then the carver went into the woods and carved the mask of the double-headed serpent; || but Hēk'lūten (II 1) and his son did not know that he was working at the double-headed serpent mask for him. When winter came, Yāqalenāla (III 1) disappeared, and he stayed away for a long time. Then the ancestors of the Wīwāqē<sup>s</sup> caught Yāqalenāla, and | he was told what to do. They took him into the dancing-house; || and when night came, they pacified the double-headed serpent dancer, | for that was his name now. Now he wore on his head the | mask of the double-headed serpent while he was dancing. After he had danced, | Hēk'lūten (II 1), his father, stood up and spoke, and said, | "O Wīwāqē<sup>s</sup>! now my prince will always stay here; but | I shall go home || with the double-headed serpent mask to my 45 country, that it may be seen | by my tribe the Comox." Thus he said. Immediately | Yāqōlelas (II 3) sent him to go home with the double-headed serpent mask. | This was the first winter dance of the Comox, which came from the | Wīwāqē<sup>s</sup> of the numaym G'ig'ilgām of the Lēgwilda<sup>s</sup>x<sup>u</sup>. Then || Hēk'lūten (II 1) left his prince Yāqalenāla (III 1). 50 Now, his son had not | been left there a long time when his wife, Galling

daem wāxa. Wā, hēx'idaem<sup>s</sup>lāwisē Yāqōlelasē ānk'lālaḡa gritlō- 31  
noxwē, qa lās lāxa āl'lē, qa's sīseyūlendilēxa grā gwālēgrā' yixs dāla-  
laē; wā, gril<sup>s</sup>mēsē k'lōxwalaxs laē grā gwālēgrā.<sup>1</sup> Wā, hēx'idaem-  
lāwisē la āl'lēstēda gritlōnoxwē, qa's gritlōdēxa sīseyūlendilē. Wā,  
laem hewāxa grayanālē Hēk'lūtenē lē<sup>s</sup>wis xūnōkwē Yāqalenālaḡa 35  
lā ēaxelasō<sup>s</sup> lāxa āl'lāxa sīseyūlendilē qā. Wā, gril<sup>s</sup>emlāwisē  
tslāwūux'ēdexs lāa'las x'is'idē Yāqalenāla. Wā, galalm'lāwisē  
x'isālaxs lāa'lasa grālāsa Wīwāqē k'im yax Yāqalenāla. Wā, laem lae  
āem lēxs'ālasō<sup>s</sup>, qa's gwēgrilasa. Wā, laem laē laētem lāxa lobu-  
kwē. Wā, gril<sup>s</sup>emlāwisē gānūl'idexs lāa'la nanāk'amase<sup>s</sup>we sīstiyū 40  
lālālē, qaxs hē<sup>s</sup>maē la lēgem-sē. Wā, laem laē ānemlāxēs sīstiyū  
lēmāxsl aē yixwa. Wā, gril<sup>s</sup>emlāwisē gwāl yixwaxs, lāa'las tūy il lē  
ōmpasē Hēk'lūtenē, qa's yāqlēgrā<sup>s</sup>lē. Wā, lā<sup>s</sup>laē 'nēka: "yā, Wā,  
wāqē<sup>s</sup> la'mōx yūx'sāem len lāwūlgāma'yē, qen lālag'itlōx x'is'las 45  
lē<sup>s</sup>wōxda sīseyūlālāx lāxen āwinagwisa, qa lālag'itlōx x'is'las  
tsō'itlen gōkūlōtāda Q'lōmox<sup>s</sup>sā." 'nēx'laē. Wā, hēx'idaem lā-  
wisē Yāqōlelasē yālaqas, qa lālag'ēs na'makwa lē<sup>s</sup>wa sīstiyūlōle  
Wā, hēem<sup>s</sup>l gril la ts'lēts'lēxlen lāxa Q'lōmox<sup>s</sup>sē gāx'id baxa Wā,  
wāqā'yē lāx 'nē<sup>s</sup>mēmasa G'ig'ilgenmasa Lēgwilda<sup>s</sup>xwē. Wā, laem 50  
lāē lōwalē Hēk'lūtenaxēs lāwūlgāma'yē Yāqalenāla. Wā, k'lō-  
emlāwisē gāla lōwalasēs xūnōkwaxs lāa'la hewex'wale gritlōmasē.

<sup>1</sup> See figures in Publications of the Jesup North Pacific Expedition, vol. 1, pl. 10, fig. 1, of the U. S. National Museum, 1895, p. 511, 515.

52 Woman, III 2, was with child. She gave birth to a girl. Then Yāqō-  
lilas (II 3) gave a name to his grandchild, and he named her 'Gāg'āō-  
lilaga (IV 1); and it was not a long time before she gave birth to  
55 another child, a boy, and Yāqōlilas (II 3) gave him a name. | He  
named him Ts'ēx'ed (IV 2). Then Yāqalēnāla (III 1) had two  
children with his wife. When Gāg'āōlilaga (IV 1) grew up, Yāqō-  
lilas (II 3) gave his house to his son-in-law as a marriage gift. | The  
60 house was built with four steps all around, in the middle of the  
village of the Wiwāqē, at Ts'ēqūlōtēn. Now the house belonged to  
Yāqalēnāla (III 1), because now he had a son. This is according to  
the laws of the Lēgwildā'xwē.

Then Yāqalēnāla (III 1) announced that his princess might be mar-  
ried by one of the sons of the chiefs of the tribes, that they should  
65 come and marry her. This was reported to the Kwakiutl, who  
lived at Qālogwis.

Immediately Gāyosdas (IV 3), chief of the numaym | Sēn'lemē  
called his numaym the Sēn'lem to come into his house. Then he  
told his numaym that he would go now to marry—the princess of  
70 Yāqalēnāla (III 1) for he had taken the seat of his father-in-law Yā-  
qōlilas (II 3). Then his numaym were glad on account of what he  
had said. They all prepared that day and went out of the meeting.  
In the morning, when day came, the ancestors of the numaym

52 qwayugwa. Wā, lā'laē mayol'tsa ts'āts'ladagemē. Wā, hēm'lāwīsē  
Yāqōlilas lēqēla qa lēgem'sēs ts'ōx'lema. Wā, laēm'lāē lēgades  
Gāg'āōlilaga. Wā, k'ē's'lat'la gā'axs lāx'dā'xwā ēt'lēd xūngwadex'ē-  
55 tsa bābagūmē. Wā, hēm'laxā'āwīsē Yāqōlilas lēqēla qa lēgem's.  
Wā, laēm'lāē lēx'ēts Ts'ēx'ēdē lāq. Wā, mā'ōx'āē sāsēmas  
Yāqalēnāla lē'wis gēmēmē. Wā, laēm'lāwīsē ēxent'lēdē Gāg'āōlil-  
aga, yāx hā'ēl gōkūl'xalē Yāqōlilasaxēs gōx'dē lāxēs nēgūmpē.  
yāx hā'ēl gōkūl'sa gōkwē mō'pēnaxalilēs dzōyāqā'yasa nēqētsema-  
60 lasas gōx'dēmsasa Wiwāqā'ye lāx Ts'ēqūlōtēnē. Wā, laēm'lāē hās  
lāx Yāqalēnāla lā gōkwa, qaxs lāē xūngwatsa bābagūme lāx g'wā-  
yayāēlasasa Lēgwildā'xwē.

Wā, lā'laē gā'laq'ālē Yāqalēnālasēs k'ē'dēle lāx sāsēmas g'ēg'gā-  
mā'yasa 'nā'ywa lēlq'wālata'ya, qa lās qadzēlase'wa. Wā, g'āx'laē  
65 ts'ēk'ēl'ēdayo lāx Kwāgūlaxs hāē gōkūle Qālogwisē.

Wā, hēm'idarm'lawīsē Gāyosdasē yāx g'ēgāmā'yasa 'nēm'mēmēda  
Sēn'lemē tēts'ōl'xēs 'nēm'mēmōta Sēn'lemē, qa g'āxēs 'wīlāēl lāx  
gōkwas. Wā, laēm'lāē nēlaxēs 'nēm'mēmōtaxs lē'māē lāl gagak'la-  
tēx k'ē'dēlas Yāqalēnāla, qaxs lē'māē lā'yox g'ēgēnēx'dāsēs nē-  
70 gūmpē lāx Yāqōlilasē. Wā, hēm'idarm'lāwīsē 'nā'xwa mō'lē 'nēm-  
mēmōtases wāldēmas. Wā, laēm'lāwīsē 'nā'xwa xwānā'īdaxa 'nā-  
laxs lāē hōqūwīl'sa lāxēs tēts'ōl'wak'wēnēx'dē. Wā, g'ēl'ēm'lāwīsē  
'nā'īdaxa gā'axs hā'ēl ālōx'wīdē gā'lāsa 'nēm'mēmāsa Sēn'lemē.

SēnL'em started. They went on for two days southward. Then they arrived at || Gwanēsbē, a cove next to Ts'equlōten. They went in, and the five canoes of the SēnL'em which were going to get a wife stayed there. They sent one canoe ahead; and in it four speakers were seated | to tell Yāqalenāla (III 1) that they were sent by their chief Grayosdās (IV 3), who wanted to marry the princess Grāg'āōlēlaga (IV 1), and also || that he wanted to pay the marriage price when the messengers had gone back. Then the speakers paddled away, and it was not long before the speakers came back. Then one of the speakers was standing in the canoe, singing his sacred song, | while they were approaching the place where the four canoes were staying that went out to get the princess in marriage. When they were approaching, he stopped singing his sacred song. Then he spoke, and said, "Now, listen to me, Grayosdās (IV 3)! | Let us go quickly to pay the marriage price, for you have been accepted by the chief Yāqalenāla (III 1) to come and marry his princess. And, also, Chief Grayosdās, and you, numaym SēnL'em! Let us step into the winter dance, for the prince of Yāqalenāla (III 1), Ts'ixed (IV 2), || has disappeared!" As soon as he stopped speaking, Chief Grayosdās (IV 3) spoke, | and thanked him for what he had said; and when he | stopped speaking, they placed the canoes in a row and paddled on. | When they arrived, they stopped in front of the | house of Yāqalenāla (III 1), and immediately they paid the

Wā, laem<sup>l</sup>lāwis ma<sup>l</sup>āxsē 'nālās 'nalōlēlaxs lāa<sup>l</sup> lāgraa lāx Gwa-  
nēsbayēxa ōts'lālisē mak'āla lāx Ts'equlōtenē. Wā, hēm<sup>l</sup>lāwisē  
la mexāl'ida sek'lāts'laqē gagak'laats'ēsa SēnL'emō. Wā, lā'laē  
'yālagema 'nemts'laqē xwāk'lūna la kl'ndzēdzatsa mōkwē āyilkwa,  
qa's lā nēlax Yāqalenālāxs 'yālagemaasēs grīgāmā'yē Grayosdāsaxs  
lē'maē gagak'lālex k'lēdēlasē Grāg'āōlēlaga; hēm<sup>l</sup>isēxs hēx'ida-  
'mēlē qādzēlā, qō g'āxl hālāla 'yālagemē. Wā, hēx'idaem<sup>l</sup>lāwisē  
la sēx'wīdēda ā'yilkwē. Wā, k'lēs'lāt'la gālaxs grāxaē aēdaaqēda  
ā'yilkwē. Wā, laem<sup>l</sup>lāē lāx'ūxsēda 'nemōkwē elkwa, qa's yālaqūlēxs  
grāxaē gwāsofēla lāx mexālasasa mōts'laqē gāgak'laats'la. Wā,  
g'il'em<sup>l</sup>lāwisē grāx ēx'ūnakūlaxs lāa<sup>l</sup> q'wē'fid yalaqūlaxs lāa<sup>l</sup>  
yāq'ēgrā'la. Wā, lā'laē 'nēka: "Wēgrā hōlēlā lā grāxen Grayosdasa,  
Wēgrāēns āem hāl'ēlāla qadzēl'ēda, qaxs sōmaa<sup>l</sup> gwāyōbrēdzēsa gr-  
īgāmā'yē Yāqalenāla, qa's grāxaōs gāgak'lax k'lēdēlas. Wā, hēm<sup>l</sup>esa  
grīgāmē Grayosdas lō's 'nēmēmōt SēnL'em, yixg'ins tōts'hwēk-  
lāxwa ts'lēts'lēqax, yixs x'i-ālaē lēwūlgāmā'yas Yāqalenāla, yix Ts'-  
x'ēdē." Wā, g'il'em<sup>l</sup>lāwisē q'wē'fida, lāa<sup>l</sup>las yāq'ēgrā'lēda grīgāmā'yē  
Grayosdāsē. Wā, laem<sup>l</sup>lāē mō'las wāldenax. Wā, g'il'em<sup>l</sup>lāwisē  
q'wē'fidēxs lāa<sup>l</sup> 'nemāgrīwalēs sek'lāts'laqē gāgak'laats'la lā l' sēx-  
'wīda. Wā, g'il'em<sup>l</sup>lāwisē lāgrāxs lāa<sup>l</sup> mexālē lāx nēqāmālas-  
gōkwas Yāqalenāla. Wā, hēx'idaem<sup>l</sup>lāwisē qadzēl'ēda. Wā, g'il'

95 marriage price. When this was done, Yāqalenāla (III 1) invited the crew of Grayosdas (IV 3) and him too into his house. | When all had entered the house of Yāqalenāla, Yāqalenāla spoke. He called | his princess, Gāg'āōlelaga (IV 1), to come and sit down next to her husband, Grayosdas (IV 3). Then Gāg'āōlelaga came out of her room  
 100 at once, and sat down by the side of her husband, Grayosdas. | Then Yāqalenāla (III 1) spoke again, and said: "O | son-in-law! now you have my princess, and this house will also go to you, | and the name which I obtained from my father-in-law Yāqōlelas (II 3). | Now your  
 5 name will be Yāqok!wālagilis (IV 3), and also the winter dance which I obtained from my father-in-law. Now you | will be a great ghost-dancer, and its name is Supernatural-Power-coming-up." Thus he said, "O tribe! that is what I tried to say to my son-in-law." Thus he said, | and sat down. Immediately the four | speakers of Grayosdas (IV 3) stood up and thanked him for what he had  
 10 said. The speakers of Grayosdas were just thanking him. Then Yāqalenāla (III 1) arose again, | and he gave four xwēxwē to his son-in-law. | Now this was done; and finally the speakers of Grayosdas thanked Yāqalenāla for what he had given to his son-in-law. | Now the Sēmlem continued to stay at Ts!eqūlōten, for  
 15 they had stepped into the winter dance. | Immediately Gāg'āōlelaga (IV 1) was with child. | Therefore Grayosdas (IV 3) said to

95 em!āwisē gwālx̄s lā!lāē Yāqalenāla lē!wūltōdx̄a k!wēmas Grayosdasē lēmēxs hāē. Wā, gū!em!āwisē 'wī!lāēl lāx gōkw̄s Yāqalenālx̄s lā!lāē yāq!grā!ē Yāqalenāla. Wā, laem!lāē lē!wūlt!alīlax̄s k!lēdē!ē Gāg'āōlelaga, qā gūx̄s k!wāk!gōgil lē!wis lā!wūnemē Grayosdasē. Wā, hēx̄!daem!āwisē gūx̄!wūlt!lilē!ē Gāg'āōlelaga, qā's lī k!wanōdzēlilax̄s hē!wūnemē Grayosdasē. Wā, lā!lāx̄a ēdzaqwa yāq!grā!ē Yāqalenāla. Wā, lā!lāē 'nēka: "Wā, negūmp, laemis lālx̄en k!lēdē!ēx̄. Wā, la!mēsōx̄ lala gōkw̄x̄ lāl: hēmēsa lēgemēx̄en grāyānemē lāx̄en negūmpōx̄ Yāqōlelasēx̄. Wā, laemis lēgadel Yāqok!wālagilisē. Wā, hēmēsa lādē lāx̄a  
 5 ts!ēts!ēqa. Hēm̄x̄aen grāyanemaqēgin negūmpēk'. Wā, laemis 'wālas lēlōlālālōl. Wā, hēm̄is lēgem̄sē 'nawalakustālīsē," 'nēx̄!lāē. "Wā, gōkūlōt, hēm̄ wāx̄en wāldem̄ax̄en negūmpēx̄," 'nēx̄!lāēx̄s lāē k!wāgalila. Wā, hēx̄!daem!āwisē lāx̄!ūlilēda mōkwē āyīl̄x̄s Grayosdasē qā's mō!lē's wāldemas. Wā, hēm̄lāwis̄ ālēs  
 10 nux̄em̄alil mō!lēda āyīlkwas Grayosdas̄x̄s lā!lāsē lāx̄!ūlilē Yāqalenāla. Wā, lā!lāē lāk!grā!tsa mōkwē xwēxwē lāx̄s negūmpē. Wā, laem̄ gwāl lāx̄ēq. Wā, lāwis̄lā!lāē mō!lā!lāē āyīlkwas Grayosdas̄s 'nayw̄lala grāxyōs Yāqalenāla lāx̄s negūmpē. Wā, lā!lā!lāē hēx̄saem̄lēda Sēmlemē Ts!eqūlōtenē, qax̄s tōts!lāē lāx̄a  
 15 ts!ēts!ēqa. Wā, lā!lāē hēx̄!daem̄ bewēx̄wādē Gāg'āōlelaga. Wā, hēm̄lāwis̄ lagilas Grayosdasē gwāldem̄ 'nēx̄ qā's wis̄gem̄ayīlx̄s

his numaym that he would not go home with them. When he returned after the winter dance; and Yāqalenāla (III 1) gave the name Skull to his son-in-law Grayosdās (IV 3). When he had finished, they caught the one who had disappeared. Tst'exted (IV 2) the 20 other child of Yāqalenāla (III 1). Then he was a cannibal-dancer. Now the Sēn!em took care of him; and after the winter dance was finished, the Sēn!em went home; but Grayosdās (IV 3) and his wife did not go home. Then Gāg'āōtelaga (IV 1) gave birth to a boy; and the child was called by its father Grayosdās. Smoke- 25 All-Round (V 1). This name belongs to the Sēn!em. Now the numaym of Grayosdās (IV 3) had gone home to Qālogwis. It was not very long before Gāg'āōtelaga (IV 1) had another son, and Yāqalenāla gave him a name. He had the name Yāqōl!ēqelas (V 2). This was a name of the Wiwāqē. 30

I have forgotten that Grayosdās (IV 3) had changed his name, for the name was given in marriage to him by his father-in-law Yāqalenāla (III 1). Now his name was Yāqok!wālag'ilis (IV 3).

Now she had another son, and Yāqok!wālag'ilis (IV 3) gave him a 35 name, and called him Hāmēselal (V 3). This name belonged to the Sēn!em. And she gave birth to a girl, and Yāqok!wālag'ilis (IV 3) gave her a name, and called her Hāmālaqalemōga (V 4). This name

ne'mēmōtē, qō grāxl nā'nax<sup>u</sup>lō, qō gwālels!a ts!ēts!ēqa lāx laēnē- 17  
mas lēgemg'elxlalē YāqalenālaX Xewēqwē lāxēs negūmpē Grayos-  
dāsē. Wā, laem'lāwisē gālaXs lāa! k'īmvasēwēda grīyak'ila, yix  
Ts!ex'ēdē, yix ne'mōkwē xūnōx's Yāqalenāla. Wā, laem'laē 20  
hāmats!a. Wā, laem'laē hēdēda Sēn!emē aaxsilaq. Wā, g'il'em-  
lāwisē gwāla ts!ēts!ēqāxs grāxaa! nā'nakwēda Sēn!emē. Wā, laem-  
laē k'les grāxē Grayosdāsē lē'wis genemē lāxseq. Wā, laem'lāwisē  
māyul'idē Gāg'āōtelagāsa bābagūmē. Wā, lēx'idaem'lāwisē lēx'e-  
dayuwē Kwaxsē'stāla lāxa g'ūnānemasēs ōmpē Grayosdāsē. Wā, 25  
laem hāxa Sēn!emē lēgema. Wā, geyōl!a grāx nā'nakwē ne'mē-  
motas Grayosdāsē lāx Qālogwisē. Wā, k'les'lat!a gālaXs lāa! ēt'ed  
māyul'idē Gāg'āōtelagāsa bābagūmē. Wā, hē'lat!a Yāqalenāla  
lēqēla qa lēgēms. Wā, laem'laē lēgades Yāqōl!ēqelas. Wā, laem  
lēgēmsa Wiwāqayēq. 30

Hēxōlen l!elēwēsewē Grayosdāsaxs hē'maē l!āyoxlāxēs lēgemē,  
yixs hē'maē lēgades lēgemg'elxlā'vasēs negūmpē Yāqalenāla, yixs  
lē'maē lēgades Yāqok!wālag'ilisē.

Wā, lāflaxaē ēt'ēd xūngwadex'itsa bābagūmē. Wā, hē'lat!a  
ēt'ēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem'laē lēgad's 35  
Hāmēselalē lāq. Wā, laem'flaxaē grayola lēgemē lāxa Sēn!emē.  
Wā, lāflaē ēt'ēd māyul'itsa tsāts!edagūmē. Wā, hēem'flaxaawis-  
lēqēlē Yāqok!wālag'ilisē qaē. Wā, laem lēgad las Hāmālaqal-  
mēga. Wā, laem'flaxaē grayola lēgemē lāxa Sēn!emē. Mōx'flaē

40 came from the numaym Sēn!ēm. They had four children,—three boys and one girl.

Now Yāqok!wālag'ilis (IV 3) told his father-in-law that | he wished to go home, and his father-in-law prepared food for his princess,  
 45 Gāg'āōlēlaga (IV 1); and when everything was ready, they started early in the morning. He went with his four children, and | also with his wife Gāg'āōlēlaga, and also the Dzōnoq!wa house-dish. | They started, and went northward for three days. Then they | arrived  
 50 at Qālogwis. After they had stayed there one night, he called his numaym, the Sēn!ēm, into his house. He told them that | he had changed his name, because he had obtained a name from his father-in-law. "My name now is Yāqok!wālag'ilis." Thus he said. "Now | I will invite the Kwakiutl, the numaym Maāmtag'ila, the G'ēxsem, | the  
 55 Kūk-wāk'lūm, and also the Laālax's'endayo, to come and eat out of the Dzōnoq!wa house-dish." Thus he said, and then he stopped. | Then his four speakers arose and thanked him for what he had said; | and immediately they cleared out the house of Yāqok!wālag'ilis, (IV 3), and | his four speakers went out to invite the Kwakiutl in. | Immedi-  
 60 ately those who had been invited came in. | They put dried mountain-goat meat into the Dzōnoq!wa house-dish; | and after the guests had finished, they went out. Then | winter came, and Yāqok!wā

40 sāsēmas, yūdux'<sup>u</sup>laēda bābagūmē; wā, lā'laē 'nemōkwa ts!āts'ēda-genē.

Wā, laēm'lāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs hē'māē 'nēx' qā's g'āxlagi na'nakwa. Wā, hēx'idaēm'lāwisē negūmpaxs xwānāl'ida, qā memwālasēs k'ēdēlē Gāg'āōlēlagaxa hēma'yē.  
 15 Wā, g'il'em'lāwisē 'wīla g'wālalaxs lāa'l ālēx'widxa la 'nāx'ēdxa gāla. Wā, laēm'lāē 'wīla g'āx lē'wis sāsēmaxs mōkwaē. Wā, hē'mis!atēs genēmē Gāg'āōlēlaga; wā, hē'misa lōqūlilē dzōnoq!wa. Wā, g'āx'laē lēx'ēda. Wā, yūdux'p'lenywa's'laē g'wālalaxs g'āxaa'l g'āx'alela lāx Qālogwisē. Wā, g'il'em'lāwisē xamaēs laqēxs lāa'l  
 50 lēts'lōlēluxēs 'nē'mēmota Sēn!ēmē. Wā, laēm'lāē nēlasēs laō-nē'mē l'āyuxlāxēs lēgemē, qaxs lēgemg'elx!alasāē yīsēs negūmp. Wā, hē'men la lēgemē Yāqok!wālag'ilisē 'nēx'laē: "Wā, la'mēsen lē'lālalxwa Kwāg'ulaxwa 'nē'mēmēx Maāmtag'ila, lē'wa G'ēxsem, lē'wa Kūk-wāk'lūmē; wā, yū'mēsa Laālax's'endayo, qā g'āxlāg'iltsōx  
 55 hamaats'lēnux'!tsa lōqūlilēx dzōnōq!wa," 'nēx'!axs laē q'wē'lida. Wā, lā'laē lāx'ūlila mōkwē ā'yilx's, qā's mō'lēs wāldemas. Wā, hēx'idaēm'lāwisē ex'widētse'wē g'ōkwas Yāqok!wālag'ilisē, yixs la'maual'al hōqūw!sēda mōkwē ā'yilkwa, qā's lā'l lē'lālalaxa Kwāg'ulē. Wā, hēx'idaēm'lāwisē g'āx'el 'wīla hōx'utlāwa lē'lānēmē. Wā,  
 60 laēm'lāē hēx'ts'lōdxa x'ilkwē 'mē'mēlq'agē lāxa lōqūlilē dzōnoq!wa. Wā, g'il'em'lāwisē g'wāla k'wēlaxs lāa'l hōqūwēsa. Wā, lā'laē ts!ā-wūnx'ēdixs lāa'l yāwix'ilē Yāqok!wālag'ilisē. Wā, laēm'lāē x'is'ēd-



lag'ilis (IV 3) gave a winter dance. Then 'his eldest son, Smoke-All-Round (V 1), disappeared, but the Kwakiutl were not yet in the time of their winter dance. However, when the winter dance began, Yāqol'teqelas (V 2) disappeared, and also his younger brother Hāmēselal (V 3), and also the girl among them, Hāmālaqalemēga (V 4). They stayed away for a long time. Then they were caught. Now Smoke-All-Round (V 1) was a cannibal-dancer. Yāqol'teqelas (V 2) was a war-dancer, a frog war-dancer, and Hāmēselal (V 3) was a double-headed serpent dancer, and Hāmālaqalemēga (V 4) was a ghost-dancer; and when they pacified them, Yāqol'teqelas (IV 3) told his tribe what dances he had obtained from his father-in-law Yāqalenāla (III 1). First he spoke about his prince, Smoke-All-Round (V 1), and his cannibal dance, for the cannibal belongs to the Sēn'lem; for the past chief of the Sēn'lem, whose name was Tsēx'wēd (III 4) in the secular season, had been a cannibal-dancer, and his name was Nax'newis as a cannibal-dancer. And this will be the name of my cannibal-dancer, Smoke-All-Round (V 1). Thus he said, "And this frog war-dancer is also mine, Sēn'lem, that frog war-dancer of my mother, Hōnōsenāga (III 3), which she obtained from her father, Mō'nakūla (II 1), and therefore he is named 'wīlenkūlag'ilis (V 2); and that is the name of my frog war-dancer, 'wīlenkūlag'ilis. In the secular season he is called Yāqol'teqelas (V 2); and the double-headed serpent dancer, who is called Hāmēselal (V 3) in the secular season, I also obtained from my father-in-law, Yāqalenāla (III 1), and his name is Double-Headed-Ser-

laē 'nōlast'egemalilas sāsēmasē Kwax'sē'stāla, yixs k'ēs'māē 63  
ēx'āla, qā's ts'lēts'lēx'ēdaēda gūlā Kwāgūla. Wā, hē'lat'la la ts'lē  
ts'lēx'ēdexs lā'el x'is'ēdē Yāqol'teqelasē, lē'wis ts'lā'yē Hāmēselalē; 65  
wā, hēem'lāwisē ts'lēdāq'legā'yasē Hāmālaqalemēga. Wā, galatm-  
lāwisē x'isālaxs lā'el k'im'yasē'wa. Wā, laem'lāē hāmats'la'laē Kwax-  
sē'stāla. Wā, lā'laē tōx'wīd'laē Yāqol'teqelasēxā wūq'lesē tōx'wīda.  
Wā, lā'laē sīseyūlālāl'laē Hāmēselalē. Wā, lā'laē lelōlālāl'laē Hāmā-  
laqalemēga. Wā, g'il'em'lāwisē nanāk'amasōxs lā'laē Yāqok'wā- 70  
lag'ilisē nēlaxēs grōkūlotasēs grāyanemē lēlad lāxēs negūmp Yāqali-  
nāla. Wā, hēem'lāwis g'il wāldem'lasēs lēwūlgāmā'yē, yix Kwax-  
sē'stāla lāxēs hāmats'laēnā'yē, yixs hās'maaxa Sēn'lemē hāmats'la,  
yixs hāmats'laēda grīgāmāyūlasa Sēn'lemēxa lēgada Tsēx'wīdē lāxa  
bāxūsē. Wā, lā lēgādes Nāx'newisē lāxēs hāmats'laēnā'yē. "Wā, 75  
yū'mis g'āxl lēgemltsen hāmats'lāqōx Kwax'sē'stālax," 'nēx'laē  
"Wā, yū'mēsa wūq'lesēx tōx'wīda. Wā, laem'xāōx nōsa Sēn'lem,  
yixs wūq'lesāē tōx'wīden ābēmpē Hōnōsenāga lāxēs ōmpē Mā'nakūla.  
Wā, hē'mis lēgem'sē, 'wīlenkūlag'ilisē; wā, hē'mis lēg'm'g'in wūq'les'k'  
tōx'wīda 'wīlenkūlag'ilisē, yix Yāqol'teqelasē lāxa bāxūsē. Wā, hē- 80  
'misa sīseyūlālālē, yix Hāmēselalē lāxa bāxūsē. Wā, laem'gāyōd  
lāxen negūmpē Yāqalenāla, wā hē'mis lēgem'sē Sīseyūlālālē, qax'h-

83 Dancer; for 'Skull' that is, Yāqok!wālag'ilis [IV 3] was showing the double-headed serpent dance | in the way of the double-headed serpent mask of Yāqalenāla (III 1), which was also shown by || Ts!EX'ēd (IV 2) the younger brother of Calling-Woman (IV 1), to the Comox; | and Hāmālaqalemēga (V 4) (that is her | secular name) was a ghost-dancer. This Yāqok!wālag'ilis (IV 3) had also obtained from his | father-in-law, Yāqalenāla, and the name of the ghost-dancer was Supernatural-Power-coming-up. | "And this I obtained from my  
90 father-in-law, Yāqalenāla (III 1), and also the | house with four steps. That is all," said he, and sat down. | Then his four speakers arose and | thanked him for what the chief had said. It was not very long, then, | Yāqok!wālag'ilis (IV 3) and his wife G'ag'āōfēlaga (IV 1) separated. | She went home with her second son, Yāqōl!ēqelas (V 2), ||  
95 and Hāmēselal (V 3); but Yāqok!wālag'ilis (IV 3) did not allow | Prince Smoke-All-Round (V 1), the eldest one of his | children, and the youngest one, the girl, Hāmālaqalemēga (V 4), to go along. | Then G'ag'āōfēlaga (IV 1) went home to her place, | Ts!eqūlōten, and there she imitated what she had seen them doing || in the winter dance of the Kwakiutl at Qālogwis. It was not very | long after G'ag'āōfēlaga had gone home when Yāqok!wālag'ilis (IV 3) | wished to marry again. His numaym, the Sēm!em, | wished that

83 'maē nēf'idamasē Xewēqwa yix Yāqok!wālag'ilisaxa sīseyūlemēlāx gwālaasas sīseyūlemēlas Yāqalenāla, yixa lāxat! nēf'idamatsōs  
85 Ts!EX'ēdē, yix ts!ā'yas Laqwayugwa lāxa Q'ōmox'sē. Wā, hē'misa lelōlālālē, yix Hāmālaqalemēga, yixs hē'maē lēgēms lāxa bāxōsē. Wā, laēm'laxaē g'āyanemē Yāqok!wālag'ilisē lāxēs negūmpē Yāqalenāla. Wā, hē'mis lēgēmsa lelōlālālē 'nawalak'ustālisē. Wā, yū'mēn g'āyanem lāxen negūmpē Yāqalenāla lē'wa  
90 mōp'lenaxalilas dzōyaqayē g'ōkwa. Wā, 'nēx'laēxs lāa' k!wāg'alila. Wā, hēx'idaēm'lāwisē lāx'ūlilē mōkwē ā'yilx's qa's mō'lē las wāldēm'lālasēs g'igāma'yē. Wā, k'lēs'tla ālaēm'l gālaxs lāa' k'lasowē Yāqok!wālag'ilisē lē'wis genēmē G'ag'āōfēlaga. Wā, laēm'lāē nā'nakwa lē'wis q'āyā'yē xūnōkwē Yāqōl!ēqelasē,  
95 wā, hē'misla Hāmēselalē. Wā, laēm'lāwisē k'lēs 'exstosē Yāqok!wālag'ilisasēs lēwūlgāma'yē Kwax'sēstaxa 'nōlast!ēgema'yas sāsēmas. lē'wa āmā'inxayē ts!edāq xūnōx'sē Hāmālaqalemēga. Wā, lāx'da'x'ēm'lāē nā'nakwa, yix G'ag'āōfēlaga lāxēs āwīnagwisē Ts!eqūlōtenē. Wā, hēēm'lāwis la nānaxts!ēwaxēs 'nāxwa dōdegūl  
200 lāxa ts!āq'lēna'yasa Kwāgūlē lāx Qālogwisē. Wā, k'lēs'lat'la ālaēm'gāla la nā'nakwē G'ag'āōfēlagāxs lāa' 'nēx'laē Yāqok!wālag'ilisē, qa's geg'ādēx'īdē. Wā, lā'laē 'nēk'ē 'nēmēmotasēda Sēm!ēmē, qa hēs geg'ādēx'īdēda Lawēts'ēsē lāx lēmēlxk' lālag'ilisē, yix

he should marry Ringing-Copper (IV 4), the prince of Oog (III 5). Yäqok!wālag'ilis at once obeyed their wishes. All day Sēn!em got ready and went to Älegmāla, because there the village of the ancestors of the Lāwēts!ēs was located. In the morning, when day came, the numerous numaym of the Sēn!em started; and when they arrived, they paid the marriage price at once; and after they had paid the marriage price, they were sitting still in their wooing-canoes. Then Ōdzē'stālis (III 5), the head chief of the Lāwēts!ēs, came out. He belonged to the numaym Sēsen!ē, the first one of the numayms; and he said, they said, this: "Welcome, numaym, Sēn!em, welcome! Come out of your wooing-canoes and take the wife of your chief Yäqok!wālag'ilis (IV 3) aboard your canoe!" Thus he said. Then the crew went ashore out of the canoe, those who paid the marriage money for Yäqok!wālag'ilis, and also himself; and when they had gone in, Ōdzē'stālis told them to sit down on a mat that had been spread in the house. When all the men of the 20 crew were inside, Yäqok!wālag'ilis (IV 3) went in and sat down in the rear of the house. There he was given food by his father-in-law, Ōdzē'stālis (III 5); and after they had eaten, Chief Ōdzē'stālis spoke. He said, "Now, listen to my speech, son-in-law! She will be your wife; and her mat are forty dressed skins and twenty boxes 25

k!ēdēlas Ōdzē'stālisē. Wā, hēx'idaem!lāwisē nānagē'raiyē Ya- 5  
qok!wālag'ilisax wāldemas. Wā, hēx'idaem!lāwisē xwānā'ida  
wīlēda Sēn!emē. Wā, laem!lāē lāl lāx Älegemā!āxs hāa! grō-  
kūlē grālāsa Lāwēts!ēsē. Wā, gril'em!lāwisē 'nāx'idxa gūā!āxs  
lāa! ālēx'widēda 'ne'mēmōla q!ēnema Sēn!emē. Wā, gril'em!lāwisē  
lāg'aaxs lāa! hēx'idaem qādzē'lēda. Wā, gril'em!lāwisē gwāl qa- 10  
dzēlāxs hēx'sā'maa! k!ūdzensālalayēs gagak!aats!ē xwāxwā  
k!ūna, g'āxā!lasē Ōdzē'stālisē, yixa xamagemā'yē grigāmesa  
Lāwēts!ēsē, wā, lā hē 'ne'mēmōta Sēsen!ē'yē, yix mekūmā'yas  
lāxēs 'nāl'demēmats!ēnā'yē. Wā, hēem!lāwisē gril' wāldmē-  
"Wā, gēlag'a 'ne'mēmōt Sēn!em, gēlag'a lāltā lāxs gagak!a- 15  
ts!āqōs, qa's grāxlag'aōs dāg'aalexsax'gras gēnemgōs, grigāme  
Yäqok!wālag'ilis," 'nēx'!lāē. Wā, hēx'idaem!lāwisē la wīlōhāwe  
k!wēmasa qādzēlē Yäqok!wālag'ilisē lō'mēxs hāē. Wā, gril'em  
!lāwisē hōgwilexs lāa!lāē Ōdzē'stālisē āxk!ālaq, qa las k!ūs  
'ālil lāxa la lēpsē'stālikwē grōkwasēsa lē'wā'yē. Wā, gril'em 20  
!lāwisē wīlāelēda k!wēmaxs lāa!las lāelē Yäqok!wālag'ilis-  
qā's lāl k!wāgalil lāx nāqolēwalilasa grōkwē. Wā, lā!lāē lēxwīlas-  
'wa yīsēs negūmpē Ōdzē'stālisē. Wā, gril'em!lāwisē gwāl lēxwā-  
lāa!lasē yāq!egā'lēda grigāma'yē Ōdzē'stālisē. Wā, lā!lāē 'nēkō-  
"Wēga, hōlēlalēxgrin wāldemlek lāl, negūmp, laem!lōx lā- 25  
gēnemaqōs, grigāmē. Wā, lōx lē'wadesa mox'sokwēx ālāgrin

27 of oil. Now, your name will be Aōdzagālas (IV 3), O son-in-law! Now  
 your prince Smoke-All-Round (V 1) will be called Awilgālas (V 1); and  
 your princess Hāmālaqalemēga (V 4), will be named Māmx'āyugwa in  
 30 the secular season. You will be named Head-Winter-Dancer (IV 3);  
 and your prince Smoke-All-Round will be named K'ēnga (V 1); and  
 your princess Hāmālaqalemēga will be named Tāts'laas (V 1) in win-  
 ter; and you shall have those house-dishes, the grizzly-bear house-dish,  
 and the wolf and beaver and killer-whale house-dishes. Now take  
 35 the four house-dishes aboard your canoe, so that your tribe may  
 eat out of them, son-in-law, Yāqok'wālag'ilis (IV 3). Thus he said.  
 Immediately Yāqok'wālag'ilis arose. He called his four speakers,  
 and they sang at the same time their sacred songs, and Yāqok'  
 wālag'ilis also sang his sacred song; and after he had sung, he  
 40 thanked Ōdzē'stālis for what he had said. Then they carried down to  
 the beach the dressed skins and the boxes with oil, and also the four  
 house-dishes; and when they had put them aboard the wooing-canoe,  
 Yāqok'wālag'ilis (IV 3) came out of the house of his father-in-law,  
 walking by the side of his wife, Ringing-Copper (IV 4), and they  
 15 went aboard the canoe of Yāqok'wālag'ilis. Now they went home to  
 Qālogwis; and when they arrived, the four speakers stood up in the  
 canoe, and they reported to the Kwakiutl that Yāqok'wālag'ilis (IV 3)  
 had married Ringing-Copper (IV 4), the princess of Ōdzē'stālis (III 5).

26 Wā, yū'mēsa ma'ltsemgustāx dengwats'ē l'ē'na. Wā, laems lāl  
 lēgadēlts Aōdzagālasē, yūl negūmp. Wā, la'mēsē lāl lēgadles  
 lāwūlgāma'yaōsē Kwax'sē'stālas Awilgālasē. Wā, lāles k'ēdēlaōsē  
 Hāmālaqalemēga lēgadēlts Māmx'āyugwa lāxwa bāxūsēx wāl-  
 30 dema. Wā, lāles lēgadēlts Ts'laqema'yē. Wā, lālē lēgadles  
 lāwūlgāma'yaōsē Kwax'sē'stālas K'ēnga. Wā, lālē lēgadles  
 k'ēdēlaōsē Hāmālaqalemēgās Tāts'laasē lāxa ts'ēts'leqa wāldema.  
 Wā, g'a'mēsēg'a lōelqūlilēxa nānē lōqūlil lē'wa ālanemē lē'wa  
 ts'ā'wē lē'wa māx'ēnoxwē lōqūlila. Wā, laems lāl daxsaxa m-  
 35 wēxla lōelqūlil, qa hāmaats'ēsēs g'ōkūlōtaōs, negūmp Yāqok'wā-  
 lag'ilis, 'nēx'laē. Wā, hēx'idaem'lawisē lāx'ūlil'laē Yāqok'wā-  
 lag'ilisē, qā's lē'lalēxēs mōkwē ā'yilkwa. Wā, lā'laē 'nemādzagwa  
 yālaqwēda mōkwē ā'yilkwa lō'mē Yāqok'wālag'ilisē yālaqūlasēs  
 yāla'x'lenē. Wā, g'il'ēm'lawisē q'wēl'ēda lā'las mō'las wāldemē-  
 40 lālās Ōdzē'stālisē. Wā, lā'laē mōxsasa ālāg'imē lē'wa dēdengwats'ē  
 l'ē'na. Wā, hēm'lawisa mowēxla lōelqūlila. Wā, g'il'ēm'lawisē  
 'wixsa lāxa gagak'laats'lāxs g'axaalasē Yāqok'wālag'ilisē g'āxā-  
 wēls lāx g'ōkwasēs negūmpē hemalāla lē'wis genemē l'ēmēlxk'lā-  
 lag'ilis, qā's lāl hōx'walexs lāx yā'yats'lās Yāqok'wālag'ilisē. Wā,  
 15 laem'laē nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lawisē lāg'aaxs lā'f  
 lāx'wūlexsa mōkwē ā'yilkwas. Wā, laem'laē ts'ek'lālelaxa Kwā-  
 g'ulaxs lē'maē gegradē Yāqok'wālag'ilisas l'ēmēlxk'lālag'ilisē, yix  
 k'ēdēlas Ōdzē'stālisē. Wā, laem'lawisē dzōxwasa mōx'sokwē ālā-

Then they promised to give away forty dressed skins of Maämtag'ila and the G'ëxsem, and to the Kûkwak'üm, and also the four boxes of oil by Mämx'âyogwa; and they promised twenty boxes of oil by the four numayms. The forty dressed skins were on account of Sôgwa (V 1); and now he changed his name, and his name Ay (V 1) was obtained in marriage from Ödzê'stâhs (H 5); and the four boxes of oil were on account of Hämäläqalmëgwa (V 1); and she also changed her name for the name obtained in marriage from Ödzê'stâhs; and she was called Mämx'âyogwa (V 4); and as soon as the speakers stopped speaking, the crew and their chief Yaqok'wälag'ilis (IV 3), with his wife, went ashore into the house. Immediately the four speakers went to invite the four numayms to come to a feast to be given with the forty boxes of oil by Mämx'âyogwa (V 1), the princess of Aödzagâlas (IV 3), for now Yaqok'wälag'ilis had changed his name. As soon as the four speakers had gone to invite them, the young men cleared out the house of Aödzagâlas (IV 3). They took ashore the dressed skins and the boxes of oil, and also the four house-dishes; and when the guests were in, they poured the oil into the four house-dishes, and they put the grizzly bear dish before the Maämtag'ila, and the wolf dish before the G'ëxsem, and the beaver dish before the Kûkwak'üm, and the 70

g'ima qaëda Maämtag'ila Lë'wa G'ëxsemë Lë'wa Kûkwak'ümë; wä, hë'misa Laälax's'endayuwë. Wä, lä'laxaë qasësa maftsemgustawë 50 dendak<sup>u</sup> Lë'na qaxaëda mösgemak'lüsë 'näl'në'mëma. Wä, laem'laë nexenälë Kwax'së'stala möx'sokwë älag'ima. Wä, laem'laë Lläyoxlaxës Lëgëme. Wä, laem'laë Lëgades Lëgemg'elxlayes Ödzê'stalisë Awilgâlasë. Wä, lä'laë nexenälë Hämäläqalmëgaxa maftsemgustä dëdengwatslë Lë'na. Wä, laem'laxaë Lläyoxlax 55 Lëgemg'elxlayes Ödzê'stalisë. Wä, laem'laë Lëgades Mämx'âyogwa. Wä, g'il'em'läwisë q!wë'edëda ä'yilkwäxs lääl'lox-wultä wëda k!wëmë Lë'wa g'igäma'yë Yaqok'wälag'ilisë Lë'wës gëulme, qas lä högwil läxës g'ökwë. Wä, hëx'idaem'läwisë mökwë ä'yilx's la Lë'lälaxa mösgemak'lüsë 'näl'në'mëmasa qas' g'äxë k'wëlxä 60 mösgemgustawë dëdengwatslë Lë'na läx Mämx'âyogwa k'edëlas Aödzagâlasë, qaxs le'maaxat! Lläyowë Lëgemas Yaqok'wälag'ilisë. Wä, g'il'em'laë la Lë'lälaxa mökwë ä'yilkwa lääl'lasa häyada ëx'wida g'ökwäs Aödzagâlasë, yixs lääl' mottälayuwëda älag'ime Lë'wa dëdengwatslë Lë'na, wä, hë'misa mewëxla löelqülä. Wä, 65 g'äx'laë 'wilaëlëda Lë'länemë. Wä, hëx'idaem'läwisë lex'ts'oyowëda Lë'na läxa mewëxla löelqülä. Wä laem'laë k'ax'dzamöhl'imëda älanemë läxa G'ëxsemë. Wä, lä'laë k'ax'dzamöhl'imëda ts'äwë läxä Kûkwak'ümë. Wä, lä'laë k'ax'dzamöhl'imëda mäx'ënoxwë läxä 70

71 killer-whale dish before the Laā<sup>l</sup>ax's<sup>ε</sup>Endayo. As soon as they had finished, one of the speakers spoke, and said, "This is the weight of the name of Hāmālaqalt:mōga (V 4), whose name is now Mām<sup>x</sup>ayugwa (V 4) obtained in marriage from Ōdzē<sup>ε</sup>stalis (III 5);"  
 75 and when he stopped speaking, another speaker spoke, and said "Now let us give away the dressed skins!" and then he gave them away. When they had all been given out, then another speaker spoke, and said, "This is the weight of the name of Smoke-All-Round (V 1). He has changed his name, and now his name is Awilgālas (V 1). for that was received in marriage from  
 80 Ōdzē<sup>ε</sup>stalis (III 5) by my chief Aōdzāgālas (IV 3), for Yāqok!wālagilis (IV 3) has changed his name now, and this is also obtained in marriage from Ōdzē<sup>ε</sup>stalis (III 5) by my chief here." Thus he said. As soon as he stopped speaking, the guests went out; and when winter came, the Lāwēts'ēs came paddling with their chief Ōdzē<sup>ε</sup>stalis (III 5). He came to pay the marriage debt to his son-  
 85 in-law Aōdzagālas (IV 3). After they had taken ashore dressed skins and many cedar-bark blankets, and many baskets of clover-roots and boxes of oil and boxes of dried clams and boxes of dried salmon, when all these had been taken ashore out of the ten  
 90 canoes, he also gave the copper named Lēta to his son-in-law, and also the ten canoes in which were seated the princess of Ōdzē<sup>ε</sup>stalis (III 5). That was the first great return of marriage

71 s<sup>ε</sup>endayowē. Wā, g'il<sup>ε</sup>em<sup>l</sup>āwisē gwālexs lāa<sup>l</sup> yaq'leg<sup>a</sup>lēda <sup>ε</sup>nemōk<sup>ε</sup> elkwa. Wā, haem<sup>l</sup>laē nēlasēxs hēmaē ō<sup>ε</sup>mayōs la lēgēms Hāmālaqalemōgā, yixs laē lēgades Mām<sup>x</sup>ayugwa, lēgemg<sup>ε</sup>elxlē Ōdzē<sup>ε</sup>stalisē. Wā, g'il<sup>ε</sup>em<sup>l</sup>āwisē q'wē<sup>l</sup>idexs lāa<sup>l</sup> yāq'leg<sup>a</sup>lēda <sup>ε</sup>nemō-  
 75 kwē elkwa. Wā, lā<sup>l</sup>laē <sup>ε</sup>nek'a. "Wēgax'ins yāx'witsa ālag'imēx," <sup>ε</sup>nēx<sup>ε</sup>laēxs lāa<sup>l</sup> yāx'wits. Wā, g'il<sup>ε</sup>em<sup>l</sup>āwisē <sup>ε</sup>wilaxs lāa<sup>l</sup> yāq'leg<sup>a</sup>lēda ōgū<sup>l</sup>amaxat! elkwa. Wā, lā<sup>l</sup>laē <sup>ε</sup>nek'a: "Yūem ōmayās Kwax<sup>ε</sup>s<sup>ε</sup>stalaxs laē l'ayuxlā. Wā, haems lēqelalts Awilgālasē lāq, qaxs hēmaē lēgemg<sup>ε</sup>elxlē Ōdzē<sup>ε</sup>stalisē lāxg'in g'igāmēk', yixg'a  
 80 Aōdzagālasē, qaxs hāmēk' l'āyuxlāg'a Yāqok!wālagilisēk'. Wā, hēemxat! lēgemg<sup>ε</sup>elxlē Ōdzē<sup>ε</sup>stalisē lāxg'in g'igāmēk', <sup>ε</sup>nēx<sup>ε</sup>laē. Wā, g'il<sup>ε</sup>em<sup>l</sup>āwisē q'wē<sup>l</sup>idexs lāa<sup>l</sup> hōqūwelsēda k'wēlē. Wā, g'il<sup>ε</sup>em<sup>l</sup>āwisē ts'lāwūnx'idexs g'ūxaālasa Lāwēts'ēsē <sup>ε</sup>wilamōla<sup>ε</sup>ya sēxwaxēs g'igāma<sup>ε</sup>yē Ōdzē<sup>ε</sup>stalisē. Wā, g'ā<sup>ε</sup>em<sup>l</sup>laē qōtēx'axēs negūmpē Aōdza-  
 85 gālasē. Wā, lā<sup>l</sup>laē gwā<sup>l</sup> mōltālasa ālāg'imē lē<sup>ε</sup>wa q'lēnemē k'lobawasa lē<sup>ε</sup>wa q'lēnemē l'ā<sup>l</sup>l'ebat t'legwatslā lē<sup>ε</sup>wa q'lēnemē dēdengwatslē l'ēna. Wā, hē<sup>ε</sup>misa q'lēnemē xātsēm k'lobmatslā lē<sup>ε</sup>laēda q'lēnemē xemyatslē xēxetsēma. Wā, g'il<sup>ε</sup>em<sup>l</sup>āwisē <sup>ε</sup>wilōltā lāx qōtēnatslās neqātslaq t'ēt'egūna. Wā, haem<sup>l</sup>āwisē seplitsa l'āqwa lēgades  
 90 Lēta lāxēs negūmpē: wā, hē<sup>ε</sup>misa k'lwaxsūlatslās k'ledēlas Ōdzē<sup>ε</sup>stalisē neqatslaq t'ēt'egūna. Wā, hēem<sup>l</sup> g'il<sup>ε</sup> wālas qōtēx<sup>ε</sup> Ōdzē<sup>ε</sup>s-

money by Ōdzēstalis (III 5) to his son-in-law Aōdzagālas (IV 3) on account of his princess Ringing-Copper (IV 4). Then Ōdzēstalis (III 5) took a carved box and carried it ashore himself out of his canoe into the house of his son-in-law Aōdzagālas (IV 3); 95 and he put it down in the rear of the house. It was not long before he came out again and went into his canoe. Then he spoke to his tribe, and said "O tribe, Now our supernatural power has gone into the house of my son-in-law!" and when he said so, he turned towards the Kwāgūl, and said, "Now, take 300 care, son-in-law! This is the box containing the winter dance which I have taken into your house. Now purify for its sake!" Thus he said. Then he was invited by his son-in-law (IV 3) to eat. When they had all gone ashore out of their canoes, they were given food. It was evening when they finished eating. They all went to eat with the Kwāgūl. Then the chief of the Ma- 5 āmtagila called Lāqwadzē spoke, and said, "Go on, Chief Aōdzagālas (IV 3) go on, and see what is in the crest-box, that you may give a winter dance!" Thus he said. Immediately the chief of the Lāwētslē, Ōdzēstalis, (III 5), arose and said, "Go on, 10 Kwāgūl, and begin your winter dance this evening!" In this box is the hāmatsla, and his name will be Tsaxūxstala; and also the thrower-dance, and his name will be nawalax'dze; and also

talisē lāxēs negūmpē Aōdzagālasē qaēs k'ēdēlē Lēmēlx'k'ālagilīsē 92  
Wā, lā'laē āx'ēdē Ōdzēstalisaxa k'ēsēgemala āmē gildasa. Wā,  
lā'laē q'ūlēx'sem lā lāltōs lāxēs yā'yatslē, qaēs lā'l hāēlēlas lāx  
g'ōkwāsēs negūmp Aōdzagālasē, qaēs lā'el hāng'alilas lāx ōgwiwāl- 95  
lasa g'ōkwē. Wā, k'ēs'latla gāxas g'āxāē xwēlaqāwēlsa, qaēs  
lā'el lāxs lāxēs yā'yatslē. Wā, lā'laē yāq'ēgā'la lāxēs g'ōkūlōtē. Wā,  
lā'laē ēnē'ka: "Wā, g'ōkūlōt. Lā'mē laēlēns nawalakwa lāx g'ōkwa-  
sen negūmpa," ēnēx'laēxs laē gwēgemx'ēd lāxa Kwāgūlē. Wā, lā-  
'laē ēnē'ka: "Wē'ga, yāl'lōlēx negūmp. Yūem k'ēs'owatslē gildasa 300  
lāx laēl lāxs g'ōkwaqōs. Wē'g'il la q'ēqelax'ēd lōl qao," ēnēx'laē.  
Wā, laēm'laē āem la lēlwūlōtsō'sēs negūmpē, qaēs lā l'ēxwālaq.  
Wā, g'il'ēm'ēlāwisē ēwēlōltā lāxēs yaē'yatslāxs lā'el l'ēxwēlas'wa.  
Wā, laēm'laē dzāqwa xs lā'el gwāla l'ēxwa. Wā, lā'laē nōxwa mēl  
g'āx k'wamēlēda Kwāgūlē. Wā, lā'laē yāq'ēgā'le g'igāmayasa 5  
Maāmtagila, yixa lēgades lāqwadzē. Wā, lā'laē ēnē'ka: "Wē'ga  
g'igāmē Aōdzagālas. Wē'ga dōx'ēwixwa g'its'āwaxwa k'ēs'gmālx  
gildasa, qa wāg'ē lāxsōx yawix'īlsa g'ōkwēx," ēnēx'laē. Wā, hēx'  
idaēm'ēlāwisē g'igāma'yasa Lāwētslē'sē lāyūlila, yix Ōdzēstalisē.  
Wā, lā'laē ēnē'ka: "Wē'ga, Kwāgūl, wē'ga ts'ōts'ēx'idi l'xwa gānōrēx, 10  
Wā, yūem g'its'āxwa gildasēxxwa hāmatslēx. Wā, l'ēmis lēg'mltse  
Tsaxūxstala. Wā, yūēmōsa mūmaqlax. Wā, hē'mis lēg'mltse nō-  
walax'dzē yū'misa g'igāmēq'lōlēlax. Wā, hē'mis lēg'mltse Ōm-

the chief fool-dance, and his name will be | Ōmaq'lōlēla; and also  
 15 the grizzly-bear dance, and his name will be Nanēnask'lē. Now  
 there are four winter dances for my son-in-law, and therefore |  
 I wish you to begin a winter dance this night." Thus he said. |  
 Immediately they began the winter dance. Then Awilgālas (V 1)  
 disappeared, for now I shall not call him Smoke-All-Round (V 1);  
 and Māmx'āyugwa (V 4) disappeared, for her name was no more  
 20 Hāmālaqalmēga (V 4); and also the child of the younger brother  
 IV 2 of Aōdzagālas, L'āl!ēlewī (V 11), the boy | and his younger  
 brother Yāyaqol'ālas (V 15). Now the ancestors of the Kwāgūl  
 had a winter dance. After they had disappeared for a long time,  
 they were caught again. Now Awilgālas was a cannibal-dancer,  
 and his name was Ts'axūxstāla, | and the nephew of Aōdzagālas  
 25 was thrower-dancer. His name was L'āl!ēlewī (V 14), | and now  
 he was named 'nawalax'dzē; and Māmx'āyugwa (V 4) was chief  
 fool-dancer, and her name was Ōmaq'lōlēla (V 4); and Yāyaqol'ālas  
 (V 15) was grizzly-bear dancer, | and his name was Nanēnask'lē.  
 Now they finished the winter dance. |

Now Ringing-Copper (IV 4) was with child, and she gave birth |  
 to a boy. Then Ōdzē'stalīs (III 5) came to make another pay-  
 30 ment to his son-in-law Aōdzagālas (IV 3), bringing forty  
 dressed skins and also a name; and the name given to the child  
 borne by Ringing-Copper (IV 4) was | Ts'ex'wīd (V 5); and  
 Aōdzagālas (IV 3) gave away the forty | dressed skins to the four

q'lōlēla. Yūmēsa nānēx. Wā, hēmīs lēgēmītsē Nanēnask'lē.  
 15 Wā, mōx'wīdalōs k'lē'sōlānemaqōs, nēgūmp. Wā, lē'mēsēn lāg'ila  
 wālaqēla, qā's wāg'eōs ts'lēts'lēx'ēdxwā gānolēx, "nēx'ēlaē. Wā, hēx'  
 'idaēm'lāwīsē ts'lētsēx'ēda. Wā, laēm'lāē x'is'ēdē Awilgālasē qaxg'in  
 la'mōk' gwāl lēqēlas Kwax'sē'stala lāq. Wā, hēem'lāwīsē Māmx'ā-  
 yugwa; wā, laēm'xaa gwāl lēgades Hāmālaqalemēga. Wā, hēem-  
 20 'lāwīsē xūnōkwās ts'lā'yās Aōdzagālasē, yix L'āl!ēlewīsē bābagūma  
 lē'wīsē ts'lā'yē Yāyaqol'ālasē. Wā, laēm'lāē ts'lēts'lēx'ēdēda g'ālā  
 Kwāgūla. Wā, gālaēm'lāwīsē x'isālaxs lāā' k'īm'yasē'wa. Wā, la-  
 em'lāē hāmats'lē Awilgālasē. Wā, lā lēgades Ts'axūxstāla. Wā,  
 lā'lāē māmaqla lōlē'yās Aōdzagālasē, yix L'āl!ēlewīsē. Wā, lā'lāē  
 25 lēgades 'nawalax'dzē. Wā, lā'lāē g'īgāmēq'lōlēlō Māmx'āyugwa.  
 Wā, lā'lāē lēgades Ōmaq'lōlēla. Wā, lā'lāē nānē Yāyaqol'ālasē. Wā,  
 lā'lāē lēgades Nanēnask'lā'yē. Wā, laēm'lāē gwāla ts'lēts'lōqa.

Wā, laēm'lāē bewēx'wīdē lēmēlxk'lālag'ilīsē. Wā, lā'lāē māyul-  
 ida, yisa bābagūmē. Wā, grāx'lāē Ōdzē'stalīsē wāwalqālxēs nē-  
 30 gūmpē Aōdzagālasasa mōx'sokwē ālāg'ima. Wā, hēem'lāwisa  
 lēgēmē. Wā, laēm'lāē lēgadla māyōlēmas lēmēlxk'lālag'ilīsas  
 Ts'ex'wīdē. Wā, laēm'lāwīsē Aōdzagālag'ilīsē p'lēs'tsa mōx'sokwē  
 ālāg'im laxa mosgēmāk'lūsē 'nāl'ne'mēma, qā laēs xūnōkwē Ts'ex-



numayms on behalf of his father Tsexwid (V 5). Then he gave to his other boy, and Ōdzēstalis (III 5) gave another name to his son, and his name was Q'elāpa (V 6). Then she had another boy, and Ōdzēstalis (III 5) gave presents of food to his son-in-law, and he gave a name to the boy. And when Aodzagālas (IV 3) gave a feast with the cinquefoil-roots given by his father-in-law, to the Kwāgālas tribes, then he named this new child lālēlila (V 7). As soon as Ōdzēstalis (III 5) went home he fainted and died. Now he had no son, for his only child was Ringing-Copper (IV 4), the princess of Ōdzēstalis (III 5). When it was reported to Ringing-Copper (IV 4) that her father had died, she immediately went home with her three children, and she gave away property to her tribe. Then Tsexwid (V 5) took the seat of Ōdzēstalis (III 5), and now his name was Ōdzēstalis (V 5). Then he had the first seat in the numaym Sisenlēs of the Lāwētses. Then Aodzagālas (IV 3) was sad on account of what his wife Ringing-Copper (IV 4) had done; and he did not want his children to come back, namely, Q'elāpa (V 6) and his younger brother lālēlila (V 7). Now Ringing-Copper (IV 4) made them give a potlatch and take seats of their relatives who had died before. The two children obtained the seats of those who were dead. And for some time

widē. Wā, lāflaē ētlēd xūngwatsa bābagūmē. Wā, hēmflaxaāwisē Ōdzēstalisē ts'la qa lēgēmsa g'īnānemē. Wā, laēmflaē lēgades 35 Q'elāpa. Wā, lāflaxaa ētlēd xūngwatsa bābagūmē. Wā, hex-idaēmflāwisē Ōdzēstalisē la wāwalqilaxēs nēgūmpē. Wā, laēmflāwisē ētlēd lēgēmg'elx'la ga lēgēmsa bābagūmē. Wā, g'il'm'lāwisē k'wēlasidē Aōdzagālasasa wāwalqilayuwē tlex'sōsa yisēs nēgūmp lāxa Kwāgūlaxs lāa'l lēx'ōts lālēlila lāxēsālē xūnōkwa. Wā, 40 g'il'emflāwisē la nā'nakwē Ōdzēstālisaxs lāa'l hēōda. Wā, laēmflaē lēfla. Wā, laēmflaē k'leās begwānem xūnōx's qaxs nēmox' mēl xūnōx'sē l'ēmēlxk'lālagilisē. yix k'ledēldas Ōdzēstalisē. Wā, g'il'emflāwisē grāx t'lek'lāl'tsēwē l'ēmēlxk'lālagilisāsēs ompdē. lāa'l hēx'idaēm la nā'nakwa lē'wis yūdukwē sāsēma. Wā, hex-idaēmflāwisē p'les'idxēs grōk'lotē. Wā, laēmflaē lāx'stōde Tsexwidax Ōdzēstalisē. Wā, laēmflaē Tsexwidē lēgades Ōdzēstalisē. Wā, laēmflaē lāxūmōsa n'm'mōmotēxa Sisenlēsā Lāwētsēsē. Wā, laēmflaē ts'lix'ilē nāq'iyas Aōdzagālasē qa gwēx'idaasasēs genēmē l'ēmēlxk'lālagilisē. Wā, laēmflaē nēx', qa k'lēslāgis g'āxeno- 50 xwēs waōkwē sāsēma. yix Q'elāpa lē'wis ts'li'yē lālēlila. Wā, ā'mis la hē'mē l'ēmēlxk'lālagilisē la p'les'ēdamas'iq qa lāyūmōstō dēsēxēs waōkwē lēlēlilāxaxa geyōlwōla lēlēlila. Wā, laēmflaē k'wanōkwa ma'lōkwē g'īng'īnānemis k'wēk'wayōlas. Wā, laē Aōdzagālasē

55 Aōdzagālas (IV 3) did not wish to marry. Then he asked in marriage the princess of Chief 'māxūyalidzē (IV 5), chief of the numaym, Wwōmasgim of the Mamalēleqāla, and there were two seats before that of chief 'māxūyalidzē. He had a princess Melēd (V 8). Now Aōdzagālas (IV 3) wooed her for his prince Awilgālas (V 1),  
 60 that is Smoke-All-Round (V 1). Then the numayms | the Maāmtagila and Gēxsem and Kūkwāk'lūm and Sēmlem | went to pay the marriage money, and also the Laalax's'endayo. | All the Kwāgūl went to pay the marriage money, because their strength  
 65 is the same as that of the Mamalēleqāla; for the Q'ōmoyā'yē and 'wālas Kwāgūl are the first of the Kwāgūl tribes; and also the Q'ōmk'lutles; and the Mamalēleqāla stand at the head of the Ninkish, Qwēq'sōt'ēnox, and Lāwēts'ēs; and the Mamalēleqāla do this when one of their chiefs goes to marry a princess of the | chiefs of the Kwāgūl. They go and ask the help of the Ninkish  
 70 and Qwēq'sōt'ēnox and Lāwēts'ēs; and Aōdzagālas did the same with the Kwāgūl. Then all went to pay the marriage money,—the five numayms of the Gwētela, and also the Q'ōmoyā'yē, and the 'wālas Kwāgūl, and the Q'ōmk'lutles. Now, the villagē of the Mamalēleqāla was Mēmkuṃlis, and in the center of the village  
 75 was the house of Chief 'māxūyalidzē (IV 5). As soon as the Kwāgūl arrived in Mēmkuṃlis, there was a sham-fight with

55 k'ēs 'nēx' qā's geyōlē gegada. Wā, lā'laē grayox'wīdēx k'ē-dēlasa grīgāma'yē 'māxūyalidzē, yix grīgāma'yasa 'nē'mēmāxa Wwōmasgimasa Mamalēleqāla, yixs mama'lōkwalgwīalāēs k'wa'yē, yixa grīgāma'yē 'māxūyalidzē, yixs k'ēdadaas Melēdē. Wā, laem'laē Aōdzagālasē grayālaq qā's lēwūlgāma'yē Awilgālasē, yix  
 60 Kwax'sōstala. Wā, lā'laxaō 'wīla la qādzēlēda 'nāl'nē'mēmāxa Maāmtagila lē'wa Gēxsemē lē'wa Kūkwāk'lūmē lē'wa Sēmlemē; wā, hēm'lāwisa Laalax's'endayowē, yixs hēm'naē lāg'ilas 'wīla la qādzēlēda Kwāgūlaxs 'nemālasaē lōq'wēna'yasa Kwāgūlē lē'wa Mamalēleqāla, yixs mekūma'yāēda Kwāgūlasa Q'ōmoyā'yē lē'wa 'wālasē Kwāgūla; wā, hēm'isa Q'ōmk'lut'esē. Wā, lā mekūma'yēda Mamalēleqālāsa 'nemgēsē lē'wa Qwēq'sōt'ēnoxwē lē'wa Lāwēts'ēsē. Wā, hēm'laxaāwīsē gwēx'fidaxa Mamalēleqāla, qō qādzēlanux'lāxō grīgāma'yas lāx k'ēsk'ēdēlas g'egēma'yasa Kwāgūlē, yixs lā lāxē hēlaxa 'nemgēsē lē'wa  
 70 qūlasaxa Kwāgūlē. Latm'laē 'wīla la qādzēlēda sek'lāsgemak'ūsē 'nāl'nēmā, yisa Gwētela. Wā, hēm'isa Q'ōmoyā'yē lē'wa 'wālasē Kwāgūla lē'wa Q'ōmk'lut'esē. Wā, laem'laē hēm'gōkūlaxa Mamalēleqālē Mēmkuṃlisē. Wā, lā'laē neqētsema'yē gō-  
 75 kwasa grīgāma'yē 'māxūyalidzāsa gōkūla. Wā, gil'em'lāwīsē lāgūēda Kwāgūlē lā'lax Mēmkuṃlisaxs laa' amaqa'sōsa q'ēne

the many | people of the Mamalēleqāla; and many of the Kwāgūl were hurt, | and also many of the Mamalēleqāla were hurt, | for indeed they threw stones at one another because they gave the name for the child that Awilgālas (V 1) and his wife Meled (V 8) might have. His name was to be ēlrlkūlas (Blood) or Yāyilkūlas when it was born, until it was ten months old (I just want to talk about this); and | after the sham-light, Awilgālas paid the marriage money. | Now, the Kwāgūl did not wish to go ashore, || for the princess of Chief 'māxūyalidzē (IV 5), Meled 85 (V 8) was to come down out of the house of her father to go into the canoe of her husband Awilgālas (V 1). She came out of the house of her father with four slaves and many dressed skins as a marriage mat, and also the copper Sewa, on which she was to walk as she was taken down by 'māxūyalidzē (IV 5) to the canoe of his son-in-law Awilgālas (V 1); and when Meled (V 8) went aboard the canoe of her husband, 'māxūyalidzē (IV 5) went up again. | He just told his son-in-law to wait, and also all the Kwāgūl. He went up the beach in front of the village and spoke, 95 He said, "Now, listen, son-in-law Awilgālas (V 1). I let go now this name to you, son-in-law. Now your name shall be 'māxwa (V 1), and your father's name shall be 'māxūlagilhs (IV 3)." Thus he said. | And immediately he sent his son-in-law to start off

mōla lēlqwālala'ya Mamalēleqālōla. Wā, laēm'laē q'lenēmē yilkwasa 77 Kwāgūlē. Wā, lā'laē q'lenēmē ōgwaqa yilkwasa Mamalēleqāla, qā'laē napāp'laasa tēsemē, qaxs lēqēlaē qa lēgem, qō xūngwadix- 'ēdē Awilgālasē lē'wis genēmē Melēdē; wā, laēm lēgadlaxs ēlrl- 80 kūlasē wāx'ē Yīyilkūlas-lalaxs gālaē māyulema lālaa lāxēs hēlogwilaēna'yē. (Wā, ā'men 'nēx' qen gwāgwēx'sex'ēdē lāq.) Wā, g'il'ēm'lawisē gwāla amāqāxs lāa' l qādzē'ida, yix Awilgālasē. Wā, laēm'laē gwālela 'nēk'ēda Kwākūgūlē, qā's k'lēse hōx'wūltā lāxēs yaē'yats'ē, qā's gwāgwālōlamēx k'lēdēlāsa gūgāmā'yē 'mā- 85 xūyalidzē'yē Melēdē, qa graxēsē lawēls lāx grōkwasēs ōmpē, qā's grāxē lēxsēla lāx yā'yats'lasēs lā'wūnemē Awilgālasē. Wā, grāx- ēm'lawisē 'nemāwēls lāx grōkwasēs ōmpē lē'wa mōkwē q'ākā. Wā, hē'misē q'lenēmē ālag'im lē'waxsēs; wā, hē'misa lāqwa, yix Sewa, qa qādzewēsōs Melēdāxs grāxāē tūlaxdzems 'māxūyalidzē 90 dzāxs lāx yā'yats'lasēs nēgūmpē Awilgālasē. Wā, g'il'ēm'lawisē lāxsē Melēdē lāx yā'yats'lasēs lā'wūnemāxs lāa' l xwēlax'ū-dēsē 'māxūyalidzē. Āēm'laē āxk'lāxēs nēgūmpē qa ēsalēs lē'wa 'nā xwa Kwāgūla. Wā, lā'laē lāx'yolsax ōxwiwā'yasa grōx'demsē. Wā, lā'laē yāq'leg'a'la. Wā, laē 'nēk'a: "Wē'ga, hōlēlax, nēgūmp Awil- 95 gālas, qa lālag'isgrada lēgemk' lāt, nēgūmp. Wā, laems lēgadilhs 'māxwa. Wā, la āsax lēgadēlts 'māxūlag'ilise," 'nēx'laē. Wā, hēx' 'ēdaēm'lawisē 'yālaqasēs nēgūmpē qa lālag'is lēx'ēda. Wā, hēx'āē

- 100 Then the Kwāgūl went away; and when they arrived at Qālogwis, they went ashore, and the Kwāgūl took ashore the many dressed skins. When all had been taken out of the canoe, 'māxūlagilis (IV 3) for that was now the name of Aōdzagālas (IV 3) called his speakers to clear his house; and as soon as they finished clearing his house, he told his speakers to stand outside of the house and to invite all the Kwāgūl on behalf of 'māxwa (V 1); for now he was no longer named Awilgālas (V 1). The ancestors of the Kwāgūl went at once into the house of 'māxūlagilis (IV 3) to the potlatch. Then he told his numaym the Sēmlem that the name of Awilgālas (V 1) was changed to 'māxwa (V 1) and also that this property was given away for his son 'māxwa (V 1), for now Aōdzagālas (IV 3), who had changed his name to 'māxūlagilis (IV 3), said this when he gave away the dressed skins, the marriage mat of Melōd (V 8) to all the Kwāgūl. And he gave one slave to the head man of each of the four numayms, to Chief Lāqwadzē, chief of the Maāmtagila; and to Chief Yāqewid, chief of the Gēxsem; and to Chief K'ladē, chief of the Kūkwāk'lūm; and also to Chief Plaselal, to each of these he gave one slave, and he sold the copper Sewa. The chief of the numaym Maāmtagila, Lāqwadzē, bought it for forty elk-skins and a hundred and twenty

- emlāwisē gāx lex'ēdēda Kwākūgūlē. Wā, g'il'emlāwisē lāgraa  
 400 lāx Qālogwisē, wā, g'il'emlāwisē 'wīl'ōltāwēda Kwākūgūlaxs lāa'el  
 mōltodayuwēda q'lēnēmē ālāg'ima. Wā, g'il'emlāwisē 'wīl'ōltāxs  
 lāa'el hēx'idaemlāc 'māxūlagilisē, qaxs le'māc gwāl lēgades Aōdzagā-  
 lasē, āxk'lāxēs ā'yilkwē, qā ēx'widēsēx g'ōkwās. Wā, g'il'emlāwisē  
 gwāla ēkwāxa g'ōkwaxs lāa'el ā'xk'lāxēs ā'yilkwē, qā lās lāx'wūls  
 5 lāx lāsānā'yasēs g'ōkwē, qā lēlālē'sēxa 'māxwa Kwākūgūla, qā  
 'māxwa qaxs le'māc gwāl lēgades Awilgālasē. Wā, hēx'idaem-  
 lāwisē gāx'el 'wīlāēlēda plēkwē q'lēnem lēlqwālala'ya, g'ālā Kwā-  
 kūgūl lāx g'ōkwās 'māxūlagilisē. Wā, laemlāc nēlaxēs 'nē'mē-  
 mota Sēmlemaxs le'māc lāyuxlē Awilgālasas 'māxwa. Wā, hē-  
 10 'misēxs hē'māc sēnatsēs xūnōkwē 'māxwa qaxs le'māc lāyoxlā  
 Aōdzagālasas 'māxūlagilisē, 'nēx'laēxs lāa'el yāx'witsa ālāg'imēxa  
 lē'waxsa'ya Melōdē lāxa 'nāxwa Kwākūgūla. Wā, lā'laē gēx'ētsa  
 'nā'fēmōkwē lāx lēlaxuma'yasa mōsgemakwē 'nā'fēmēmēmaxa  
 g'igāmayulāc lāqwadzē, yix g'igāma'yasa Maāmtagila; wā, hē-  
 15 'misa g'igāmayulāc Yāqewidē, g'igāma'yasa Gēxsemē; wā, hē'misa  
 g'igāmayulāc K'ladola, g'igāma'yasa Kūkwāk'lūmē; wā, hē'misa  
 g'igāmayulāc Plaselalwūla. Wā, hē'em'el gēx'ēdaatsa 'nā'fēmō-  
 kwē q'lāk'ā. Wā, lā'laē laxōdex Sewaxa lāqwa. Wā, hē'latla  
 g'igāma'yasa 'nē'mēmēmaxa Maāmtagila, yix lāqwadzē k'ilx'witsa mō-  
 20 x'sokwē ālāg'im lāq. Wā, hē'emlāwisē ma'ltōgūg'iyowē k'lobawas

cedar-bark blankets. Then  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  (V 1) gave a name for the weight of his father's name,  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{lag}\dot{\text{i}}\text{l}\dot{\text{i}}\text{s}$  (IV 3) for the longer named Aōdzagālas (IV 3). He gave away forty dressed skins to the chiefs of the Q'ōmoyā'yē and the  $\epsilon\text{w}\dot{\text{a}}\text{l}\text{as}$  Kwāgūl and also to the Q'ōmk'ut'hes, and he gave away a hundred and twenty blankets to the common people; and immediately all those who had been called to the potlatch went out when they had received their presents. | Now  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  (V 1) and his wife Melēd (V 8) were a happy couple; and they had not been married a long time when she was with child; and she gave birth to a boy, and his name was  $\epsilon\text{m}\dot{\text{e}}\text{l}\text{k}\dot{\text{u}}\text{l}\text{as}$  (VI 1) until he was ten months old; and then  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{yalidzē}$  (IV 5) gave as a marriage present forty dressed skins and many cedar-bark blankets to his son-in-law  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  (V 1), and also a name for his child. | Now the name of the child was  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{'mewis}$  (VI 1); and now he gave away forty dressed skins and many cedar-bark blankets to the ancestors of the Kwāgūl. Then she had again a boy; and  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{yalidzē}$  (IV 5) brought in his canoe a number of dressed skins and cedar-bark blankets, and he gave marriage presents to his son-in-law  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  (V 1), and also a name for the child. Then it was to be named  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{waq'ōlēla}$  (VI 2). Thus he said. When  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{yalidzē}$  (IV 5) stopped speaking, the father of  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  (V 1),  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{lag}\dot{\text{i}}\text{l}\dot{\text{i}}\text{s}$  (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside of the house

lāq. Wā, laem'laē  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  ōmayogwīlas lāx lēgemases ōmpe 21  
 $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{lag}\dot{\text{i}}\text{l}\dot{\text{i}}\text{s}$ , qaxs le'maē gwāl lēgades Aōdzagālasē. Wā, laem-  
 'laē yāx'witsa mōx'sokwē ālāg'im lāxa g'ig'ig'amāyasa Q'ōmo-  
 yā'yē lē'wa  $\epsilon\text{w}\dot{\text{a}}\text{l}\text{as}$  Kwāgūla. Wā, hēem'lāwisa Q'ōmk'ut'sē.  
 Wā, lā'laē yāx'witsa ma'itsōg'ig'iyowē k'ōbawas lāxa bēbēkwaxa. 25  
 Wā, lā'laē hēx'ida hōqūwelsēda p'ēkwaxs lāa'l gwāl yaqwas'wa.  
 Wā, laem'lāwisē ēk'ē hayasek'ālaēna'yas  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$  lē'wis g'arime  
 Melēdē. Wā, k'ēs'em'lāwisē gāla hayasek'ālaxs lāa'l hewex'wīde.  
 Wā, lā'laē māyul'ida yisa bābagūmē. Wā, laem'laē lēgadis el-el  
 kūlasē lāla laqēxs lāa'l hēlogwīla. Wā, laem'laē  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{yalidzē}$  30  
 wālqēsasa mōx'sokwē ālāg'im lē'wa q'lēnemē k'ōbawas lāxēs ne-  
 gūmpē  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$ . Hēem'lāwisa lēgemē qa lēgem'sa g'inānemē.  
 Wā, laem lēgadēda g'inānem's  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{'mewis}$ , yixs lāa'l p'hesda-  
 yuwēda mōx'sokwē ālāg'im lē'wa q'lēnemē k'ōbawas lāxa gāla  
 Kwāgūla. Wā, lā'laē ēt'ēd xūngwatsa bābagūmē. Wā, hēx'ida 35  
 dāem'lāwisē  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{yalidzē}$  la mālaxa hē'maxat' wāxa ālāg'im lē-  
 'wa k'ōbawasē, q'ēs lā wālqēsas lāxēs negūmpē  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{w}\text{a}$ . Wā,  
 hē'mesa lēgemē qa lēgem'sa g'inānimē. Wā, laem'laē lēgadits  
 $\epsilon\text{m}\dot{\text{a}}\text{x}\text{waq'ōlēla}$ , ēnēx'laē. Wā, g'il'em'lāwisē q'wēfēde māxūya  
 lidzāxs lāa'l lāx'ūlilē ōmpas  $\epsilon\text{m}\dot{\text{a}}\text{x}\text{wē}$ , yix  $\epsilon\text{m}\dot{\text{a}}\text{x}\dot{\text{u}}\text{lag}\dot{\text{i}}\text{l}\dot{\text{i}}\text{s}$ , qa s'mo'es  
 wāldemas. Wā, hēx'idaem'lāwisē yidaqasēs el'kwe qa lāx lāx'wē

13 and to invite the four numayms | on account of 'māxwaq'lōlēla  
 (VI 2), the son of 'māxwa (V 1). He said to his speaker,  
 "You will say so." Immediately the speaker went out of the<sup>0</sup>  
 15 house of Chief 'māxūlag'ilis (IV 3), and he shouted, | inviting  
 them; and when he stopped, he came again | into the house to  
 clear it out; and after that had been done, | the four numayms  
 came in. Now | 'māxūlag'ilis (IV 3) told them that the name of  
 50 his grandson would be | 'māxwaq'lōlēla (VI 2), which was given  
 in marriage by 'māxūyalidzē (IV 5) to his son-in-law 'māxwa  
 (V 1). Thus he said; and then he gave away dressed skins and  
 many cedar-bark blankets; and then they had another son, and  
 the same was done by 'māxūyalidzē (IV 5); and he gave him the  
 name | Māmx'ā (VI 3) for the child borne by Melēd (V 8). Then ||  
 55 Melēd (V 8) gave birth to another boy, and 'māxūyalidzē (IV 5)  
 gave him another name, | Melēdzas, (VI 4) for the name of the  
 new-born child; and she | gave birth to a daughter, and 'māxū-  
 yalidzē (IV 5) gave her the name | 'māx'mewidzēnga (VI 5) as  
 a name for the new-born child; and when | Melēd (V 8) was  
 again with child, her father, 'māxūyalidzē, (IV 5) was taken ill. ||  
 60 Then 'māxwa (V 1) told his father, 'māxūlag'ilis (IV 3), | to go  
 quickly and see him at Mēmkuṃlis, and also Melēd (V 8) went  
 from | Qālogwis. When they arrived, the people went to meet

12 lāx lāsanā'yasēs grōkwē qa lēlēlāsēxa mōsgemakwē 'nāl'ne'mē-  
 ma, qa 'māxwaq'lōlēlaxa xūnōkwas 'māxwa. "nēx'LES," nēx'-  
 'laēxēs elkwa. Wā, hēx'idaem'lāwisē la lāwelsēda elkwa lāx  
 15 grōkwasēs grīgūmafē 'māxūlag'ilisē. Wā, laem'lāwisē hās-elaxs  
 laē lēlēla. Wā, gril'em'lāwisē q'wēl'ēdexs grāxaxel xwēlagēla  
 lāxa grōkwē, qā's ēx'widēq. Wā, gril'em'lāwisē gwāla grāxa-  
 a'las hōgwīlēda mōsgemakwē 'nāl'ne'mēma. Wā, laem'lāwisē  
 'māxūlag'ilisē nēlaqēxs lē'maē lēgades ts'lōx'LEMAs 'māxwaq'lō-  
 50 lēla, yīxs lēgemg'elxīlā'yas 'māxūyalidzē lāxēs negūmpē 'māxwa,  
 'nēx'laēxs lāa'l yax'witsa ālāg'imē lō'lāēda q'lēmēmē k'lō-  
 bawasa. Wā, lā'laē ēt'lēd xūngwada yisa bābagūmē. Wā, hēm-  
 'laxaawisē gwēx'fid'laē 'māxūyalidzē. Wā, laem'lāē lēgemg'elxīlāla  
 lax Māmx'ā qa lēgēms ālē māyolēms Melēdē. Wā, lā'laē ēt'lēd  
 55 Melēdē māyol'itsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'elxī-  
 lālax Melēdzasē qa lēgemsa ālē māyolēma. Wā, lā'laē ēt'lēd mā-  
 yol'itsa ts'lāts'lādāgemē. Wā, lā'laxaē 'māxūyalidzē lēgemg'elxīlālax  
 'māx'mewidzēnga qa lēgemsa ālē māyolēma. Wā, hēm'lāwisē ālē  
 bewēx'wid ēt'lēd Melēdāx lāa'l ts'lex'q'lex'fidēs ōmpē 'māxūyalidze-  
 60 yōla. Wā, hēx'idaem'lāwisē 'māxwa āxk'lālaxēs ōmpē 'māxūlag'ilisē,  
 qā's lā āltsemē dōqwaq lāx Mēmkuṃlisē, lō'mē Melēdē grāx'fid lāx  
 Qālogwisē. Wā, lā'laē lāgrāxaxs lāa'l lālalase'wa. Wā, laem'lāē

hem, and they told | Melēd (V 8) that her father, <sup>63</sup> *ʔmāxuyandze* (IV 5), had died the night before. | Then the father of *maḡwa* (V 1), *ʔmāxūlagilis* (IV 3), when he heard the report, fainted <sup>64</sup> and he also died. | Then *ʔmāxwa* (V 1) spoke to his wife Melēd (V 8), and | said, "Oh, my dear! let my father be buried together with your father. | Now I will stay with the Mamalēleqāla." Thus he said. His wife Melēd (V 8) agreed with him, || for *ʔmāxwa* (V 1) <sup>70</sup> was ashamed of what had happened to his father, and therefore left his numaym | the Sēnlem. The Mamalēleqāla came home, after burying *ʔmāxūlagilis* (IV 3). Then Melēd (V 8) invited the Mamalēleqāla and told her tribe what she thought, and that she wished her husband, *ʔmāxwa* (V 1), to take the place of his <sup>75</sup> father-in-law, *ʔmāxūyalidzē* (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now *ʔmāxwa* (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, and his name was still *ʔmāxwa* (V 1).

At this time the white people came to build a house at Tsaxis (Fort Rupert) in 1849. Then || *ʔmāxwa* (V 1) was really treated <sup>80</sup> as a chief by the ancestors of the Mamalēleqāla, for they wanted to keep him, that he should not go back to the Kwagwul; and he never | went back again, because he was a chief of the numaym Wiwōmasgem. | Now Melēd (V 8) gave as a marriage

Melēdē ts'lek'lāletsōxs le<sup>63</sup>ma nēx<sup>64</sup>selsēs ōmpē *ʔmāxūyalidzēx'dē*. 63  
Wā, gīl<sup>65</sup>em<sup>66</sup>lāwisē ōmpas *ʔmāxwa*, yix *ʔmāxūlagilisē* hēlatōx wāldemas ts'lek'lālelāxs lā<sup>67</sup>l hēoda. Wā, laem<sup>68</sup>laxaē le<sup>69</sup>la. Wā, hē- 65  
x<sup>70</sup>idaem<sup>71</sup>lāwisē yāq<sup>72</sup>leg<sup>73</sup>lē *ʔmāxwāxs* genemē Melēdē. Wā, lā<sup>74</sup>lāē *ʔnēk'a*: "ēya, adū, yūlag<sup>75</sup>aem<sup>76</sup>ax<sup>77</sup>ōx wūnemten ōmpdēx qa q<sup>78</sup>lāplālelā<sup>79</sup>mēsox lō āsdā. Wā, la<sup>80</sup>mēsen yux<sup>81</sup>sāem<sup>82</sup>l lāxda Mamalēleqā-lax." *ʔnēx<sup>83</sup>lāē*. Wā, ālā<sup>84</sup>lat<sup>85</sup>la hēlālelā lāx nāqā<sup>86</sup>yas genemasē Melēdē qaxs le<sup>87</sup>maē *ʔmāxwa* hāmax<sup>88</sup>ts<sup>89</sup>laxsa bāsēs *ʔnē<sup>90</sup>mēmota* 70  
Sēnlemē, qa gwēx<sup>91</sup>idaasasēs ōmpdē. Wā, lā<sup>92</sup>lāē grāx na<sup>93</sup>nakweda Mamalēleqālāxs wūnemta<sup>94</sup>ax *ʔmāxūlagilisdē*. Wā, lā<sup>95</sup>lāē lēts<sup>96</sup>lōde Melēdāxa Mamalēleqāla. Wā, laem<sup>97</sup>lāē nēlas gwālaasasēs nāqā<sup>98</sup>ye lāxs gōkūlōtē, yixs le<sup>99</sup>maē *ʔnēx*, qa hē<sup>100</sup>misēs lāwūnemē *ʔmāxwa* 75  
Lāyostōdxēs negūmpdē *ʔmāxūyalidzēx'dē*. Wā, lā<sup>101</sup>lāē *ʔmāxwa* 75  
ēx<sup>102</sup>aqa Mamalēleqālāx wāldemas, qaxs ālā<sup>103</sup>l ēx<sup>104</sup>wūl gīgāmā<sup>105</sup>ya. Wā, laem<sup>106</sup>lāē p<sup>107</sup>les<sup>108</sup>idē *ʔmāxwāxa* gūlā Mamalēleqāla. Wā, hē-  
x<sup>109</sup>sāem<sup>110</sup>lāwis lēgem<sup>111</sup>sē *ʔmāxwa*.

Wā, grāx<sup>112</sup>mē gōxwalidzasēs Tsaxisē laxēq 1849. Wā, laem<sup>113</sup>lāē ālā aēk<sup>114</sup>ilase<sup>115</sup>wē *ʔmāxwā*, gāg<sup>116</sup>ēxsilaso<sup>117</sup>sa gūlāsa Mamalēleqāla, qaxs 80  
dzādzanaaq, qa k<sup>118</sup>lēsēs grāx aēdaaqa lāxa Kwāg<sup>119</sup>ulē. Wā, ālā<sup>120</sup>mēsēk<sup>121</sup>lēs la grāx aēdaaqa, qaxs le<sup>122</sup>maē gīgāmēsā *ʔnē<sup>123</sup>mēmamaxa* Wiwōmasgemē. Wā, laem<sup>124</sup>lāē Melēdē lāxwig<sup>125</sup>elx<sup>126</sup>ālax lāxwā<sup>127</sup>yasēs ōmpdē laxēs

present the seat of her father to her husband 'māxwa (V 1), and she gave as a marriage present the house called Q!aāts!ē ||  
 85 to 'māxwa (V 1). Then Melēd (V 8) gave birth to another child (V 1 6), and this youngest child was named Lēbas (V 1 6). Now there were five boys and one girl. Two winters after 'māxūyalidzē (IV 5) had died, 'māxwa (V 1) said that he wanted  
 90 to invite his tribe, the Kwāgūl, to come to a potlatch at Mēmkuḡlis, and he called in his numaym the Wiwōmasgem to come into his house Q!aāts!ē. When they were all in, 'māxwa (V 1) at once stood up and spoke. He said, "O numaym Wi-  
 95 wōmasgem! I call you || that you may know what my desire is. I wish you to go and invite the Kwāgūl for me." Thus he said; and when he stopped speaking, one of his speakers arose, and said that they would go at once and launch the inviting-  
 500 canoe; and his numaym said that he should go ahead || quickly. Then they arose at once and went out of the house of their chief. They prepared themselves; and when the food was ready that they were going to take, they launched the inviting- canoe and went aboard. They started off. 'māxwa (V 1) and his wife  
 5 Melēd (V 8) did not go. The messengers arrived || and invited

lā'wūnemē 'māxwa. Wā, lā'laē g'ōkūlx!āxaxa g'ōkwē lēgades Q!aā-  
 85 ts!ē lāxax 'māxwa. Wā, lā'em!axaē xūngwada yix Melēdē. Wā, lā'em!aē lēx'ēdelas Lēbasē lāxēs ālē xūnōkwa. Wā, lā'em!aē sek!ō-  
 kwa bēbēgwānemē sāsēms. Wā, lā'laē 'nemōkwa ts!āts!adage-  
 ma. Wā, hē!at!a la ma!enxē ts!ā'wūnxas la lē!ē 'māxūyalidzē-  
 x'dāxs lāa! 'nēk'ē 'māxwa, qā's lēlēlēxēs g'ōkūlōtaxa Kwākūgūlē,  
 90 qā g'āxēs plēkūs lāx Mēmkuḡlisē. Wā, lā'laē lēlēlēdxēs la 'ne'mēmōtaxa Wiwōmasgemē, qā g'āxēs 'wī!aēlēla lāx g'ōkwasē  
 Q!aāts!ē. Wā, g'āx'em!āwisē 'wī!a hōgwīla. Wā, g'il'em!āwisē  
 g'āx 'wī!aēlēxs lāa! hēx'ida'mē 'māxwa lāx'ūlila qā'las yāq!ēgra!ē.  
 Wā, lā'laē 'nēk'a: "Hēden lē!alilōl, 'ne'mēmōt Wiwōmasgem.  
 95 qā's q!ā!aōsaxga g'wālaasg'asg'in nāqēk', qaxg'in 'nēk'ik', qā's  
 lāx'da'xwaōs lēlēlaxa Kwākūgūla qāen." 'nēx'!aē. Wā, g'il'em!  
 'lāwisē q!wē!idēxs lāa! lāx'ūlila g'āyulē lāx ā'yīlkwās. Wā,  
 lā'laē 'nēx' qā's hēx'ida'mē la lēlēlēdxēs lēltsayuwats!ēlē xwā-  
 k'ūna. Wā, lā'laē 'nāxwaem 'nēk'ē 'ne'mēmōtaxa qā wāg'ēs āem  
 500 hālilāla. Wā, āem!āwisē hēx'idaem q!wāg'ilila, qā's lā! hōqē-  
 wēla lāx g'ōkwasēs g'igāma'yē, qā's lā xwāna!ida. Wā, g'il'em!ā-  
 wisē g'wāx'gūlilē g'iwūlkwasēs lāa! lēlēlēdxēs lēltsayowats!ēlē  
 xwāk'ūna, qā's hōx'wālēxsē. Wā, lāx'da'x'ne'm!aē ālēx'wida. Wā,  
 lā'em!aē k'!ēs lā 'māxwa lē'wis genēmē Melēdē. Wā, lā'laē lāgaēda  
 5 lēltsayo, qā's lēlalak!ēgra!ēna Kwāgūlē. Wā, hēx'idaem!āwisē



the Kwāgūl, and all of the Kwāgūl got ready. In the evening, when day came, the invited Kwāgūl started. The messengers kept ahead of them. Then the Kwāgūl arrived in front of the house of ʼmāxwa (V 1), in the center of the village of Mēmkuṇlīs. Then ʼmāxwa (V 1) himself spoke, and invited his guests to eat. When he stopped speaking the Kwāgūl went ashore out of their canoes and went into the house of ʼmāxwa (V 1) who gave them to eat. After they had eaten, ʼmāxwa (V 1) wished to give away many cedar-bark blankets and dressed skins for his potlatch.

He was told to go on. Then he sent out his speakers and called the Kwāgūl and the Mamalēleqāla. Then those who were sent went, and it was not long before they all came in. When they were all in the house, Melēd (V 8), the wife of ʼmāxwa (V 1) arose and spoke. She said: "O chiefs of the Mamalēleqāla! I will tell you what I have in my mind. Hereafter my husband, ʼmāxwa (V 1), will take the place of my father. He will take his seat, and his name will be ʼmāxūyalidze (V 1). Now, do not name him ʼmāxwa (V 1), for he will never leave us Mamalēleqāla, any more." Thus she said. After she had spoken all the chiefs of the Mamalēleqāla agreed to what Melēd (V 8)

ʼnāxwa xwānalidēda Kwākūgūlē. Wā, gīlʼemlāwisē ʼnāxʼidxa, gaālāxs gʼāxaaʼl ʼwīla ālēxʼwidēda lēlalakwa Kwākūgūlē. Wā, āemlāē gʼalagiwaʼyē yāʼvatslāsa lēlsayowe. Wā, lāʼlāē lāgraēda plēkwē Kwākūgūl lāx neqemālēsa gʼōkwās ʼmāxwa lāx neqetsema-ʼyasa gʼōkūla lāx Mēmkuṇlīsē, wā, xāmadzaqwaʼemlāwisē ʼmāxwa yāqʼlgraʼla, yixs lāaʼl lēʼwūltōdxēs lēʼlānemē. Wā, gīlʼemlāwisē qʼwēʼidexs lāaʼl hōxʼwūltāwēda Kwākūgūlē lāxesy aēʼyatslē. Wā, laemlāwisē haēlela lāx gʼōkwās ʼmāxwa, qʼs lāʼl lēʼxwa laq. Wā, gīlʼemlāwisē gwāl lēʼxwāxs lāaʼlāē ʼmāxwa ʼnēxʼ qʼs yāx ʼwidēsa qʼlēmē kʼlōbawasa lēʼwa ālēgimē lāxa plēkwe. 15

Wā, hēxʼidaemlāwisē wāxasēwa. Wā, lāʼlāē yālaqasēs āʼyilkwe qʼa lās hēxʼwīlaēla lēʼlāla Kwākūgūlē lēʼwa Mamalēleqāla. Wā, hēxʼidaemlāwisē lāda ʼyālagēmē. Wā, kʼes-latʼla gʼalaxs gʼāxaaʼl ʼwīlaēla. Wā, gīlʼemlāwisē ʼwīlaēlēs lāʼlas lāyʼūhle Melēdē, yixs genemas ʼmāxwa, qʼs yāqʼlgraʼlē. Wā, lāʼlāē ʼnēkʼa: "ʼya, gʼīgʼgāmēs Mamalēleqāl. Heden nēlēmʼdaʼxolēga gʼwalasgʼasgʼin nāqēkʼ, yixs hēʼmaēxʼ lāyostōdlen lāʼwūnemēx yixox ʼmāxwāx lāxen ōmpdāen. Laʼmōx lāl lāx kʼwaʼyas. Wā, laʼmesox lēgadel ʼmāxūyalidzē. Wā, laems gwāl lēqrlas ʼmāxwa laq, qʼas lēʼmaēx kʼʼlēslē lāl bālēms Mamalēleqāl." ʼnēxʼlāē. Wā, gīlʼemlāwisē qʼwēʼidexs, lāʼlas ʼnemālaʼmēl ʼēxʼakē gʼīgʼgāmēxasē Mamalēleqālāx wāldemas Melēdē. Wā, lēʼemlāwisē lāʼlāx ōldōse

28 had said. Then one of the chiefs of the Kwāgʷul arose and spoke. He said, "O chiefs of the Mamalēleqāla! do not carry too  
30 far what you are talking about in regard to our chief ʔmāxwa (V 1), for you are not willing to let him come back to us. Let us Kwāgʷul say to them that he shall let some of the children of our chief ʔmāxwa (V 1) be treated by us as chiefs." Thus he said. Immediately ʔmāxʷyalidzē (V 1) (for we no longer call him ʔmāxwa  
35 [V 1]) spoke, and said, "What you say is good, chiefs of the Kwāgʷul. Now ʔmāxwaqʷlōlēla (VI 2) and his younger brother Māmxʷā (VI 3) shall go. ʔmāxwaqʷlōlēla (VI 2) shall have the name Grāyosdās (VI 2) of the Sēn!ēm, and Māmxʷā (VI 3) shall also change his name. His name shall be Smoke-all-Around (VI 3). You  
40 know the seats which I had when I was with you, Sēn!ēm. They shall go, because I shall truly stay with the Mamalēleqāla." Thus he said. Now all the Sēn!ēm were sorry on account of what he had said. Then he gave away dressed skins and cedar-bark blankets to the invited Kwāgʷul. As soon as he had finished his pot-  
45 latch, the chief of the numaym Maāmtagʷila, Llaqʷadzē, arose and spoke. He said, "O Mamalēleqāla!—and you, Kwāgʷul! how do you feel about the white people who have come and built a house at Tsāxis? Let us go and see them!" Thus he said. Immediately all agreed to what he said. Then all the Kwāgʷul and Mamalēle-

28 grāyōlē lāx grīgīgāmaʔyasa Kwākūgʷulē, qāʔs yāqʷegʷaʔlē. Wā, lāʔlāē ʔnēkʷa: "ʔya, grīgīgāmēs Mamalēleqāl; āʔma kʷlēs xēnlela  
30 sābēnd lāxōs wāldemaqōs qāʔnuʔx" grīgīgāmaʔyōx ʔmāxwax, yīxs lēʔmaaqōs yāxʔtōtsōx grāx ʔlēʔeqa grāxēmʔx". Wā, hēt!alēns wāldēmūlē Kwākūgʷul, qā grāxuokwēsa sāsemasēns grīgīgāmaʔyē ʔmāxwa qēns grāgʷēxsilaseʔwa," ʔnēxʔlāē. Wā, hēxʔidaēmʔlāwīsē ʔmāxʷyalidzē, qaxgrīns lāʔmēkʷ gʷāl lēqēlas ʔmāxwa lāq; wā, lāʔlāē  
35 yāqʷegʷaʔla. Wā, lāʔlāē ʔnēkʷa: "Ēxʔmaēs wāldēmōs grīgīgāmēs Kwāgʷul. Lāʔmēsōx lāl lālōx ʔmāxwaqʷlōlēlax lēʔwōs ts!aʔyāqʷlōx Māmxʷāx, qā lālagʷiltsōx ʔmāxwaqʷlōlēlax lēgādēlts Grāyosdāsē lāl Sēn!ēm. Wā, laēmxaawīsō Lāyoxlālōx Mēmxʷāx. Wā, laēmxaawīsō lēgādēlts Kwaxʔsēʔstāla. Wā, las qʷlālaēmxeŋ lālēxwa-  
40 ʔyaqʷlēn lāl Sēn!ēm, qā hēʔmēltsōx lā qāen laēnēʔmē āla x!kʷla lāxgrā Mamalēleqālak." ʔnēxʔlāē. Wā, laēmʔlāwīsē ʔnāxwaʔma Sēn!ēmē māyatas wāldemas. Wā, laēmʔlāwīsē yāxʔwīsa ālāgrīmē lēʔwa kʷlōbaʔwasē lāxēs lēlaʔlakwa Kwākūgʷulē. Wā, grīlēmʔlāwīsē gʷāl yāqʷaxs lāʔlasē lāxʔūlilē grīgīgāmaʔyasa ʔnēʔmēmāsa Maāmta-  
45 gʷila, yix lāqʷadzē, qāʔs yāqʷegʷaʔlē. Wā, lāʔlāē ʔnēkʷa: "ʔya, Mamalēleqālā lōʔs Kwāgʷul. Walōs nēnāqʷaʔlōs qāēda gʷēʔyā māmaʔa grāx grōkwila lāx Tsāxisē, qēns lā dōqʷaqʷ!" ʔnēxʔlāē. Wā, hēxʔidaēmʔlāwīsē ʔnāxwa ʔxʔakʷex wāldemas. Wā, hēxʔidaēmʔlāwīsē grāx ʔwīlēda Kwāgʷulē lēʔwa Mamalēleqālā lēʔwa

qāla and Q'ōmoyā'yē, and the 'wālas Kwāg'ul, went to T. Now they believed what was reported to them at Qālogwis. The Kwāg'ul and the Mamalēleqāla went back at once to bring their houses and all their property, and they came to build houses at Fort Rupert. Now the Kwāg'ul really left their village sites at Qālogwis, and the Q'ōmoyā'yē their village site at Tsāidē, and the 'wālas Kwāg'ul their village site at Ādaplē, and they stayed at Fort Rupert; but the Mamalēleqāla did not stay long, then they went back to Mēmkuṃlīs; and the Kwāg'ul and Q'ōmoyā'yē and 'wālas Kwāg'ul, and also the Q'ōmk'utles, kept together, and they built houses at Fort Rupert; and when the Kwāg'ul had built their houses, Grāyosdās (VI 2) was a young man. He had taken the place of his father (V 1), who was now chief of the Mamalēleqāla, that is, of māxūyalidzē (V 1), who had been chief of the numaym Sēn!ēm. Now Grāyosdās (VI 2) was chief of the Sēn!ēm. Now his numaym wished him to marry a princess of some chief of the Kwāg'ul, for they did not want him to marry outside, and also his younger brother, Smoke-All-Round (VI 3), for they disliked what had been done by their father, whose wife would not let him come back again. As soon as the houses which the four Kwāg'ul tribes had built were finished, Grāyosdās (VI 2) spoke to his brother Smoke-All-Round (VI 3). He said to him that he had seen a woman

Q'ōmoyā'yē lē'wa 'wālasē Kwāg'ula. Wā, g'āx'laē g'āx'alela lāx Tsāxisē. Wā, laēm'laē oq'ūs'idēx wāldemasa ts'ek'lālelas lāx Qālogwisē. Wā, hēx'idaēm'lāwisē la aēdaaqēda Kwākūg'ulē lē'wa Mamalēleqāla, qā's lā māwaxēs g'ōkwē lē'wis 'nāxwa gwēlgwāla, qā's g'āxē g'ōx'walis lāx Tsāxisē. Wā, laēm'laē ālak'lāla bēwēda Kwākūg'ulasēs g'ōx'demsē Qālogwisē lō' Tsāidē, yix g'ōx'demsasa Q'ōmoyā'yē, lō' Ādaplē, yix g'ōx'demsasa 'wālasē Kwāg'ula. Wā, hēēm xek'la lāx Tsāxisē. Wā, lā k'ēs gāla'laēda Mamalēleqālaxs lāa'l nā'naḡ lāx Mēmkuṃlīsē. Wā, laēm'laē q'ap'lēx'sāda Kwāg'ulē, lē'wa Q'ōmoyā'yē lē'wa 'wālasē Kwāg'ula; wā, hē'misa Q'ōmk'utlēsē, yixs lāa'l g'ōkwēla lāx Tsāxisē. Wā, grī'melāwisē gwālē grīg'ōkwēla'yasa Kwākūg'ulaxs lāa'l hēlak'ōx'widē Grāyosdāsē, yixs lē'maē l'āyustōdxēs ōmpēxa la grīgāmēsa Mamalēle. qāla, yix 'māxūyalidzē, yixs grīgāmayaōlasa 'nē'mēma Sēn!ēmō. Wā, hē'mis la grīgāmā'yē Grāyosdāsē yīsa Sēn!ēmō. Wā, la'milās wisē 'nēk'ē 'nē'mēmotas, qā wāgrīs gegada lāx k'ēs-k'edēla grīgēgāmā'yasa Kwākūg'ulē, qaxs k'ēsāē la hēlq'ōlēm la grīdext'la lē'wis ts'ā'yē Kwax'sēstala, qaxs anāgēmaē gwēx'idam-sas ōmpda'xwasēxs laē xek'laasōēs gēmēmō. Wā, grī'melāwisē gwālēmgaēlsēda grīg'ōkwēla'yā mōsgēmakwē Kwākūg'ula, lāa'lasē yāq'legafē Grāyosdāsē lāxēs 'nēmwoṭē Kwax'sēstala. Wā, la'm 70 nēlaxs lē'maē dōx'walelaxa ēk'ē lāx nāqaiyas ts'idaqā, yix k'ēdēlas

that pleased him, the princess of Āwāsk'inis (V 9), K'āmaxalas (VI 7), for he was the head chief of the numaym Haāyalik'awē, "that I may obtain privileges on account of what was done by our father." 75 Thus he said. Then Smoke-All-Round (VI 3) also spoke. He told him to go ahead and to call a meeting of their numaym the Sēn!ēm, to tell them of what he had in mind. Immediately Grāyosdās (VI 2) wished his younger brother Smoke-All-Round (VI 3) to call his numaym the Sēn!ēm, and Smoke-All-Round (VI 3) went at once 80 to invite them. It was not long before the numaym Sēn!ēm came in. Then Grāyosdās (VI 2) spoke, and told them that he wished to marry the princess of Āwāsk'inis (V 9), K'āmaxalas (VI 7), the princess of the chief of the numaym Haāyalik'awē. 85 Thus he said. The numaym agreed at once to his words, and he made the marriage payment at once. After they had been married, chief Āwāsk'inis (V 9) stood up and spoke. He said, "Now, listen, son-in-law Grāyosdās (VI 2)! Come, chiefs of the Sēn!ēm, and lift your wife, and carry her to the house of my son-in-law; for 90 she is sitting on her marriage mat, on these ten blankets. Your name will be Yāqostōd (VI 2), son-in-law; and when you wish to give a winter dance, your dancer will be Hayalik'ila, and his name will be Ts!āqāmē." Thus he said; and when he stopped speaking,

72 Āwāsk'inisē, yix K'āmaxalasē, qaxs hē'maē xāmagēmē grīgā-  
ma'yē Āwāsk'inisasa 'ne'mēmotasa Haāyalik'awa'yē, "qen wāgē  
k'lāk'lēs'olā lāq, qa gwēx'idaasasens ōmpa g'āxens," 'nēx'laē.  
75 Wā, hēx'idaemflāwisē ōgwaqa yāq'leg'a'lē Kwax'sēstala. Wā,  
laemflāwisē āem wāxaq qa wāg'is āem lēlts'ōdxēs 'ne'mēmotaxa  
Sēn!ēmē, qas nēlēxē yis gwālaasasēs nāq'a'yē lāq. Wā, hēx'  
daemflāwisē Grāyosdāsē 'nēx' qa hēmīsēs ts!a'yē Kwax'sēstala la  
lēlālxēs 'ne'mēmotaxa Sēn!ēmē. Wā, hēx'idaemflāwisē Kwax'sē-  
80 stalala lēlāla. Wā, k'lēs'lat'la gūlaxs g'āxaa'l 'wīlaēlēs 'ne'mēmota  
Sēn!ēmē. Wā, lā'laē yāq'leg'a'lē Grāyosdāsē, qas nēlēxs hē'maē  
'nēx' qas gegradēs k'lēdēlas Āwāsk'inisē, lāx K'āmaxalasē lāx  
grīgāma'yasa 'ne'mēmamaxa Haāyalik'awa'yē, 'nēx'laē. Wā, hēx'  
daemflāwisē 'nāxwa ēx'akē 'ne'mēmotasēx wāldemas. Wā, hēx'  
85 daemflāwisē qūdzēl'ideq. Wā, g'il'emflāwisē gwāla qūdzēlaxs lāa'l  
lāx'ūhlēda grīgāma'yē Āwāsk'inisē, qas yāq'leg'a'lē. Wā, lā'laē  
'nēk'a: "Wēga hōlēlal g'āxen, negūmp, Grāyosdās. Qēlagra  
grīgēgāmēs Sēn!ēm dāgililaxgras genemg'ōs qa lālag'isek lāxēs  
g'ōkwaōs, negūmp, qaxs la'mēgras klwadzāilgras lē'waxsēx'xgra  
90 lastōk' p'elxelasgema. Wā, hēmēs lēgemlōsē Yāqostōdē, ne-  
gūmp. Wā, g'il'emlwits 'nēx'le qas ts!ēts'leqaōs lālē Hayalik'-  
latēs sēnatlāōs; wā, hēmīs lēgemltsē Ts!āqāmā'yē," 'nēx'laē. Wā,  
g'il'emflāwisē q'wēl'idexs lāa'l 'nāxwa q'wāg'ililēda 'ne'mēma, yixa

the numaym | Sēn!em arose and went into a room in the house of K'āmāxalas (VI 7), the princess of Chief Āwāsk'inis. Vāgōstōd (VI 7) seated; and when they had gone into the room, K'āmāxalas (VI 7) arose and told them where the pile of ten blankets, her marriage mat, was. Then these were taken by some of the numaym of the Sēn!em. They came out of the room, and among them walked K'āmāxalas (VI 7), and they went back to the house of Grāyōsdās (VI 2). Immediately Grāyōsdās (VI 2) sent his speakers to call the Maāmtagila and the numaym Gēx'em and the Kūkwāk'lum and also the Laālux's'endayo, the four numayms. Immediately they went and stood outside of the house of Grāyōsdās (VI 2). Then they invited, and this is what they said when they were inviting: "Now, Maāmtagila, Gēx'em, Kūkwāk'lum, Laālux's'endayo, you will see the dance of Yāyaqōl'lalas (VI 3), the daughter of Yāqōstōd (VI 2)," for his name was no longer Grāyōsdās, —and hereafter his name was Yāqōstōd (VI 2), which he obtained in marriage. †

I have forgotten the name given in marriage by Āwāsk'inis. Vāgōstōd to be the name of Smoke-All-Round (VI 3). It is Yāyaqōl'lalas (VI 3), for the potlatch was given by Yāqōstōd (VI 2) for his younger brother Smoke-All-Round (VI 3). Now his name was no longer Smoke-All-Round (VI 3), and I shall name him Yāyaqōl'lalas (VI 3).

Sēn!emē, qa's lāf! hōx'tslāil lāx k'wālasas K'āmāxalasē, yix k'ēdelasa grāgāmyē | Āwāsk'inisē. Wā, grā'em!āwīsē 95  
 'wēlts'lāilēxs lāf! lāx'ūlilē K'āmāxalasē, qa's nēlēs k'ēge-  
 lasasa lastowē p!elēlasgēmāxēs lē'wax'sēlē. Wā, grā'em!āwīsē  
 āx'alēlēm'sa grāyulē lāxa 'nē'mēmōtasa Sēn!emāxs grāxal hox-  
 'wūlts'lāilā. Wā, laēm!lē qāgā'yē K'āmāxalasāqēxs lāx'dā'xwāē  
 nā'nakwēda qadzēlax'dē lāx grōkwās Grāyōsdāsē. Wā, hēx'idām- 600  
 'lāwīsē Grāyōsdāsē 'yālaqasa ā'yilkwē, qā las lē'lālaxa Maāmtagila  
 lē'wa 'nē'mēmōtē Gēx'sema lē'wa Kūkwāk'lum; wā, hēm'sa Laā-  
 lax's'endayowēxa mōsgēmāklūsē 'nāl'nē'mēmāsa. Wā, hēx'idām-  
 'lāwīsē lāx'dā'xwā qa's lāx'ūlsē lāx lāsānā'yās grōkwās Grāyōs-  
 dāsē. Wā, lā'lē lē'lēlak'lāla. Wā, grā'mēs wāldēm'sēgrāxs lāf! 5  
 lēhdzāqwa: "Laēms x'its!ax'ilalai' Maāmtagilai', Gēx'semai',  
 Kūkwāk'lumai', Laālux's'endayowai' lāx Yāyaqōl'lalasai' xūnokwās  
 Yāqōstōdai'," qaxs lē'māē gwāl lēgades Grāyōsdāsē, yixs hēmāē  
 lēgadelts lēgemg'elx!ā'yāsē Yāqōstōdē.

Wā, hē'men lēlēwēsē'wē lēgemg'elx!ā'yās Āwāsk'inisē qā 10  
 lēgēms Kwax'sē'stalē Yāyaqōl'lalasē, qaxs hē'māē sēnats Yāqōstōdēs  
 ts!ā'yē Kwax'sē'stalā. Wā, laēm!lē gwāl Kwax'sē'stalax'la. La-  
 'mēsēn lēqelales Yāyaqōl'lalasē lāq.

† In reality, the younger brother.

15 Then the four numayms came in, and Yāqostōd (VI 2) spoke, and told his numaym what he thought, that he would take the | seat of his father, 'māxūyalidze (V 1), of his numaym Sēnl'em, which was the head seat, and he wanted his younger brother |  
 20 Yāyaqōl'alas (VI 3) to stand next to him. Thus he said, and the numaym agreed to what he said. When he finished speaking, Yāqostōd (VI 2) gave away the ten blankets to the Chiefs of the four numayms, and he gave the cedar-bark blankets to the | common people. When everything had been given away, they went out. | Yāqostōd (VI 2) and his wife K'āmaxalas (VI 7) had not been  
 25 married long when she was with child, and she gave birth to a daughter; and Āwāsk'inis (V 9) at once gave a marriage present of ten | blankets to his son-in-law Yāqostōd (VI 2), and he gave him as marriage gift the | name for the new-born princess of K'āmaxalas (VI 7). He gave away the name lē'lēnox<sup>u</sup> (VII 1) for the name  
 30 of the | child of Yāqostōd (VI 2); and when he had finished his speech he | gave away ten blankets to the chiefs of the four | numayms. After he had given the blankets, the four tribes went out. | When the child of Yāqostōd (VI 2) was ten months old, | Yāqostōd  
 35 (VI 2) wished to have two | wives, but he did not tell his wife K'āmaxalas (VI 7) what he was thinking about. He did as every-

Wa, hēx'ida'mē'lāwīsē g'āx 'wīla hōgwīl'ēda mōsgemak'lūsē 'nāl-  
 15 'nē'mēmasa. Wā, lā'laē yāq'eg'alē Yāqostōdē. Wā, laēm'lāē nēla-  
 xēs 'nē'mēmōtas gwālaasasēs nāq'ayē, yixs hē'mēlē lāxwālālē lā-  
 xwā'yasēs ōmpaē 'māxūyalidzē lāxēs 'nē'mēmōtaxa Sēnl'emē, yixs  
 lāxuma'yaē. Wā, lā'laē 'nēx' qa lāwap'ayēsēs ts'ayē Yāyaqōl'ala-  
 20 lasē laqēxs hāē, 'nēx'laē. Wā, āem'laxaāwīsē 'nemāga ēx'ak'ē 'nē-  
 'mēmōtasēx wāldemas. Wā, g'il'em'lāwīsē 'wīla gwālē wāldemasēxs  
 lāa'l yāx'widē Yāqostōdāsa lastowē p'elxelasgem lāx g'ig'egāma'yasa  
 mōsgemakwē 'nāl'nē'mēmasa. Wā, lā'laē yāx'witsa k'lobawasē lāxa  
 bēb'ikwaxa. Wā, g'il'em'lāwīsē 'wīlxtōxs lāa'l 'wīla hōqūwēla.  
 Wā, k'ēs'lat'la gāla hayasek'alē Yāqostōdē lē'wis genēmō K'ā-  
 25 maxalasaxs lāa'l bewēx'wida. Wā, lā'laē māyul'itsa ts'ats'ladagemō.  
 Wā, lā'laē hēx'ida'mē Āwāsk'inisē la wāwalqālasa lastowē p'el-  
 xelasegemē lāxēs nēgūmpē Yāqostōdē. Wā, lā'laē lēgemg'elxlālasa  
 lēgemē qa lēgemsa ts'ats'ladagemē māyolēmsēs k'lēdēlē K'āmaxa-  
 lasē. Wā, laēm'lāē lēgemg'elxlāx lē'lēnoxwē qa lēgemsa xūnō-  
 30 kwas Yāqostōdē. Wā, g'il'em'lāwīsē gwāl'laē wāldemasēxs lāa'l  
 yāx'wid'lasa lastowē p'elxelasegem lāx g'ig'egāma'yasa mōsgemakwē  
 'nāl'nē'mēmasa. Wā, g'il'em'lāwīsē gwāl yāq'waxs lāa'l hōqūwēla  
 'wīl'ēda mōsgemakwē. Wā, g'il'em'lāwīsē la hēlogwīl'laē xūnō-  
 kwas Yāqostōdē lāa'lasē senx'idē Yāqostōdē, q'as wāgē ma'lila  
 35 lāxēs gegēnenē. Wā, k'ēts'em'lāwīsē nēlasēs senyastolits'wa  
 lāxēs genēmō K'āmaxalasē. Wā, laēm'lāē lāx gwēx'sdemas q'lēne-

body does who is doubtful. " He was down-hearted. " Then K'lämaxalas (VI 7) asked him why he was down-hearted and told her. | He said, " I am troubled; I wish to have two wives, and you shall be the chief wife, and the other one shall be second wife, | and it troubles me to think that you may | not let me have two wives." Then | his wife K'lämaxalas (VI 7) replied and said, " Would it not make me feel badly if you should take a common wife? What would please me would be if you should marry the princess of Yäqölelasemö<sup>2</sup> (V 10), | Älak'ilayugwa (VI 8), because the numaym | Yaëx'agemö<sup>2</sup> has many privileges. Go ahead!" she said. Then | Yäqostöd (VI 2) was happy; and he sent out his younger brother Yäyaqölälas (VI 3) to call his numaym the Sēnl'em. ||

He called them immediately, and it was not long before they | all came in. Then he told them that he wanted to have two wives, | for he said that he was going to marry Älak'ilayugwa (VI 8), the princess of Yäqölelasemö<sup>2</sup> (V 10). Thus he said; and immediately his whole numaym the Sēnl'em said, " Indeed, you are a chief! Go on!" Thus he was told. Then he married her; and after they were married, the chief Yäqölälas (V 10) arose, and called | his princess Älak'ilayugwa (VI 8) out of her room with her woman slaves. She | went to her father with her

mas nâqafyaxs x̄l̄sac̄. Wä, hēemlāwis la w̄l̄ās-las genemasē 37  
K'lämaxalasaq lāx x̄l̄yīmas. Wä, hēemlāwis la nēlas-lasēq. Wä,  
lāflāē ēnēk'ens hāafl q'leyōs nâqafyasēxs nēnk'leqelaē qas ma'lilēxs  
genemē, " qas sōfmaōs gek'imadila. Wä, lālalē genemlālaemua 40  
ālēlaen geneml, " ēnēx'laē. " Wä, hēmēsēn grīgāēgūyē qasō  
k'leslax hēlq'lālaxen ma'lilēm̄nokwōs, " ēnēx'laē. Wä, hēx'idaem-  
lāwisē nānaxēma'yē genemasē K'lämaxalasē: " Wä, ēsaē lēx'atē  
ts'lēx'ilalax lāxen nâqafyē, qasō gegradēx'salaxō, yix lēx'a māc hēla-  
lēlax lāxen nâqafyē, qasō gegradēx'idlaxsōx k'ledēlax Yäqöle- 45  
lasema'yē lāxōx Älak'ilayugwax, qaxs k'lek'les'ōts'lēx da' mē-  
motasxa Yaëx'agemā'yē. Wēgax, " ēnēx'laē. Wä, hēx'idaemlā-  
wisē ēx'ēdē nâqafyas Yäqostödē. Wä, laemlāē ēt'ēdē yālaqasēs  
tslā'ya, yix Yäyaqölälasē, qa hīs lē'lālaxēs ēnē'mēmotaxa Sēnl'emē.

Wä, hēx'idaemlāwisē la lē'lāla. Wä, k'leslat la galaxs g'axaēl 50  
ēwiflāēla. Wä, hēx'idaemlāwisē nēlasēs ma'lēnēlasēs gegemlēmē,  
yixs ēnēkaē qas gegradēs Älak'ilayugwa, yix k'ledēlas Yäqölelasē-  
ma'yē, ēnēx'laē. Wä, hēx'idaemlāwisē ēnēk'ēda ēnāywa mē-  
mōtsēxa Sēnl'emē: " Qalas grīgāmā'yaēx, wēg'a āemx, " ēnēx'sō-lāē.  
Wä, lāflāē hēx'idaemlā la qādžēlaq. Wä, grilēm'lāwisē gwāla qādžē- 55  
laxs lāafl lāx'ūlilēda grīgāmā'yē Yäqölelasema'yē, qas lēl w̄l̄t'ah  
lēxēs k'ledēlē Älak'ilayugwa lē'wis q'āk'owē ts'edāqa. Wä, gax-  
da'x'laē ēwāx'sanōdzēlilē Älak'ilayugwāxēs ōmpē lē'wis q'āk'owē.

slaves walking on each side. Then they put down twenty-five  
 60 blankets in front of them; and then Yāqolelasēmē<sup>t</sup> (V 10) spoke,  
 and said, "Let your numaym come, son-in-law, to take your wife,  
 and let your wife go with her slaves to work under your wife; and  
 this is her marriage mat, these twenty-five blankets." Thus he  
 65 said, "O son-in-law! the name of my grandfather (IV 6) will go  
 to you, and your name shall be Kwax'ılanōkumē<sup>t</sup> (VI 2), and the  
 name of your dancer will be Aōmol. That is the name of my mother  
 (IV 6); and when you wish to give a winter dance, your dancer will  
 be a cannibal-dancer, and his name will be Āmyaxelasē<sup>t</sup>, and (your  
 dancer will be a) war-dancer, and her name will be Āmyaxēd."  
 70 Thus he said. As soon as he stopped speaking, the numaym  
 Sēnlem arose, took twenty-five blankets and went out of the  
 house; and Ālak'ilayugwa (VI 8) was walking among them with  
 her slaves.

I forgot the other marriage gift for the name of lē'lēnox<sup>t</sup> (VII 1).  
 Her name was to be māxūlayugwa.

75 Now they walked together, and they took her to the house of  
 Yāqostōd (VI 2) his wife and her slaves. Immediately Yāqostōd  
 (VI 2) sent out his speakers to stand up outside of his house and  
 to invite the four numayms—the Maāmtag'ila, Gēxsem, Kūkwā-  
 80 k'lum, and the Laūlax'sendayo,—on account of his daughter mā-

Wā, gāx'laē k'laxalēh ma sak'lagāla p'elxelasgema lāx l'āsaliās.  
 60 Wā, hēm'lawis la yāq'leg'a'lats Yāqolelasema'yē. Wā, lā'laē  
 'nēk'a: "Wā, gēlag'ax'ōs 'nē'mēmotaqōs, negūmp, āx'ēdgras gēm-  
 grōs, qa lālag'isek' lāxēs grōkwaōs. Laem'g'a q'lāk'ogwas, qa lēlo-  
 balts'lanēsōs genemq'ōs. Wā, g'a'mēs lē'waxsēg'ēgrada sek'lagālak'  
 p'elxelasgema," 'nēx'laē. "Wā, negūmp, laem'lala lēgemasen  
 65 gūgempē lōl. Wā, laems lēgadēlts Kwax'ılanōkuma'yē. Wā, lālē  
 lēgadēlts sēnattaōsas Aōmolē, yix lēgemasen ābempē. Wā, qasō  
 'nēx'lax qa's ts'lēts'ēqaōs, wā, lālē hāmats'atēs sēnatlaōs. Wā,  
 hē'mis lēgemltsē Āmyaxelase'wē. Wā, hē'misa tōx'widē. Wā, lālē  
 lēgadēlts Āmyaxēdē," 'nēx'laē. Wā, gūl'em'lawisē q'wēf'idexs  
 70 lā'īl 'wī'la q'wāg'ililē 'nē'mēmotasā Sēlema qa's lā āx'ēdxa se-  
 k'lagāla p'elxelasgema qa's gāxē hōqūwēsa qāqelax Ālak'ilayugwa  
 lē'wis q'lāk'owē.

Hēxōlēm l'elēwēsē'wēda 'nemsgemō lēgemg'elx'ā'ya qa lēgēms  
 lē'lēnoxwē. Wā, laem'laē lēgadēlts māxūlayugwa.

75 Wā, lā'laē q'ap'ēmālaxs lā'īl taōdaōlas lāx grōkwas Yāqostōdē,  
 yix gēmēmas lē'wa q'lāk'owē. Wā, hēx'idaem'lawisē Yāqostōdē  
 'yūlaqasēs ā'yilkwē, qa lās lax'ūls lāx l'āsana'yasa grōkwē qa's  
 lē'lalēxa mōsgmēk'ūsē 'nāl'nē'mēmasa, yixa Maāmtag'ila lē'wa  
 Gēxsemē lē'wa Kūkwāk'lūmē lē'wa Laūlax'sendayowē qa's  
 80 xūnōkwē māxūlayugwa. Wā, hēx'idaem'lawisē lāx'dax' hōqūwel-



xñlayugwa. Immediately the four speakers went on to the dance. Chief Kwax'ılanōkumē (VI 1) stood outside of the house of the chief Kwax'ılanōkumē (VI 1) for now he was no longer named Yāqostōd (VI 2); and one of the speakers invited them in. He said, "Now, Maāmtagila, Gēxsemai, Kūkāk'um, and Laālux'sēndayo, come to see the dance of 85  
 ēmāxñlayugwa (VII 1) the child of Kwax'ılanōkumē (VI 2) for he was no longer named Yāqostōd (VI 2). And after the messenger had called, another one of the speakers said, "Be quick!" and when he stopped speaking, they came into the house of Chief Kwax'ılanōkumē (VI 2) and cleared it out. After they had cleared it out 90  
 the four numayms came in. When they were all in, Kwax'ılanōkumē (VI 2) arose, and told where the twenty-five blankets came from, that they came from Yāqolelasemē (V 10). Thus he said; and he told them about his princess Lālēlak' (VII 1), that she 95  
 had changed her name, and that her name was ēmāxñlayugwa (VII 1). Then he stopped speaking, and he gave away the twenty-five blankets, and the guests went out. It was not long before the second wife of Kwax'ılanōkumē (VI 2) Alak'ilayugwa (VI 8), gave birth to a girl; and immediately Yāqolelasemē (V 10) invited his numaym the Yae 700  
 x'agemē to come into his house. When they were all in the chief Yāqolelasemē (V 10) arose and spoke. He told his

sēda mōkwē āyilkwa, qā's lā' q'wāgrā's lāx lā'sanā'yas grōkwasēs 81  
 gīgāma'yē Kwax'ılanōkuma'yē, qaxs lē'māē gwāl lēgades Yāqo-  
 stōdē. Wā, lā'laē lēlēlak'lā'axa ēnemōkwē lā'axa āyilkwē. Wā,  
 lā'laē ēnēk'a: "Laēms x'its'ax'ılanai', Maāmtagila', Gēxsemai',  
 Kūkāk'umai', Laālux'sēndayowai' lāx ēmāxñlayugwai' xñnōkwas 85  
 Kwax'ılanōkumayē," qaxs lē'māē gwāl lēgades Yāqostōdē. Wā,  
 g'ilēm'lāwisē q'wēl'ēdēda lēlēl'isē, lā'lasē ēnēk'ēda ēnmokwe  
 elkwa: "Hā'axslesai'," ēnēx'laē. Wā, g'ilēm'lāwisē q'wēl'ēd'axs  
 g'āxaa'l hōgwīla lāx grōkwasēs gīgāma'yē Kwax'ılanōkumayē,  
 qā's ēx'widēq. Wā, g'ilēm'lāwisē gwāl ēkwaqēxs g'āxaa'lasē ho- 90  
 gwilēda mōsgemak'lūsē ēnā'ēmēmēmasa. Wā, g'ilēm'lāwisē ēwi-  
 lā'ēl'ēxs lā' lāx'ūlile Kwax'ılanōkumaiya, qā's nēlēs g'āya'nakūla-  
 sasa p'elxelasgemaxs sēk'lagālaē, yixs hāē g'āya'nakūlaē, lāx  
 Yāqolelasema'yē, ēnēx'laē. Wā, lā'laē nēlaxaasēs k'ēdēlē lālēli-  
 lakwaxs lē'māē lā'yoxlā yixs lē'māē lēgades ēmāxñlayugwa, 95  
 Wā, g'ilēm'lāwisē q'wēl'ēd'axs lā' lā' yāx'wida, yisa sēk'lagāla  
 p'elxelasgemaxs lā' lā' hōqūwelsēda lēlēlakwē. Wā, k'ē'slātla  
 gālaxs lā' lā' māyul'idē a'ilē g'emēms Kwax'ılanōkumayē, yix  
 Alak'ilayugwa yisa ts'lāts'adagemē. Wā, hēx'ida'm'lāwisē Yā-  
 qolelasema'yē la lē'lā'axēs ēnēmēmotaxa Yāēx'agemai'yē qā la 700  
 ēwīlāēlēla lāx grōkwas. Wā, g'ilēm'lāwisē ēwīlā'ēl'ēxs lā' lā' hōda  
 g'īgāma'yē Yāqolelasema'yē lā'yūhla, qā's yāq'lgālaē. Wā,

(Named Lē'hox on p. 980 line 2.)

numaym the Yaēx'agemē<sup>t</sup> that he would give as a marriage gift  
 5 thirty-five blankets to his son-in-law Kwax'ilanōkumē<sup>t</sup> (VI 2), and  
 also the house and his other seat; that is, | the seat of his deceased  
 younger brother, L'āl'elānem (V 11); "and also a name for my  
 granddaughter who was born by my princess Ālak'ilayugwa (VI 8).  
 Her name shall be the name of my dead sister ēnemnasālayugwa  
 (V 12). Now, her name will be ēnemnasālayugwa (VII 2). Now,  
 10 my numaym Yaēx'agemē<sup>t</sup>, let us see the child borne by Ālak'ilayugwa." Thus he said, and they put the thirty-five blankets on  
 the shoulders of young men, and they went out of the house, and  
 they went into the house of his son-in-law Kwax'ilanōkumē<sup>t</sup> (VI 2).  
 15 They sat down inside of the door of the house, and Chief Yāqole-  
 lasēmē<sup>t</sup> (V 10) arose and spoke. He said, "Sit up, son-in-law, and  
 listen to me, what brought here me and my numaym, the Yaēx'a-  
 gemē<sup>t</sup>. We came to see our granddaughter. Now I give you as a  
 20 marriage gift these thirty-five blankets to wipe off the blood of my  
 granddaughter; | and this name of my deceased sister (V 12) ēnem-  
 nasālayugwa shall be hers. Her name shall be ēnemnasālayugwa  
 (VII 2). Now, son-in-law, you will be the owner of my house, and  
 you shall own the seat | of my deceased younger brother L'āl'elā-  
 nem (V 11). There are three seats ahead of him below the eagle:"

3 laem'laē nēlaxēs ēnemēmōtaxa Yaēx'agemā'yaxs wāwalqālilasa  
 mamōx'sōkūlāsa sek'la p'elxelasgem lāxēs negūmpē Kwax'ila-  
 5 nōkuma'yē: wā, hēmīsēs grōkwē lē'wis lāxwā'yē ēnema, yī'flax  
 lāxwā'yasēs tsā'yōlāē L'āl'elānemē. "Wā, hēmisa lēgemē qa  
 lēgem'sen ts'ōx'lemagasa yix māyōlemas-en k'ōdēlāē Ālak'ilayu-  
 gwa. Wā, la'mēsē lēgadelts lēgem'sen wūq'wōlāē ēnemnasālayu-  
 gōla. Wā, la'mēsē lēgadelts ēnemnasālayugwa." ēnēx'laē. "Wā,  
 10 wēgax'ins ēnemēmōt Yaēx'agemē<sup>t</sup>, qens lā dōx'widex māyōle-  
 mas Ālak'ilayugwā." ēnēx'laēxs lāē k'elx'sayap'endālasa sek'lās  
 mamōx'sōkūlayō p'elxilasgema lāxa hā'yā'la. Wā, gr'ēm'flāwisē  
 ēwī'flaxs grāxāē hōqūwels lāx grōkwas, qā's lā hōgwīl lāx grōkwa-  
 sēs negūmpē Kwax'ilanōkuma'yē, qā's lā k'lūs'ālil lāx āwīlēlāsa  
 15 t'elx'ilāsa grōkwē.<sup>1</sup> Wā, xāmax'ida'mōsa gr'gāma'yē Yāqolelase-  
 ma'yē lāx'ūlil, qā's yāq'ega'lē. Wā, lā ēnēka: "Kwāgemlilla ne-  
 gūmp, qā's hōlēlāōsag'in grāxēnēk' lō'gūm ēnemēmōtek', yix'ga  
 Yaēx'agemēk'. Grāxenu'x' dōq'waxem'x' ts'ōx'lemagasa. La-  
 ēm'sen wāwalqalas'gada sek'lagas mamōx'sōkūlayu p'elxe-  
 20 lasgema, qā's dōg'idānōsaxōx elx'ūna'yaxsen ts'ōx'lemagasa.  
 Wā, grāmēsē gada lēgem'gasen wūq'wōlāē ēnemnasālayugōla.  
 La'mēsē lēgadelts ēnemnasālayugwa. Wā, la'mēts lāl'ōl negūmp  
 grōgwadeltsen grōx'dē. Wā, la'mēts lāl lāxwē'nox'les lāxwa-  
 yasen tsā'yōlāē L'āl'elānemōla, yixs yāyūdukwalgiwālāē lāxa

<sup>1</sup> From here on the history is personally known to the narrator, hence the quotative—la—is omitted.

thus he said, for now Yaqolilasemō<sup>1</sup> (V 10) resolved to  
lask'inis (V 9). Therefore he did so, for Yaqolilasemō<sup>1</sup> (V 10)  
knew what Kwax'ılanōkumē<sup>1</sup> (VI 2) had said to his wife K'āmaxalas  
(VI 7) when he first wished to marry Ālak'ilayugwa (VI 8) for his  
wife, and that Ālak'ilayugwa (VI 8) would be the second wife at  
the time when Kwax'ılanōkumē<sup>1</sup> (VI 2) spoke to K'āmaxalas  
(VI 7), therefore Yaqolilasemō<sup>1</sup> (V 10) had resolved that his  
princess Ālak'ilayugwa (VI 8) should be head wife. Therefore he  
did this. Then Kwax'ılanōkumē<sup>1</sup> (VI 2) thanked Yaqolilasemō<sup>1</sup>  
(V 10) for what he had said, and then Kwax'ılanōkumē<sup>1</sup> (VI 2)  
invited his father-in-law to go to the rear of the house, and now  
Kwax'ılanōkumē<sup>1</sup> (VI 2) wished Yaqolilasemō<sup>1</sup> (V 10) to speak  
for him when he was going to give away property to the numaym  
Yaēx'agemō<sup>1</sup> of Yāqolilasemō<sup>1</sup> (V 10). Then he promised to  
give away thirty-five blankets to the Gwēṭela, ṭwalas Kwāgrul,  
Q'ōmk'ut'es, on behalf of nemnasālayugwa (VII 2), the child of  
Yāqolelas (VI 2) for now Kwax'ılanōkumē<sup>1</sup> (VI 2) received a  
name from his new numaym the Yāēx'agemō<sup>1</sup>. Now he had two  
seats, for he still stayed on the side of the numaym, Sēm'it'mō<sup>1</sup>, and  
he also had a seat with the numaym Yaēx'agemō<sup>1</sup> of the Q'ōmōyāyē.  
As soon as he stopped speaking, the speakers of Yāqolilas-

kwēkwē," ēnēx'laē, qaxs le'maē dōqwalaplē Yāqolilasema'ye to 25  
Āwālask'inisē. Hē'mis lāgrilas hē gwēx'idē, qaxs q'alamā Yāqo-  
lelasema' yax wāldemas Kwax'ılanōkuma'yaxēs genēmē K'āma-  
xalasē, yixs g'ālaē ēnēx' qaxs gegadēs Ālak'ilayugwa, yixs laē  
ēnēk'a: "Sōem gek'amalilēs K'āmaxalas. Wā, lālē genēmqlala-  
emlē Ālak'ilayugwa," yixs laē ēnēk'ē Kwax'ılanōkuma'yax K'ā 30  
maxalasē. Wā, hē'mis lāgrilas āla ts'ūsālē Yāqolilasema'ye, qax  
hēs gek'amalilēs k'ēdēlē Ālak'ilayugwa, lāgrilas hē gwēx'idē. Wā,  
lā mōlē Kwax'ılanokuma'yas wāldemas Yāqolilasema'yax Wā,  
lā Kwax'ılanōkuma'yē lēlālaxēs negūmpē, qax las lāxa ogwiwah  
lasēs g'ōkwē. Wā, la'mē ēnēk'ē Kwax'ılanōkuma'yē qaxs helāxsta 35  
lēx Yāqolilasema'yē, qaxs le'maē g'ayōqālē Kwax'ılanokuma'ye  
lāxa ēnēmēmotas Yāqolilasema'yaxa Yāēx'agemā'yē. Wā, la'mē  
dzōxwasa sek'las mamōx'sōkūlayo lāxa Gwēṭela q'wa ṭwalas  
Kwāgrula le'wa Q'ōmk'ut'esē, qax ēnemnasālayugwax xumokwas  
Yāqolelasē, qaxs la'mē lēgenq'elxālā qax lēgenis Kwax'ılanō 40  
kuma'yē lāxa ālē ēnēmēmotsēxa Yāēx'agemā'yē. Wā, la'mē ma-  
lōxsala, qaxs hēx'sāmaē las āpsot'ema'yāsēda ēnemēmasa Sēm'it-  
mē. Wā, lā lāgēxa ēnēmēmotasa Yāēx'agemā'yasa Q'ōmōyāyē  
Wā, g'ilēmēsē q'wēl'ēdēxs laē hōqūwēlsē a'yilkwas Yāqolilas-

<sup>1</sup> He belonged to the family of the Hoas.

15 *semē*<sup>ε</sup> went out and stood outside of the house of *Yäqolelasemē*<sup>ε</sup>,  
 and they called the *Gwētela*, *εwālas Kwāgūl*, and *Q'ōmk'utles* on  
 behalf of *εnemnasālayugwa* (VII 2), the daughter of *Yäqolelas*  
 (VI 2). Then they went back into the | house of *Yäqolelas* (VI 2),  
 and cleared it out; and after they had cleared it out, | they invited  
 50 the numaym of the *Yäēx'agemē* to the house of | *Yäqolelas* (VI 2)  
 [to go into the house of *Yäqolelas*] for that had been the house of  
*Yäqolelasemē*<sup>ε</sup> (V 10). Then *Yäqolelas* (VI 2) walked among his  
 new numaym towards his house; and when they | were inside, the  
*Gwētela* came in and sat on the right-hand side | of the house.  
 55 Then came the *εwālas Kwāgūl* and sat down | on the upper left-  
 hand side of the house. Then came the | *Q'ōmk'utles* and sat  
 down near the door on the left-hand side. Then *Yäqolelasemē*<sup>ε</sup>  
 (V 10) spoke to his son-in-law | *Yäqolelas* (VI 2), and gave away  
 the thirty-five blankets; and after he had done so, they all went  
 60 out. Immediately *Āwālas'iniis* (V 9) took away his princess  
*K'āmāxas* (VI 7), the wife of *Yäqolelas* (VI 2) because he could  
 not do what had been done by | *Yäqolelasemē*<sup>ε</sup> (V 10) for his son-  
 in-law. (I forgot that the | slaves went with their mistress *Ālak'i-*  
*layugwa* [VI 8]). | Now *Yäqolelas* (VI 2) had only one wife, the  
 65 princess of *Yäqolelasemē*<sup>ε</sup> (V 10), *Ālak'ilayugwa* (VI 8). Now  
*Yäqolelas* (VI 2) became proud and | always beat his wife, and

15 *ma'yē*, *qa's lā q'wāg'aelse lāx l'āsānā'yās grōkwas Yäqolelas-*  
*ma'yē*, *qa's lēlēlāx Gwētela, εwālas Kwāgūl, Q'ōmk'utlesē qa*  
*εnemnasālayugwa xūnōkwas Yäqolelasē, εnē'xas laē hōgwila lāx*  
*grōkwē las Yäqolelasē, qa's ēx'widē. Wā, g'il'mēsē gwāl ēkwa-*  
*qēxs laē lē'lālaxa εnē'nēmotasa Yäēx'agemā'yē lāx grōkwas Yä-*  
 50 *qolelasē, qa grāxlag'is lāx grōkwas Yäqolelasē, yix grōx'dās Yä-*  
*qolelasema'yē. Wā, grāx'mē qāgayē Yäqolelasaxēs alē εnē'mē-*  
*motaxs laē gwē'yōlēla lāxēs grōkwas. Wā, g'il'mēsē εwila hōgwī-*  
*lexs grāxūē hōgwīlēda Gwētela, qa's lā klūs'āli lāx hōlk'lōdo-*  
*yāliłasa grōkwē. Wā, grāxēda εwālasē Kwāgūla, qa's lā klūs'āli*  
 55 *lāx εnelk'lōdoyōliłasa gemxanēgwīłasa grōkwē. Wā, grāxēda*  
*Q'ōmk'utlesē, qa's lā klūs'āli lāx max'stāliłasa gemxotsāliłasa*  
*t'ex'ila. Wā, la'mē nēlē Yäqolelasema'yāsēs wāldemāxēs ne-*  
*gūmpē Yäqolelasē. Wā, lā yax'wida, yisa sek'lās mamox'sōkūla-*  
*yē p'elxlasgema. Wā, g'il'mēsē gwālexs laē hōqūwēlsa. Wā,*  
 60 *hōx'ida'mēsē Āwālas'iniisē wātaxōdxēs k'lēdēlē K'āmāxasē, yix*  
*genemx'dās Yäqolelasē. Wā, la'mē k'lēas gwōx'idaas lālex gwē-*  
*x'idaasus Yäqolelasema'yē lāxēs negūmpē. (Hōxōlen l'elēwēsē*  
*wēda q'lāk'o, yixs hē'māē lāsgemēxēs q'lāgwīdē Ālak'ilayugwa.)*  
*Wā, la'mē εnemōx'ēm la genem Yäqolelasē k'lēdelas Yäqolelasē-*  
 65 *ma'yē Ālak'ilayugwa. Wā, la'em lēm'xēdē nāqā'yas Yäqolelasē,*  
*qaxs hēmēnada'māē la k'lēlak'axēs genemē. Wā, hē'mis lāg'ilas*

therefore | YäqOLElasema'yē wātaxōdxēs k' lēdēlē yix Ālakilayugwa (VI 8); and altho' | Ālakilayugwa (VI 8) was his wife, YäqOLElas (VI 2) owned the house and the | child. He had ēnemnasālayugwa (VII 2) for their child. YäqOLElas (VI 2) was not very long without a wife. Then he asked in marriage | the princess of Ēwanux'dzē (V 13), chief of the numaym Lālak | Lālak. The name of the princess of Ēwanux'dzē (V 13) was Q'ē Lāla (VI 9); | and YäqOLElas (VI 2) called his numaym the Sēnlemōtē his house and told them | that he wished to marry again. They | told him to go ahead | and to do quickly as he wanted. Then he told them that he referred to the princess of | Ēwanux'dzē (V 13), Q'ē Lāla (VI 9), whom he wanted to marry. Thus he said when he was speaking. | One of his speakers replied, and said, "Go on, and | do so quickly, and let us pay the marriage money to-day. Thus he said. Immediately | YäqOLElas (VI 2) took fifty blanket-80 out of his room to | give as marriage payment. After he had taken them out, the | numaym Sēnlem went, carrying the blankets on their shoulders, and went into the house of Ēwanux'dzē (V 13). They sat down inside of the door of | the house of Chief Ēwanux'dzē (V 13), and at once they paid the marriage money | of 50 blankets. After they had done so, the speaker of Chief Ēwanux'dzē (V 13) arose and spoke. He said, | "Remain sitting there, Sēn-

YäqOLElasema'yē wātaxōdxēs k' lēdēlē yix Ālakilayugwa. Wā, wā, 67  
 ēmisē la k' lēs gegadesēs genēmē Ālakilayugwa, la hētsāmxa g okwē  
 lē'wa lāxwā'yē YäqOLElasē, qaxs lē'māē xūngwadi's ēnemnasāla  
 yugwa. Wā, k' lēst'la gāla k' lēās genēmē YäqOLElasē laē grayox 70  
 ēwīdex k' lēdēlas Ēwanux'dzē, yix grīgāma'yasa ēnemēmōtasa Lāla  
 lax'sēndayowē Q'ēx Lāla'x'la, yix lēgēmas k' lēdēlas Ēwanux'dzē.  
 Wā, lā lēltslōdē YäqOLElasaxēs ēnemēmōta Sēnlemō, qas nēlex-  
 lē'māē ēnēx' qas gegadē ētlēda. Wā, ā'misē ēnāxwa wāxas ēs  
 ēnemēmōtē, qā ālag'a'mēs hālilāla lāx gwālasasēs nāqayē. Wā 75  
 hē'mis la ēnēgrātsēxs hāē gwē'yōs, qas genēmē k' lēdēlas Ēwa-  
 nux'dzē'yē Q'ēx Lāla, ēnēk'xs laē yāq'ig'at'la. Wā, lēx qā mēs  
 yāq'ig'at'lēda ēnemōkwē lāx ā'yilkwas. Wā, lā ēnēk'. Wēg'a āla  
 hālilāla'x, qēs wēg'i qadzēl'idxwa ēnāla'x. ēnēk'. Wā, lēx dē  
 ēmēsē YäqOLElasē āx'wult lalilaxa sek'lax'sōkwē p'lēlxelasgēma, qas 80  
 qādzēlēma. Wā, gr'il mēsē ēwīlōt lalilēxs laē ēwīlānālēda mē  
 mōtasa Sēnlemē k' lēk' lēxeyap'lalaxa p'lēlxelasgēmē, qas lā lē  
 gwīl lāx grōkwas Ēwanux'dzē, qas lā klūsālil lāx āwīlās ēlx lā  
 grōkwas grīgāma'yē Ēwanux'dzē. Wā, lēx ādāmēsē qadzēl'idx  
 sek'lax'sōkwē p'lēlxelasgēma. Wā, gr'il mēsē gwālx laē lēx nēlōs  
 ēlkwāsa grīgāma'yē Ēwanux'dzē qas yāq'ig'at'la. Wā, lā ēnēk'.  
 "Wēg'a k' l'wāk'walax Sēnlem, qas esēlāōsaxgēs genēmōtē ēnēk'.

88 Sēn!ēm, and wait for your wife. She is getting ready with her marriage mat, so that she may not sit on the floor without a mat in your house, son-in-law." Thus he said, and went back into the  
 90 room where Ēwanux<sup>u</sup>dzē's (V 13) princess, Q'ēx'lāla (VI 9) was seated. He did not stay long, then he came back and stood up. He spoke again, and said, "Now, come, great numaym Sēn!ēm, and carry the princess of my chief Ēwanux<sup>u</sup>dzē (V 13) away, for she is heavy." Thus he said, and went back. Then the numaym  
 95 Sēn!ēm arose and followed him into the room; and soon they came back carrying on their shoulders one hundred blankets, and among them walked Q'ēx'lāla (VI 9), the princess of Ēwanux<sup>u</sup>dzē (V 13), among the Sēn!ēm as they were coming out of the room. When they reached the door of the house, Ēwanux<sup>u</sup>dzē  
 800 (V 13) stood up and spoke. He said, "Wait a while, great numaym Sēn!ēm, for the name that will go to my son-in-law Yāqolelas (VI 2). His name will be Gwē'yimdžē (VI 2), and the name of his dancer will be Melnēd, and these hundred blankets are the marriage mat of your wife. Now, son-in-law, go  
 5 to your house!" Then he stopped speaking, and immediately those who had paid the marriage money went out, among them Q'ēx'lāla (VI 9) and they went into the house of Yāqolelas (VI 2). Yāqolelas (VI 2) told his speakers to clear out his house; and after they had cleared it, they went out and stood

88 la'mēk' xwānalexgras lē'waxsēlek', ālak' wūltalil k'wastalil lāxēs g'ōkwaōs, negūmp," ēnēk' exs laē lāyak'ilil lāx k'lwats'lālilasas k'ēdē-  
 90 las Ēwanux<sup>u</sup>dzē Q'ēx'lāla. Wā, k'lēst'ē gālaxs grāxāē aēdaaqa, qā's lāx'ūlilē, qā's ēdzaqwē yāq'ēgrā'la. Wā, lā ēnēk'a: "Q'ēlagra, ēwālas ēnēmēm, Sēn!ēm, qā's lālagraōs q'el'wūts'lālilax k'ēdēlasen g'īgāma'yōx Ēwanux<sup>u</sup>dzēx, qaxs g'wāgūntsēlilaqōs lāqgrā," ēnēk' exs laē ēdzak'ilila. Wā, la'mē ēwīla q'wag'ililē ēnēmēmotasa Sēn!ē-  
 95 mē, qā's lā lāsgēmēq lāxa ōts'lālilē. Wā, k'lēst'la gālaxs grāxāē ēwīla k'lēk'lēxseyap'lalaxa p'elxelasgēmē, lāk'lēndēda p'elxelasgēmē hē'yagowa. Wā, grāx'mē qāgayē Q'ēx'lālaq yix k'ēdēlas Ēwanux<sup>u</sup>-  
 dzāxa Sēn!ēmmaxs grāxāē hōx'wūts'lālila. Wā, gril'mēsē lāgrāa lāxa ōstālilasa g'ōkwaxs laē Ēwanux<sup>u</sup>dzē lāx'ūlila, qā's yāq'ēgrā'lē,  
 800 qā's ēnēk'ē: "Wēgrāems lā'ōxbalax ēwālas ēnēmēm, yūl Sēn!ēm, qā la'mēsgrāda lēgemēk', qā's lēgemōs, negūmp Yāqolelas, laems lēgadelts Gwē'yimdžē. Wā, hē'mis lēgemītsēs sēnatlaōsē Melnēdē. Wā, yū'misa lāk'lēndēx p'elxelasgēma lē'waxsēsōs gē-  
 nemaqōs. Wā, hāgrā, negūmp, lāxēs g'ōkwaōs." Wā, laem q'wē-  
 5 Fid yāq'ent'lāla lāxēq. Wā, hēx'ida'mēsē grax hōqūwelsēda qā-dzēlax'dē qāq'lax Q'ēx'lāla, qā's la hōgwīl lāx g'ōkwas Yāqolelasē. Wā, hēx'ida'mēsē Yāqolelas āxk'lālxēs ā'yīlkwē, qā ēx'wīdēsēxa g'ōkwē. Wā, gril'mēsē g'wāl ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the Q'omoyá'yē and the Kwāg'ul, Q'omk'ut'les, on behalf of Melnēd (VI 1), the Chief of Gwē'yimdzē (VI 2). After they had said so, they went on, and it was not long before the three Kwāg'ul tribes came on. Then Chief Gwē'yimdzē (VI 2) arose and spoke. He said, "You have heard my new name. I obtained this in marriage from my father-in-law | Ēwanux'dzē (V 13), who gave me the name Gwē'yimdzē (VI 2). Now you shall name me Gwē'yimdzē, and you shall name my princess 'māxūlayugwa Melnēd (VI 1)." Then he stopped speaking, and he gave away the | hundred blankets; and first he gave to the Q'omoyá'yē, | and then to the 'wālas Kwāg'ul, | and finally he gave blankets to the Q'omk'ut'les. When he had given away all, then they went out of the house of | Gwē'yimdzē (VI 2). Gwē'yimdzē and his wife Q'ēx'lāla (VI 9) had not been living together for a long time | when they had a son. He was | named Tsāxis because he was born there. Four days after he had been born, when the navel-string came off, | Ēwanux'dzē (VII 3) gave four boxes of oil and | ten baskets of clover-roots to his son-in-law Gwē'yimdzē (VI 2) as a marriage present, | and also the name Wāwalk'inē (VII 3) for the new-born child of his princess | Q'ēx'lāla (VI 9). Then Chief Gwē'yimdzē

g'ōkwē qa's lā q'wāg'uls lāx Lāsana'yasa g'ōkwē, qa's lēlēlexa Q'omoyá'yē, 'wālasē Kwāg'ul, Q'omk'ut'lesē qa Melnēdē xūnō- 10 kwas Gwē'yimdzē, 'nēk'exs g'āxāē hōgwila. Wā, k'lestla gālaxs g'āxāē 'wīlāēlēda yūdux'semakwē Kwākūg'ula. Wā, hēx'ida'mēsē lāx'ūlilēda grīgāma'yē Gwē'yimdzē, qa's yāq'leg'alē. Wā, lā 'nēk'ac: "Laems wūlēlaxen ālē lēgēma, yix lēgēng'elxla'yasen negūmpē Ēwanux'dzē g'āxenē Gwē'yimdzē. Wā, lā'mēts lēqelales Gwē- 15 'yimdzē g'axen. Wā, lā'mēts lēqelales Melnēdē lāxen k'edēlē 'māxūlayugwa," 'nēk'exs lāē q'wēl'ēda. Wā, lā yāx'wīda, yāsa lāk'endē p'elxelasgēma, yixs hāē g'il yāx'wits'wēda Q'omoyá'yasa p'elxelasgēmē. Wā, lā māk'ilasō'sa 'wālasē Kwāg'ula yāx'witsō'sa p'elxelasgēmē. Wā, lā alēlxsa'yā Q'omk'ut'lesē yāx'witsō'sa 20 p'elxelasgēmē. Wā, g'il'mēsē 'wiltōxs lāē hōqūwēsa lāx g'ōkwās Gwē'yimdzē. Wā, k'lestla gāla hayasek'ālē Gwē'yimdzē lēwis genēmē Q'ēx'lālaxs lāē xūngwadex'itsa bābagūmē. Wā, lā'mē hēx'idaem lēgades Tsāxisē, qaxs hāē māyolēmē. Wā, hēl'la lā mōp'lenxwās māyolaagemxs lāē lāwayēs ts'eyōxla'yē laase 25 Ēwanux'dzē wāwalqālasa mōsgēmē dēdengwats'ē lē'ina lē'wa neqasgēmē lāl'lebat t'ēgwats'ē lāxēs negūmpē Gwē'yimdzē. Wā, hē'misa lēgēmē Wāwalk'ina'yē qa lēgēmsa ālē māyolēm's k'edelase Q'ēx'lālaxa bābagūmē. Wā, hēx'ida'mēsa grīgāma'yē Gwē'yimdzē

30 (VI 2) sent his speakers to go into all the houses and invite on behalf of Wāwalk'inē (VII 3), the son of Gwē'yimdžē (VI 2). "Thus you will say," said Gwē'yimdžē (VI 2) | to his speakers. At once they went out of the house and | stood in the doorways of all the houses, inviting all the | men of the Q'ōmoyā'yē, 'wālas Kwāgul, and Q'ōmk'ut'es; and this is what the speakers said as they entered the | doors of the houses of the Q'ōmoyā'yē: "I invite you, Q'ōmoyā'yē, on behalf of Wāwalk'inē (VII 3), the child of Gwē'yimdžē (VI 2)." And when they stopped speaking, | the others said, "Let us go quickly. | "The fire is now burning low." Thus said another one. And when they had been to all the |  
 40 houses of the Q'ōmoyā'yē, they went to the houses of the 'wālas Kwāgul, and said, "Now I call you, 'wālas Kwāgul, on behalf of Wāwalk'inē (VII 3), the child of Gwē'yimdžē (VI 2)!" and they | said as they had done before. Thus they went into all | the houses of the 'wālas Kwāgul; and then they went into the |  
 45 houses of the Q'ōmk'ut'es, | and they said again, "Now I call you, Q'ōmk'ut'es, on behalf of | Wāwalk'inē (VII 3), the child of Gwē'yimdžē (VI 2)." Thus they | went into all the houses, and then they went back into the future feast | house. When the guests came, the Q'ōmoyā'yē sat down | in the rear of  
 50 the house, and the 'wālas Kwāgul sat down | at the right-hand

30 'yālaqasēs ā'yilkwē, qa lās lāl'esela lāxa g'ōkūla qa lās lē'lāla qa Wāwalk'inā'yē xūnōkwās Gwē'yimdžē. "ēnēx'les," ēnēk'ē Gwē'yimdžaxēs ā'yilkwē. Wā, hēx'fida'mēsē la hōqūwels lāxa g'ōkwē, qa's lā lā'ax'x'tōl'slax t'ēt'ex'ilāsa 'nāxwa g'ig'ōkwa lē'lā'axa 'nāxwa bēbēgwanēmsa Q'ōmoyā'yē lē'wa 'wālasē Kwāgula, lē'wa Q'ōm-  
 35 k'ut'esē. Wā, g'aem wāldēmsa ā'yilkwē'ga, yixs laē laēl lāx t'ex'ilāsa g'ōkwasa Q'ōmoyā'yē: "La'men lē'lalōlai', Q'ōmoyā'yai' qa Wāwalk'inayai' xūnōkwās Gwē'yimdžēyai'." Wā, g'il'mēsē q'wō-fidēxs laē 'nēk'ēda 'nemōkwē: "Halag'il'lesai'."—"Laem q'ūlx'fid-nux" legwilai'" ēnēk'ēda 'nemōkwē. Wā, g'il'mēsē 'wiltōlsaxa  
 40 g'ig'ōkwasa Q'ōmoyā'yaxs laē lax g'ōkūlasasa 'wālasē Kwāgula. Wā, lāxaē 'nēk'a: "La'men lē'lalōlai', 'wālas Kwāgulai' qa Wāwalk'inayai' xūnōkwās Gwē'yimdžēyai'." Wā, āemxaāwisē nā-qemgiltāya 'nemōkwaxēs g'ilx'dē wāldēma. Wā, g'il'mēsē 'wiltōl-saxa g'ig'ōkwasa 'wālasē Kwāgulaxs laē lāx g'ig'ōkwasa Q'ōmk'ut-  
 45 esē. Wā, lāxaē 'nēk'a: "La'men lē'lalōlai', Q'ōmk'ut'esai' qa Wāwalk'inayai' xūnōkwās Gwē'yimdžēyai'." 'nēk'ē. Wā, g'il'mēsē 'wiltōlsaxa g'ig'ōkwē laē nēdaaqa, qa's lā laēl lāxa k'wēla'yats'lēle g'ōkwa. Wā, g'āx hōgwi'elēda lē'lānemē. Wā, laem la k'lūs'ālilēda Q'ōmoyā'yē lāx ōgwiwalilasa g'ōkwē. Wā, la k'lūs'ālilēda  
 50 'wālasē Kwāgul lāx hēk'lōtsēgwi'lasa k'wēladzats'lē g'ōkwa. Wā,



side of the feasting-house, and the Q'ôm-k'ut'he on the other side of the feasting-house. They sat down there because they had been invited for a feast. When all were in, the young man Laälax's'endayo came in and sat down at the right-hand side of the door. Then Ewanux'dzê (VI 13) arose and spoke. He said: "Look this way, son-in-law (Gwë'yindzê (VI 2), and listen to me! Send out your numaym to get the four house-dishes of my house, so that my guests may eat out of them! They are the killer-whale, whale, seal, and double-headed serpent." Thus he said as he sat down. || Immediately Gwë'yindzê (VI 2) arose and thanked his father-in-law for what he had said. Then he turned his face to his numaym, the Sën!em, and said, "O numaym Sën!em, take the four house-dishes and bring them! Let us try to have them emptied by our guests!" Thus he said. Then the young men of the numaym Sën!em went out and carried in two ladles which are always given with the four house-dishes. It was not long before the young men came back carrying the four house-dishes and the two ladles. They came and put them down inside the door of the feasting-house. Then they took the cinquefoil-root baskets and placed them by the side of the house-dishes. || They took the roots out of the baskets and put the raw cinquefoil-roots into the house-dishes; and when the house-

hät'a k'lūs'āhlēda Q'ôm-k'ut'hesa lax gēmxtsēgwilē, yix hēgdas klūsālē, qaxs k'wē'lasaē lē'lānemāq. Wā, g'il'mēsē 'wīlaē'xns grāxāē hōgwilēda 'ne'mēmotasa Laälax's'endayowē. Wā, la klūs'āhl lāxa hēk'lōtsā'yasa t'lex'ila. Wā, hēs'mis lā lax'ūlilats Ewanux'dzē, qas yāq'egralē. Wā, lā 'nēk'a: "Gwāsgemalala, urgūmp Gwë'yindzē, qas hōlelaōs grāxen. Wēga 'yālaqaxs 'ne'mēmota qōs, qa lāsōx āx'ēdxa mewēxla lōlqūlil lāxen grōkwa, qa ha ma atslēsōs lē'lānemāqōs. Hēs'mēda māx'ēnoxwa lē'wa gwi'yima, lē'wa mēgwata, lē'wa siseyula." 'nēk'xns lā k'wāgalila. Wā, hēx'ida'mēsē lāx'ūlilē Gwë'yindzē, qas mō'lēs wāldemases m. gūmpē. Wā, lā gwēgemx'id lāxēs 'ne'mēmotaxa Sën!eme. Wā, la 'nēk'a: "Hāga 'ne'mēmot Sën!em, āx'ēdxa mewēxla lōlqūlila, qa grāxlag'isēs gūnx'itsōsens lē'lānemēx." 'nēk'xns lā hōqūwīl sē ha'yāl'āsa 'ne'mēmotasa Sën!emē, qas lā āx'ēd'q lē'wa mā'lēxla tsēxla, yix 'namīlālotasa lōlqūlilē mewēxla. Wā, k'ēst'a gūlaxs grāxāē aēdaaqēda hā'yāla dāgilqlaxa mewēxla lōlqūlila lē'wa mā'lēxla tsētsēxla, qas grāxē mēx'ālilas lāx āwīl'lasa t'lex'ila k'lwēla'yatslē grōkwa. Wā, hēx'ida'mēsē āx'etsēwēda t'et'hwātslē lālā'lēbata, qas lā hēhēnodzēl'ili m lāxa lōlqūlilē. Wā, la lēx'ūlts'lālayo lāxa lālā'lēbata t'lex'sōsē qas lā lēx'ts'ūlayā k'lāx'ē t'lex'sōs lāxa lōlqūlilē. Wā, g'il'mēsē 'wīla qoqūt'ēda lōlqūlilē."

72 dishes were full, | they put the double-headed serpent dish in front of the Q'ômoyâ'yê. Then | the speaker of Gwē'yimdzē (VI 2) said, "This double-headed serpent dish is for you, Q'ômoyâ'yê!" and they put the killer-whale dish in front of the 'wālas Kwāgul, and the speaker said, "This killer-whale dish is for you, 'wālas Kwāgul!" | and they put the seal-dish in front of the Q'ôm̄k'!ut̄les, and | the speaker said, "This seal-dish is for you, Q'ôm̄k'!ut̄les!" Then they put | the whale-dish in front of the Maāmtagila and Gēxsem and Kūkwāk'lum, | and the speaker said, "This dish is for you, Maāmtagila, Gēxsem, ||  
80 Kūkwāk'lum! You will eat out of it, you who sit there to help us,— and you, Laālux's'endayo!" | Thus he said. Then he took the large ladles and gave one to the | other speaker of Gwē'yimdzē (VI 2). Then he told the guests to begin | eating; and he spoke, turning his face towards the numaym Sēm'lem, | and said, "Now bring out the  
85 oil, so that I may give the second course to my | guests." Then he took the boxes with oil and | put them down in front of the fire. The | two speakers dipped the ladles into the oil, and gave | one of them to the chief of the Maāmtagila. Then the speaker said, |  
90 "Now, sip this, Āwaxelagilis!" Then || the other speaker said to the chief of the Gēxsem, "Now you | sip this, Chief Yāqewid!" Immediately the chiefs | arose, took the ladles, and drank the oil:

72 laē k'ax'dzamōlilemēda siseyulē lāxa Q'ômoyâ'yê. Wā, lā 'nēk'ēda elkwās Gwē'yimdzē: "Lōqūlas, Q'ômoyâ'yê siseyūl." Wā, lā k'ax'dzamōlilemēda max'ēnoxwē lāxa 'wālasē Kwāgula. Wā, lāxaē  
75 'nēk'ēda elkwē: "Lōqūlas 'wālas Kwāgul māx'ēnox." Wā, lā k'ax'dzamōlilemēda mēgwatē lāxa Q'ôm̄k'!ut̄lesē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Q'ôm̄k'!ut̄lesē mēgwat." Wā, la k'ax'dzamōlilemēda gwē'yimē lāxa Maāmtagila lē'wa Gēxsemē lē'wa Kūkwāk'lumē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Maāmtagila, Gēxsem,  
80 Kūkwāk'lum, 'wīlastaemlesēx k'wamēlaēx lō's Laālux's'endayo," 'nēk'ēxs laē āx'ēdxa ma'lexla tsēxla, qā's ts'ewēsa 'nemēxla lāxa 'nemōx' elkwas Gwē'yimdzē. Wā, lā wāxaxa k'wēlē, qa wāgēs hāmx'ida, 'nēk'ēxs laē gwēgemix'ēd lāxōs 'nē'mēmōtaxa Sēm'lemē. Wā, 'nēk'a: "Wēga, hānōltalilaxwa lē'ēnax, qen hēleg'indēxens  
85 lē'lanēmē," 'nēk'ēxs laē āx'ētse'wēda dēdengwatslē lē'ēna, qā's grāxē mex'ālilem lāxa ōbēx'lalā'ililasa legwīlē. Wā, hēx'ida'mēsa maflōkwē ā'yilk' tsē'stasa tsētsēxla lāxa lē'ēna, qā's lā t'ēqwasā 'nemēxla lāx grīgāma'yasa Maāmtagila. Wā, lā 'nēk'ēda elkwa: "Laems xūmt'ēdai' grīgāma'yai' Āwaxelagilisai'." Wā, lā  
90 'nēk'ēda 'nemōkwē elkwa lāx grīgāma'yasa Gēxsemē: "Laems xūmt'ēdai' grīgāma'yai', Yāqewidai'." Wā, hēx'ida'mēsa grīgēgāma'yē lāx'ūlila, qā's dādālēxa tsēxla, qā's nāx'ēdēxa lē'ēna, la

and | all the head men of the numayms did so, of the Q'wān-  
yá'yē | and of the numayms of the wālas Kwāgūl; and after 90  
head men had drunk, they gave to drink to the men of lower rank.  
When they all had drunk oil, they took with their hands the cinque-  
foil-roots out of the | house-dishes, carried them in their blankets, and  
went out. Now this was ended; and the name of the child of  
Q'wē'yimdžē (VI 2) was Wāwalk'inē (VII 3) until he should be |  
ten months old. ||

When he was ten months old, his father, Q'wē'yimdžē (VI 2), in- 900  
vited all | the young men of the Kwāgūl tribes to go into his  
house; and when | they came in, they singed off the hair of Wā-  
walk'inē (VII 3); and | after they had singed it off, they put straps  
around his legs and arms; and when | they had done so, they put  
red ochre on his head and face; || and when the paint had been put 5  
on, the young men | also painted their faces; and when their faces  
were painted, | Q'wē'yimdžē (VI 2) took many handkerchiefs and  
shirts | and gave one to each of the young men. When each had  
one, Q'wē'yimdžē (VI 2) spoke, and said, "Now stop calling my 10  
child Wāwalk'inē (VII 3). You shall call him Ālanem (Wolf  
(VII 3)." Thus he said to the young men; and after he had done  
so, | they went out. It was not very long before Ālanem (VII 3)  
began to walk, | for that was his name while he was a young man  
for Ālanem (VII 3) had the ochre-name | when the young men had

hēx'sā gwēgilax lēlaxūma'yasa 'nā'nēmēmasē lē'wa Q'ōmoyá'yē 93  
lē'wa 'nā'nēmēmasasa 'wālasē Kwāgūla. Wā, g'il'mēsē 'wiltō  
wēda lēlaxūma'yaxs laē tsēx'idxa bēbēgūlida'yē. Wā, g'il'mēsē 95  
'wēla la 'nāx'idxa lē'nāxs laē 'wēla āem lēx'wūts'lāla (l'ex'sōsē  
lāxa hōlqūlilē, qā's hanqelēqēxs laē hōqūwēla. Wā, laem gwāla.  
Wā, laem lēgādē xūnōkwās Q'wē'yimdžās Wāwalk'ina'yē lādal qō  
lāl hēlogwīlālō.

Wā, g'il'mēsē hēlogwīlaxs laē ōmpasē Q'wē'yimdžē lē'lāla (lā'aywa 900  
hā'yāl'āsa Kwākūg'ulē, qā las 'wēlaēl lāx grōkwās. Wā, g'il'mēsē  
g'āx 'wēlaēla laē ts'lēx'eltsemtse'wē se'yās Wāwalk'ina'yē. Wā,  
g'il'mēsē gwāla ts'lēx'eltsemtse'yaq laē kūnx'wīt'lētse'wa. Wā, g'il-  
'mēsē gwāla kūnx'wītāxs laē qōbeltsemtso'wē x'ōmsas, yīsā  
gūmsē. Wā, g'il'mēsē gwāla qōbeltsemtso'wē laē 'nāxwa'ma hā'yālā 5  
ōgwāqa gūms'idxēs gōgūma'yē. Wā, g'il'mēsē 'wēla la gūmekwa laē  
Q'wē'yimdžē āx'ēdxa q'ōnemē lāāla'xwīwa'ya lē'wa q'ēq'lesemayē,  
qā's yāx'widēsa 'nā'nēmē lāxa 'nāxwa hā'yālā. Wā, g'il'mēsē  
'wiltāxs laē yāq'lēgā'lē Q'wē'yimdžē, qā's 'nēk'ē: "Laems gwal 10  
lēqelas Wāwalk'ina'yē lāxen xūnōkwēx. Wā, la'mēts lēq'lāts 10  
Ālanemē lāq"; 'nēk'ēxa hā'yālā. Wā, g'il'mēsē gwālexs laē  
hōqūwēla. Wā, k'lēst'la ālaem gāla, laemxent qāqayimāxs yix  
Ālanemē, qāxs lēx'a'māc lēgadaatsēs hēlaēna'yē, yixs gūmyad'ix  
lā'yōē Ālanemē, yixs lēx'agālaēda hā'yālā yāqwap'asa lāālaywī

15 their own customary small potlatch, in which handkerchiefs, || shirts, paddles, and mats were given away. This is called by the people of olden times "ochre giving," and they have no | names of high rank for it. —ĀLANEM was the name which he had obtained from his father ĠWE<sup>ʔ</sup>yimdžē (VI 2), because he had not yet | given away blankets for a name of high rank for his son ĀLANEM (VII 3). Now, | Ēwanux<sup>u</sup>dzē (V 13) felt sorry on account of his grandson, 20 because he had no | name of high rank. Therefore Ēwanux<sup>u</sup>dzē (V 13) invited his numaym | the Laāłax<sup>s</sup>ʔendayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | Lalēp<sup>ʔ</sup>łalas (VII 3) to be the name of ĀLANEM (VII 3). Then his numaym agreed | to what he had said; 25 and therefore he immediately counted off || sixty blankets, and put them on the shoulders of the young men | of his numaym, who then went out of the house | and into the house of his son-in-law ĠWE<sup>ʔ</sup>yimdžē (VI 2). They | sat down near the door, and Ēwanux<sup>u</sup>dzē himself spoke, | and said, "Look up, son-in-law, ĠWE<sup>ʔ</sup>yimdžē 30 (VI 2), || and listen to what I have to say to you! I feel sorry | for my grandson (VII 3), because he has no name of high rank yet. Now | I will give him this name, and you shall call him | Lalēp<sup>ʔ</sup>łalas, and I also give these sixty blankets. | Come and take them!" Thus 35 he said to his son-in-law; and || ĠWE<sup>ʔ</sup>yimdžē (VI 2) at once arose

15 wa<sup>ʔ</sup>yē lē<sup>ʔ</sup>wa q<sup>ʔ</sup>lēq<sup>ʔ</sup>lēsena<sup>ʔ</sup>yē lē<sup>ʔ</sup>wa sē<sup>ʔ</sup>wayuwē lē<sup>ʔ</sup>wa lē<sup>ʔ</sup>wa<sup>ʔ</sup>yē. Hēm gwe<sup>ʔ</sup>yōsa gālē begwānem gūmyasē. Wā, lā k<sup>ʔ</sup>lās<sup>ʔ</sup>ēm āłaxłāyo lēgema, yix lēgema lāxēs ōmpē ĠWE<sup>ʔ</sup>yimdžē, qaxs k<sup>ʔ</sup>lēs<sup>ʔ</sup>maē p<sup>ʔ</sup>lēsēda, qas lēqelē qa lēgemsēs xūnōkwē Ālanemē. Wā, lā ts<sup>ʔ</sup>lax<sup>ʔ</sup>lē nāqas<sup>ʔ</sup>yas Ēwanux<sup>u</sup>dzē qas ts<sup>ʔ</sup>lōx<sup>ʔ</sup>lēmāxs k<sup>ʔ</sup>lāsāē āłax- 20 lāyo lēgema. Wā, lāgilas lēłts<sup>ʔ</sup>lōdē Ēwanux<sup>u</sup>dzāxēs <sup>ʔ</sup>ne<sup>ʔ</sup>mēmōtaxa Laāłax<sup>s</sup>ʔendayowē. Wā, nēłaxēs <sup>ʔ</sup>ne<sup>ʔ</sup>mēmōtaxs wāwalqālilaxēs negūmp yisa q<sup>ʔ</sup>lēl<sup>ʔ</sup>ex<sup>ʔ</sup>sokwē p<sup>ʔ</sup>lēl<sup>ʔ</sup>exelagema. Wā, hē<sup>ʔ</sup>misa lēgemē Lalēp<sup>ʔ</sup>łalasē qa lēgema Ālanemē. Wā, ā<sup>ʔ</sup>misē <sup>ʔ</sup>nāxwa ēx<sup>ʔ</sup>akē <sup>ʔ</sup>ne<sup>ʔ</sup>mēmōtaxēs wāldēmas. Āgil<sup>ʔ</sup>mas hēx<sup>ʔ</sup>idaem hō<sup>ʔ</sup>wūłtalilaxa q<sup>ʔ</sup>lē- 25 l<sup>ʔ</sup>ex<sup>ʔ</sup>sokwē p<sup>ʔ</sup>lēl<sup>ʔ</sup>exelagema, qas k<sup>ʔ</sup>lēx<sup>ʔ</sup>eyap<sup>ʔ</sup>lēndālēs lāxa hā<sup>ʔ</sup>yāl<sup>ʔ</sup>ā-sēs <sup>ʔ</sup>nē<sup>ʔ</sup>mēmōtē. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē <sup>ʔ</sup>wīłaxs lāē hōqūwēłs lāxēs gōkwē. qas lā hōgwūłēla lāx gōkwāsēs negūmpē ĠWE<sup>ʔ</sup>yimdžē, qas k<sup>ʔ</sup>lūs<sup>ʔ</sup>ālilē lāx max<sup>ʔ</sup>stā<sup>ʔ</sup>fasa t<sup>ʔ</sup>lēx<sup>ʔ</sup>ila. Wā, xāmadzaqwa<sup>ʔ</sup>mis yāq<sup>ʔ</sup>lēgrā<sup>ʔ</sup>lē Ēwanux<sup>u</sup>dzē. Wā, lā <sup>ʔ</sup>nēk<sup>ʔ</sup>a: "K<sup>ʔ</sup>wāgemlil la, negūmp, ĠWE<sup>ʔ</sup>yim- 30 dzē, qas hōlēłāōsaxg<sup>ʔ</sup>in wāldēmlek<sup>ʔ</sup> lāl, yixs ts<sup>ʔ</sup>lēx<sup>ʔ</sup>ilaen nāqas<sup>ʔ</sup>yē qaen ts<sup>ʔ</sup>lōx<sup>ʔ</sup>lēmāx, yixs k<sup>ʔ</sup>lās<sup>ʔ</sup>lāx<sup>ʔ</sup>maēx āłaxłāyo lēgema. La<sup>ʔ</sup>mē-sek lālgada lēgemk<sup>ʔ</sup> qa lēgemsōx. Wā, laems lēqelales Lalēp<sup>ʔ</sup>łalasē laqō g<sup>ʔ</sup>amēsēgrada q<sup>ʔ</sup>lēl<sup>ʔ</sup>ex<sup>ʔ</sup>sokūk<sup>ʔ</sup> p<sup>ʔ</sup>lēl<sup>ʔ</sup>exelagema. Wā, gēłag<sup>ʔ</sup>a āxēdqek<sup>ʔ</sup>," <sup>ʔ</sup>nēk<sup>ʔ</sup>ēxēs negūmpē. Wā, hēx<sup>ʔ</sup>ida<sup>ʔ</sup>mēsē ĠWE<sup>ʔ</sup>- 35 yimdžē lāx<sup>ʔ</sup>ūlila, qas yāq<sup>ʔ</sup>lēgrā<sup>ʔ</sup>lē. Wā, lā <sup>ʔ</sup>nēk<sup>ʔ</sup>a: "<sup>ʔ</sup>mādzēxaōs wāł-

and spoke. He said, "What do you say, father-in-law (V 13) 36  
Do you come again and give me a marriage gift of sixty blankets  
and also this name? Thank you, father-in-law (V 13)!" Thus he  
said, and sent out his wife (VI 9) to call his numaym, the Sēnlem, to  
come into his house. Indeed, there were only three seated in the 40  
house,—himself (VI 2), his wife, and his child (VII 3), because  
Ēwanux<sup>u</sup>dzē (V 13), tried to surprise his son-in-law Ġwe<sup>y</sup>imdžē  
(VI 2), and Ġwe<sup>y</sup>imdžē (VI 2) did not know beforehand what his  
father-in-law (V 13) was going to say to him. Then the Sēnlem  
came in, and immediately Ġwe<sup>y</sup>imdžē (VI 2) sent out his speak-  
ers to stand in front of his house and to invite the Maāmtaḡila, 45  
Gēxsem, Kūkwak'um, Laāla<sup>x</sup>s<sup>e</sup>endayo, on behalf of Lalēp'alas  
(VII 3), the son of Ġwe<sup>y</sup>imdžē (VI 2). "That is what you will  
say," said Ġwe<sup>y</sup>imdžē (VI 2) to his speakers; and when he stopped  
speaking, the speakers went out. They stood in front of the  
house of Ġwe<sup>y</sup>imdžē (VI 2) and said, "Now, Maāmtaḡila, Gēx- 50  
sem, Kūkwak'um, Laāla<sup>x</sup>s<sup>e</sup>endayo, now you may witness the  
dance of Lalēp'alas (VII 3), the child of Ġwe<sup>y</sup>imdžē (VI 2)."  
The other speakers said, "Let us be quick!" Now the numaym Laāla-  
x<sup>s</sup>eendayo was sitting still; and when they stopped speaking they  
went into the house of Ġwe<sup>y</sup>imdžē (VI 2), and it was not long  
before the four numayms came in. Now Ġwe<sup>y</sup>imdžē (VI 2) told 55  
them that his plan was for Ālanem to have a name of high rank:

demaq'ōs, negūmp! La<sup>m</sup>masēxat! wāwalqālaa yīsa q'el'el'ex<sup>s</sup>okwax 36  
p'elxelasgēmaa; yu<sup>m</sup>isa lēgēmaqla! Wā, ḡelak'as'ila, negūmp."  
nēk'exs laē<sup>s</sup> yālaqasēs genēmē, qa lās lē'lālasē<sup>s</sup>wē<sup>s</sup> nē<sup>m</sup>mēmotasxa  
Sēnlemē, qa ḡāxēs<sup>s</sup> wīlaēlela lāx ḡōkwās. Qāla<sup>x</sup>s yūdux<sup>s</sup>imāē  
k'ūdžēl lāxēs ḡōkwē lē<sup>s</sup>wis genēmē lē<sup>s</sup>wis xūnōkwē, qaxs tsā- 40  
tsal<sup>k</sup>iwaē Ēwanux<sup>u</sup>dzāxēs negūmp, Ġwe<sup>y</sup>imdžē, qaxs k'ōsaē  
q'lāqalalḡiyuwē Ġwe<sup>y</sup>imdžāx wāldemlasēs negūmpaq. Wā, ḡāxē<sup>s</sup>  
wīla hōḡwīlēda Sēnlemē. Wā, hēx<sup>s</sup>ida<sup>m</sup>mēsē Ġwe<sup>y</sup>imdžē yā-  
laqasēs ā<sup>s</sup>yīlkwē, qa lās q'wāḡaels lāx l'āsanā<sup>s</sup>yasēs ḡōkwē, qa  
lēlēsēxa Maāmtaḡila, lē<sup>s</sup>wa Gēxsemē, lē<sup>s</sup>wa Kūkwak'umē, 45  
lē<sup>s</sup>wa Laāla<sup>x</sup>s<sup>e</sup>endayowē qa Lalēp'alasē xūnōkwās Ġwe<sup>y</sup>imdžē.  
"nēx'LES," nēk'ē Ġwe<sup>y</sup>imdžāxēs ā<sup>s</sup>yīlkwē. Wā, ḡil'mēsē q'wēl-  
ēdexs laē hōḡwēlsēda ā<sup>s</sup>yīlkwē, qas lā q'wāḡaels lāx l'āsanā<sup>s</sup>yas  
ḡōkwās Ġwe<sup>y</sup>imdžē. Wā, nēk'a: "Laems x'its'ax'ilalai' Maām-  
taḡilai', Gēxsemai', Kūkwak'umai', Laāla<sup>x</sup>s<sup>e</sup>endayowai', qa La- 50  
lēp'alas xūnōkwās Ġwe<sup>y</sup>imdžē."—"HālasLEnsai'," nēk'ēda nēmō-  
kwē elkwa. Wā, laemla k'ūdžēltsā<sup>m</sup> nē<sup>m</sup>mēmotasa Laāla<sup>x</sup>s<sup>e</sup>-  
endayowē. Wā, ḡil'mēsē q'wēlēdexs laē hōḡwīla lāx ḡōkwās Ġwe-  
<sup>y</sup>imdžē. Wā, k'lēst'la ḡāla<sup>x</sup>s ḡāxaē wīlaēlēda mōsgemak'ūsē<sup>s</sup> nal-  
<sup>s</sup>nēmēmasa. Wā, la<sup>m</sup>mē nēlē Ġwe<sup>y</sup>imdžāx hāē sēnatē Ālanem<sup>s</sup> 55  
lē<sup>s</sup>maē āla<sup>x</sup>lāla lēḡadLES Lalēp'alasē. Wā, ḡil'mēsē q'wēlēdexs

57 namely, Lalēp!alas (VII 3). As soon as he stopped speaking, | he gave away the sixty blankets to the four numayms; and after he had done so, they went out. | Now his name was Lalēp!alas (VII 3),  
 60 although he was only a young child of his father || Gwēyimdžē (VI 2). Now Lalēp!alas (VII 3) had four names, beginning | with the first when he was born by his mother Q!ēx!ālā (VI 9). Now | Lalēp!alas was grown up. Then Gwēyimdžē (VI 2) said to his | father-in-law Ēwanux<sup>u</sup>dze (V 13) that he wanted to give a winter dance; and immediately | Ēwanux<sup>u</sup>dze (V 13) that he would pay  
 65 the marriage debt to his son-in-law Gwēyimdžē (VI 2). || When it was nearly winter Ēwanux<sup>u</sup>dze (V 13) paid the marriage debt, - | two hundred and fifty blankets, ten boxes of oil, | twelve boxes of dried salmon, and twenty baskets with cinquefoil-root. | After he had paid the marriage debt, | Lalēp!alas (VII 3) disappeared, and  
 70 Gwēyimdžē (VI 2) gave a winter dance. He had || disappeared for a long time, then he was caught. Then Lalēp!alas (VII 3) was hāmshāmts!es. | Now his name was Āmyaxelas<sup>ē</sup> (VII 3). Now he had five | names. Then they gave away two hundred and fifty blankets | to the Q!ōmoyá'yē, 'wālas Kwāgūl, and Q!ōmk!ūt!es. |  
 75 Now, he did not give any to the Gwētela. After one || winter he stopped being hāmshāmts!es; and when | winter came again, he became a member of the Sparrow Society. Now he had also a name from his | grandfather Ēwanux<sup>u</sup>dze for the secular season:

57 laē yāx<sup>ē</sup>witsa q!ēlēx<sup>ē</sup>sokwē p!ēlxelasgem lāxa mōsgemakwē 'nāl-  
 'ne'mēmāsa. Wā, g'il'mēsē gwālexs laē 'wīla hōqūwēsa. Wā,  
 la'mē lēgemas Lalēp!alasē lāxēs āēnē'mē g'inānem xūnōx<sup>ē</sup>sēs ōmpē  
 60 Gwēyimdžē. Wā, laem mōsgemē lēlēgemas Lalēp!alasē g'āg'i-  
 lēla lāxēs g'ilēnā'yē māyōlēmsēs āhēmpē Q!ēx!ālā. Wā, la'mē  
 nēlxēax<sup>ē</sup>id la begwānemē Lalēp!alasē; laasē nēlē Gwēyimdžāxēs  
 negūmpē Ēwanux<sup>u</sup>džāxs yāwix!ilāēxsdaē. Wā, hēx<sup>ē</sup>ida'mēsē Ēwa-  
 nu<sup>u</sup>džē 'nēk'ēxs le'māē qōtēx<sup>ē</sup>alxēs negūmpē, yix Gwēyimdžē. Wā,  
 65 g'il'mēsē elāq ts!ā'wūnx<sup>ē</sup>idēxs laē qōtēx<sup>ē</sup>idē Ēwanux<sup>u</sup>džāsa sek!a-  
 x<sup>ē</sup>sokāla p!ēlxelasgem, hē'misa neqasgemē dēdengwatslē l!ē'na;  
 g'āg'iwalatlēda xēm'yatslē xetsema, hē'misa g'ēragāla t!ēlēgwa-  
 ts!ē l!ū!ēbata. Hē'em waxē. Wā, g'il'mēsē gwāla qōtēx<sup>ē</sup>āxs laē  
 x'is'idē Lalēp!alasē. Wā, la'mē yāwix!ilē Gwēyimdžē. Wā, gāla-  
 70 'mēsē x'isūlāxs laē k'imyase'wa. Hāmshāmts!esē yix Lalēp!alasē.  
 Wā, la'mē lēgades Āmyaxelasē'wē. Wā, laem sek!asgemē lēlē-  
 gemas. Wā, laem yāx<sup>ē</sup>widayowēda st k!ax<sup>ē</sup>sokāla p!ēlxelasgem  
 lāxa Q!ōmoyá'yē, lē'wa 'wālasē Kwāgūla, lē'wa Q!ōmk!ūt!ēsē.  
 Wā, laem k!ēs lāg'ināxa Gwētela. Wā, 'nēmēxēlā'mēsēxa ts!ā-  
 75 'wūnx<sup>ē</sup>idēxs laē gwūl hāmshāmts!esa. Wā, g'il'mēsē ētlēd ts!ā-  
 'wūnx<sup>ē</sup>idēxs laē gwētsē'sta. Wā, laemxāē g'āg'ililē lēgemas lāxēs  
 gagūmpē Ēwanux<sup>u</sup>džē lāxa bāxūsē. Wā, lā l!asaxdzēg'ilak<sup>u</sup> lāxa

and his name was Llasaxdzēg'lak; as member of the Winter Society in the winter dance; and the name of Āmyaxelaso (VII 3) was Qewēgemē (VII 3) as a member of the Sparrow Society. Now he had || six names from the beginning, when he was born by his mother, Q'ēx'lāla (VI 9). |

Now Lalēp'lasas (VI 3) was a full-grown man. Now I will | talk about him after he finished the winter dance. That is why I mentioned his | secular name. Now Gwēyimdze (VI 2) wished his son Lalēp'lasas (VII 3) to give a potlatch to the Kwāgul, to get for his name the name of the || past chief, Hāmēselal (V 3) for 85 the name Hāmēselal also belongs to the numaym Sēn'lem, because it is the name given by Grayōsdās (IV 3) to his and G'āg'āōlēlaga's (IV 1) son (V 3), who was the younger brother of Smoke-All-Round (V 1). | G'āg'āōlēlaga (IV 1), and Yāqōl'ēqlas (V 2), and his younger brother | Hāmēselal (V 3) had gone home to Ts!eqūlōten. Therefore the Lēgwildax<sup>90</sup> have the names 90 Hāmēselal and Smoke-All-Round and the name G'āg'āōlēlaga, for they know all the names of the Sēn'lem. Now I will speak again about Lalēp'lasas (VII 3), who made a potlatch to the Kwāgul. | He was helped by his father Gwēyimdze (VI 2) and his | grandfather Ēwanux<sup>91</sup>dzē (V 13); two hundred and twenty blankets went || from his father (VI 2) to 95 Lalēp'lasas (VII 3), and one hundred and eighty blankets from

ts!ēts!eqa lēgema yixs gwēgūyimaē. Wā, la<sup>92</sup>mē lēgadē Āmyaxelaso 78 se'was Qewēgemē lāxēs laēnā'yē gwētsēsta. Wā, la<sup>93</sup>mē q'ēlēsgemē lēlēgemas g'ālaē māyōlēmsēs ābempē Q'ēx'lāla. 80

Wā, laem ālak'lāla la begwānema yix Lalēp'lasasē, qaxg'in laimēk. ēt!alēlal laqēxs laē gwāl ts!ēts!eqa. Lāg'ilāen hē lēx'ēdayowe bāxudaxlāyās. Wā, la<sup>94</sup>mē ēnēk'ē Gwēyimdzē, qa p'hes'ēdagres-xūnōkwē Lalēp'lasasaxa Kwākūg'ulē, qa wāg'ēs lēgades lēgēm sa g'igāmāyōlāē Hāmēselalē, yixs hās'maaxa ēnē'mēmōtasa Sēn'leme 85 lēlēgemilē Hāmēselalē, qaxs hē'maē lēx'ēdayōs Grayōsdasw-laxēs xūnōk<sup>95</sup> lō<sup>96</sup> G'āg'āōlēlaga, yixs ts!āyānōkwaē Kwax'sēstalas. Wā, lā nā'nakwē G'āg'āōlēlaga lō<sup>97</sup> Yāqōl'ēqlasē l'wis ts!ēye Hāmēselalē lāx Ts!eqūlōtenē. Wā, hēmīs lāg'ilasa lēgwildaxwe lēgades Hāmēselalē lē'wa Kwax'sēstala lēgema qa G'āg'āōlēla 90 gāxs ēnāxwa<sup>98</sup>maē q'ēq'lālax lēlēgemasa Sēn'lemē. Wā, hāmēslas ēdzaqwal gwāgwēx'sex'idel lā Lalēp'lasasax laē p'hesaxa Kwākūg'ulē. Wā, laem ēnāxwa g'iwalt'sēs ōmpē Gwēyimdze l'wis gagempē Ēwanux<sup>99</sup>dzē, yixs hāmalt'sok'ālaēda p'lxilasg'mē g'āg'ilil lax ōmpas Lalēp'lasasē. Wā, lā mālgūnālt'sogūg'iyowa g'āg'ilē 95 lax gagempasē Ēwanux<sup>100</sup>dzē hāmōp'lenyag'igawa p'lxilasg'mē

97 his grandfather Ēwanux<sup>u</sup>dze (V 13). | Lalēp'lalas (VII 3) was  
 helped by the two men with four hundred blankets; and after he  
 had been helped | with the blankets, Gwēfyimdze (VI 2) sent out  
 Lalēp'lalas (VII 3) to | call the speakers who were to be their  
 1000 guests to come quickly. | Lalēp'lalas (VII 3) went at once to call  
 them, and they all came immediately. | Then Gwēfyimdze (VI 2)  
 instructed them what to say outside of the | house; and after he  
 had instructed them, they went out of the house | and stood there.  
 They said, "Now, | Q'ōmoyā'yē, 'wālas Kwāgrul, Q'ōmk'ut'es, you  
 5 will see (the dance of) Q'ēx'lāla (VI 9), the child<sup>1</sup> of || Hāmēšēlal  
 (VII 3)," for Hāmēšēlal (VII 3) had his mother Q'ēx'lāla (VI 9)  
 for his dancer. | It was not long before the three tribes of the  
 Kwāgrul came in. | When they were all inside, Gwēfyimdze (VI 2),  
 arose | and spoke. He said, "Now you will stop naming my prince  
 Lalēp'lalas (VII 3) | for his name is changed, and he will now be ||  
 10 named Hāmēšēlal (VII 3). Now he will take the seat of the past  
 Hāmēšēlal (V 3), | who held the second seat in my numaym Sēn-  
 L'em." | Thus he said to all the Kwāgrul. Then they all agreed to  
 what he said. | After he had finished his speech, he gave away the  
 15 four hundred | blankets; and when he had done so, || they went out.  
 Now he had seven names, beginning with the first | name obtained  
 at the time of his birth from his mother, Q'ēx'lāla (VI 9). It was not  
 long before his | grandfather Ēwanux<sup>u</sup>dzē died (V 13), and at once

97 g'īwalayōsa ma'ōkwax Lalēp'lalasē. Wā, g'il'mēsē gwālālila g'īwa-  
 layowē p'elxelasgema's laē 'yālaqē Gwēfyimdzās Lalēp'lalasē, qa  
 lās lē'lāla'xa ā'yilkwaxs lē'lānemaē, qa g'āxēs hālābala. Wā, hēx'fi-  
 1000 da'mēsē lā Lalēp'lalasē lē'lālaq. Wā, hēx'fida'mēsē g'āxda'xwa.  
 Wā, laemxaē lēxs'alē Gwēfyimdzē qa wāldems lāx l'āsana'yasēs  
 g'ōkwē. Wā, g'il'mēsē gwāl lēxs'ālaqēxs laē hōqūwels lāxa g'ōkwē,  
 qa's q'wāgrul'sē. Wā, lā 'nēk'a: "Laems x'its'ax'ilalōlai' Q'ōmo-  
 yā'yai', 'wālas Kwāgrulai', Q'ōmk'ut'esai' lāx Q'ēx'lāla xūnōkwas  
 5 Hāmēšēlalē, qaxs hē'maē sēnatēs ābempē Q'ēx'lāla, yix Hāmēšē-  
 lalē." Wā, k'ēst'la gāla's g'āxaē 'wīlaēlēda yūdu'x'semakwē Kwā-  
 kūgula. Wā, g'il'mēsē 'wīlaēlēxs laē hē'mē Gwēfyimdzē lax'ūlila,  
 qa's yāq'eg'alē. Wā, lā 'nēk'a: "Laems gwāl lēqelalts Lalēp'l-  
 lasē lāxg'in lēwūlgāmēk', qaxs la'mēk' l'āyoxlā, qaxs la'mēk'  
 10 lēgadelts Hāmēšēlalē. Wā, la'mēsek' lāl lāx lāxwa'ya Hāmēšē-  
 lalwūla, yixs 'na'nēmōkwalg'iwālaē lāxen 'nē'mēmota SēnL'emē."  
 'nēk'ēxa 'nāxwa Kwākūgula. Wā, āemxaāwisē 'nāxwa ēx'ak'ax wāld-  
 emas. Wā, g'il'mēsē gwālē wāldemasēxs laē yāx'witsa hāmōp'en-  
 yag'igawē p'elxelasgema. Wā, g'il'mēsē gwāl yāqwa's laē 'wīla  
 15 hōqūwelsa. Wā, laem ālēbōsgemē lēlēgema's g'āg'ilela lāxēs g'ilē-  
 na'yē mayōtem'sēs ābempē Q'ēx'lāla. Wā, k'ēst'la gāla's laē lē'lē  
 g'agempasē Ēwanux<sup>u</sup>dzēx'dē. Wā, hēx'fida'mēsē Q'ēx'lāla 'nēx', qa

<sup>1</sup> The dancer is here called the child of the host.



Q'ĕx'lāla (VI 9) wished that Hāmēselal (VII 3) should take the seat of his grandfather Ēwanux'dzē (V 13). Then Q'ĕx'lāla (VI 9) told her son Hāmēselal (VII 3), and to her husband Gwēyimdze (VI 2), to call in the numaym of his grandfather (V 13), the Laālux's'endayo, to come into the house of Ēwanux'dzē (V 13). Immediately Hāmēselal (VII 3) himself went to call them, and they came in. When they were inside, Q'ĕx'lāla (VI 9) arose and called her son Hāmēselal (VII 3) to come and stand by her side; 25 and she spoke, and said, "See how I stand here with my son (VII 3), who is the grandson of my past father Ēwanux'dzē (V 13). His name is Hāmēselal (VII 3). Now I wish him to take the seat of Ēwanux'dzē (V 13). Laālux's'endayo." Thus said Q'ĕx'lāla (VI 9). Immediately all the men of the numaym Laālux's'endayo 30 agreed to what Q'ĕx'lāla (VI 9) had said. Now she gave away blankets to the numaym Laālux's'endayo, and his name was Ēwanux'dzē in the numaym Laālux's'endayo. Now Ēwanux'dzē (VII 3) was the head man of his new numaym, the Laālux's'endayo, and he (VII 3) also held the seat of Hāmēselal in his numaym 35 Sēml'em. Now he had the two seats of Hāmēselal and Ēwanux'dzē. Now he married Neg'āga (VII 4), and the chief Hamōdeg'emē (VI 10) of the numaym G'ēxsem gave to Hāmēselal the name Tsax-

hēmīsē Hāmēselalē lāx'stōdex k'wāx'dāsēs gagempdē Ēwanux'dzē. 15 Wā, hēx'ida'mēsē Q'ĕx'lāla āxk'lāluxēs xūnōkwē Hāmēselalē lē'wis lā'wūnemē Gwēyimdzē, qa lēlts'lōdēsēxa 'nēmēmotasēs gagemp- 20 dēxa Laālux's'endayowē, ya lās 'wīlāēlā lāx g'ōx'dās Ēwanux'dzēx'dē. Wā, hēx'ida'mēsē xamāx'ida'mē Hāmēselalē la lē'lāla qa g'āxēs 'wīlāēlā. Wā, k'lēst'la gāluxs g'āxāē 'wīlāēlā. Wā, hēx'ida'mēsē Q'ĕx'lāla lāx'ūlila, qā's lē'lalēxēs xūnōkwē Hāmēselalē, qa lās lāwenōdzēlileq. Wā, lā yāq'eg'ala. Wā, lā 'nek'a; 25 "Wēg'a dōqwalaxg'in lā'wīlēnēk' lō'gūn xūnōkwēk', yīg'ada ts'ōx-lemag'asen ōmpdāē Ēwanux'dzēx'dā, yīg'a Hāmēselalek'. La- 'mēsen 'nēx' qag'a'mēs lāx'stōdex k'wā'yas Ēwanux'dzēx'dā. Laālux's'endayo," 'nēk'ē Q'ĕx'lāla. Wā, hēx'ida'mēsē 'nāxwa ēx'a- 30 k'ēda 'nāxwa bēbegwānemsa 'nēmēmotasa Laālux's'endayāx wāldemas Q'ĕx'lāla. Wā, lā'mē yāx'wītsa p'ēlxelagsemē g'āyalt'sā lāx 'nēmēmotasa Laālux's'endayowē. Wā, laem lēgadēs Ēwanux'dzē lāxa 'nēmēmotasa Laālux's'endayowē. Wā, lām lāxūmēsēs ālē la 'nēmēmota Laālux's'endayowē Ēwanux'dzē. Wā, lāxāē la lāxwalax'sa lāxēs 'nēmēmota Sēml'emē Hāmēselalē. Wā, lā'mē 35 mā'lōx'sala yīx Hāmēselal lō'ē Ēwanux'dzē. Wā, la geg'adix'ides Neg'āga. Wā, lā'mē lēgemg'elxalē g'īgāma'iyē 'nemōx'sa 'nēmēmotasa G'ēxsemē Hamōdeg'emā'yax Tsax'widē lāx Hāmēselalē lāxēs hēēna'iyē g'āyōlt'sā geg'adēs 'nemē 'nēmēmota Sēml'emē.

40 <sup>6</sup>wid | when he married out of his numaym Sēnl'ēm. || He did not keep his wife Neg'āga for a long time when he sent her away, and | Lalēplalas married the princess of the chief of the numaym lēlēgēd, | lēlēlayugwa (VII 5); and he obtained the name for the secular season Tlat'ents'id (VII 3) | and four winter names— for the beggar-  
45 dance | the name Q'wēq'waselal, and for the war-dance | the name Māyanid, and for the hāmshāmts'es the | name l'āqoselag'ilis, and for the fool-dance the name | Nōlemē'sta when (his dancer) was a man, and if she was a woman, the name Nōlemē'stalidzemga; and Hāmēselal (VII 3) also did not keep lēlēlayugwa (VII 5) as a wife for  
50 a long time | before she died. Now he married || Xwanē (VII 6), the princess of Gūndoḡ<sup>u</sup> (VI 11), chief of the numaym | Naensx'ā of the Koskimo; and Hāmēselal (VII 3) obtained in marriage the name Gūndoḡ<sup>u</sup>, and also the rattle-dance for the winter dance, with its name, Dōteyig'ilax<sup>u</sup>. Now Hāmēselal (VII 3) and Xwanē (VII 6) had no children, | although they had been married for three years. ||  
55 Then Hāmēselal (VII 3) sent Xwanē (VII 6) away, and he | married Hek'inēdzemga (VII 7), the sister of Kwax'ilanōkumē<sup>e</sup> (VII 8), chief of the numaym Ts'lets'emēleqāla; and they gave the cannibal-dance as a marriage gift, | and the cannibal-mask called "tooth-mask," and the hōḡ<sup>u</sup>hōk<sup>u</sup> head-mask, | and the crooked-beak head-  
60 mask, and the name of the cannibal dancer was | Seyemq'leselag'ilis, and also the thrower-dance with the name <sup>6</sup>nawalax<sup>u</sup>dzō, | and the

40 Wā, k'lēst'la gāla geg'ades Neg'āgāxs laē k'rayaq. Wā, lā geg'ades k'lēdēlas g'igāma'yasa <sup>6</sup>ne'mēmōtasa lēlēgēdē Lalēplalasē, yix lēlēlayugwa. Wā, laemxaē lēgemōlex Tlat'ents'idē lāxa bāxūsē. Wā, hē'misa ts'lets'eqa lēlēda, yixs mōxwēdalaē yixa q'wēq'waselalē; wā, hē'mis lēgemō Q'wēq'waselalē; wā, hē'misa tōx'widē; wā,  
45 hē'mis lēgemō Māyanidē; wā, hē'misa hāmshāmts'esē; wā, hē'mis lēgemō l'āqoselag'ilisē; wā, hē'misa nōlemō; wā, hē'mis lēgemō Nōlemō'sta yixs begwānemaē. Wā, g'il'mēsē ts'ledāqa nōlemō, laē lēgades Nōlemō'stalidzemga. Wā, k'lē's'emxaē gāla geg'ades lēlēlayugwa yix Hāmēselalaxs laē lēlē lēlēlayugwax'dē. Wā, lā geg'-  
50 dex'idēs Xwanē k'lēdēla Gūndoḡ<sup>u</sup>, g'igāma'yas <sup>6</sup>ne'mēmōtasa Naensx'āsa Gōsg'imux<sup>u</sup>. Wā, lā'mēsē lēgemg'elxla'yē Gūndoḡwēqa lēgemō Hāmēselalē; hē'misa hāyatelaē lāxa ts'lets'eqa; wā, hē'mis lēgemō Dōteyig'ilaxwē. Wā, laemxaē hēwāxa xūngwadex'idē Hāmēselalē lāx Xwanā, yixs wāx'maē yūdux'wūnxēs ts'lē'wūnxē  
55 hayasek'āla. Wā, laemxaē k'rayē Hāmēselalax Xwanā. Wā, lā geg'ades Hek'inēdzemga, yix wūq'was Kwax'ilanōkumā'yē, yix g'igāma'yasa <sup>6</sup>ne'mēmōtasa Ts'lets'emēleqāla. Wā, lā hāmshāmlāxa hāmats'la, hē'misa hāmsiwa'yē g'ikanagemla, hē'misa hōḡ<sup>u</sup>hōkwīwa'yē lē'wa g'elōq'wīwa'yē. Wā, hē'mis lēgemō hāmats'lēyē Seyem-  
60 q'leselag'ilisē. Wā, hē'misa māmaqla. Wā, lā lēgades <sup>6</sup>nawalax<sup>u</sup>-

rich-woman dance with the name Q'ōmināgēsēlal (VI 1), the dance with the name Tōp'leq; and when the Nak'wānāda paid the marriage debt, then the four men disappeared, and he showed the four dances. Now, these were obtained by the numaym Laālax's'ēndayō, because he wanted very much to retain the name of his grandfather Lāsaxdzē'īlak<sup>u</sup> (V 13), for that was the winter dance name of | Ēwanux<sup>u</sup>dzē (V 13). Hāmēsēlal (VII 3) never had a child, although he had many wives; and the only one who could take the place of his grandson was the grandson of 'lē'lēnox<sup>u</sup> (VII 1), the 70 child of K'āmāxalas (VI 7), the princess of Āwālak'īnis (V 9), chief of the numaym Haāyalik'awē of the Q'ōmoyā'yē. Then 'lē'lēnox<sup>u</sup> (VII 1) had a daughter (VIII 1); and when the daughter of ('lē'lēnox<sup>u</sup> and) Wālewīd (VII 9), chief of the numaym Haāna-lēno, was grown up, her name was Lālēlē'īlak<sup>u</sup> (VIII 1), the daughter of 'lē'lēnox<sup>u</sup> (VII 1) and of her husband Wālewīd (VII 9). Then 75 Lālēlē'īlak<sup>u</sup> (VIII 1) married | māxūlag'īlis<sup>1</sup> (VIII 2); and to him went the name 'māxūlag'īlis and also the cannibal dance and the name Yāgwīs and the fire-dance from the brother of Lālēlē'īlak (VIII 1), who was Nūx<sup>u</sup>nemis (VIII 3) in the winter dance, and Ōmx<sup>u</sup>'īd in the | secular season. Now Lālēlē'īlak<sup>u</sup> (VIII 1) had four sons) a son named 'nemōgwīs (IX 1), and his younger brother 80 Ōgwilagemē<sup>ē</sup> (IX 2), and his younger brother K'wāk'wabalasēme

dzē. Wā, hē'misa q'āmināgāsē lēgades Q'ōmināgēsēlalē. Wā, 61 hē'misa tōx<sup>u</sup>widē lēgades Tōp'leqē. Wā, g'il'mēsē gwāla Nak'wax-da<sup>u</sup>xwē qōtēx'axs laē x'is'ēd 'wīlēda mōkwē bēbēgwānēm<sup>u</sup>xā. Wā, la'mē 'wīla nē'īdāmasxa mōxwidāla lēlēda. Wā, laem hē grayoqāwa 'ne'mēmōtasa laālax's'ēndayowē, yix hāē laxūlē lēge. 65 masēs gagemp<sup>u</sup>wūlē Lāsaxdzē'īlakwē lāxa ts'lēts'leqa, yix lēgēmas Ēwanux<sup>u</sup>dzēyulē. Wā, laem hewāxa sāsenmox<sup>u</sup>wida, yix Hāmēsēlalē wāx<sup>u</sup>maē q'lēnemēs gegēnem<sup>u</sup>'īdē. Wā, lēx'a'mēs la gwalalas, qa's Lāyolēsēs ts'lōx<sup>u</sup>lēmē 'nemōgwīs, yix ts'lōx<sup>u</sup>lēmās 'lēlēnoxwēxa xūnōkwas K'āmāxalasē, yix K'ēdēlas Āwālak'īnisēxa 70 g'īgāma'yasa 'ne'mēmōtasa Haāyalik'awa'yasa Q'ōmoyā'yē. Wā, lā xūngwadex<sup>u</sup>'īdē 'lē'lēnoxwasa ts'lāts'ladagemē. Wā, g'il'mēsē nexlaax<sup>u</sup>'īd la ts'lēdāqē xūnōkwas Wālewīdē, g'īgāma'yasa 'nemōtasa Haāna-lēnā laē lēgades Lālēlē'īlakwa xūnōkwas 'lēlēnoxwē lē'wis lā'wūnemē Wālewīdē. Wā, lā lāwadex<sup>u</sup>'īdē Lālēlē'īlakwas 75 'māxūlag'īlisē.<sup>1</sup> Wā, lā lāyōwēda lēgemē 'māxūlag'īlisē, hē'misa hāmatsla lō' lēgēmasē Yāgwīsē lē'wa nōnltsē'stalalē yis wūqlwas Lālēlē'īlakwē Nūx<sup>u</sup>nemisē lāxa ts'lēts'leqa. Wā, lā Ōmx<sup>u</sup>'īdex'ia lāxa bāxūsē. Wā, lā xūngwadix<sup>u</sup>'īdē Lālēlē'īlakwas 'nemōgwīsē lē'wis ts'lā'yē Ōgwilagemā'yē lē'wis ts'lā'yē K'wāk'wabalasēme lē'wis 80

<sup>1</sup> The narrator, who by descent is not a member of the tribe, the son of a white man, mother.

81 (IX 3), and his younger brother Lēlēg'imlilas (IX 4). And  
 85 <sup>ε</sup>nēmōgwis (IX 1) was taken by Hāmēselal (VII 3) to take his  
 place in the numaym Sēnl'ēm; and he took on the other side  
 K'wāk'wabālasēmē (IX 3) to take his place in the numaym  
 90 Laālxax's'endayo; and now the name of <sup>ε</sup>nēmōgwis (IX 1), the son  
 of <sup>ε</sup>māxūlag'ilis (VIII 2) and l'ālēl'lakw (VIII 1), was Hāmēselal  
 (IX 1); and the name of K'wāk'wabālasēmē (IX 3) was Ewanux'-  
 dzē (IX 3) in the numaym Laālxax's'endayo; and K'wāk'wabā-  
 lasēmē (IX 3) also had two seats, as he took the seat of the  
 father (VI 2) of his mother<sup>1</sup>, lēlēnoxw (VII 1), among the  
 95 Haāyalikawē, and <sup>ε</sup>nēmōgwis (IX 1) also had two seats—the head  
 seat in the numaym Sēnl'ēm, which was the marriage-gift of  
 Hāmēselal (VII 3) to <sup>ε</sup>māxūlag'ilis (VIII 2); and he also had the  
 seat of Hāmēselal, which is the fourth in the numaym Sēnl'ēm.  
 And when Hāmēselal dies, all his property and his names among  
 100 the Sēnl'ēm will go to him (<sup>ε</sup>nēmōgwis IX 1); and the property of  
 Ewanux'dzē will go to Q'ōmx'ilag'ilis (IX 3) (that is K'wāk'  
 'wabālasēmē) with his names and all the dances, for Q'ōmx'ilag'ilis  
 is the name of K'wāk'wabālasēmē in the numaym Laālxax'-  
 s'endayo; and he will be Ewanux'dzē after the death of Ewanux'-  
 dzē; but the name K'wāk'wabālasēmē belongs to him in the  
 numaym Haānal'ēno of the Q'ōmoyā'yē. That is all about this.

81 ts!ā'yē Lēlēg'imlilasē; wā, hē'mis la āx'ētsōs Hāmēselalē <sup>ε</sup>nēmō-  
 gwisē qa lax'stōdlēq lāxa <sup>ε</sup>nē'mēmōtasa Sēnl'ēmē. Wā, lāxaē  
 āx'ēdex āpsōt!ēna'yas K'wāk'wabālasēma'yē qa lax'stōdlēq lāxa  
 85 <sup>ε</sup>nē'mēmōtasa Laālxax's'endayowē, qaxs lē'maē lēgādē <sup>ε</sup>nēmōgwisas  
 Hāmēselalē, yix xūnōkwas <sup>ε</sup>māxūlag'ilisē lō<sup>2</sup> l'ālēl'lakwē. Wā,  
 laēmxaāwisē lēgādē K'wāk'wabālasēma'yas Ewanux'dzē lāxa <sup>ε</sup>nē-  
 mēmōtasa Laālxax's'endayowē. Wā, laēmxaē K'wāk'wabālasēma-  
 yē ma'lōx'sāla lē'wis laēna'yē lax'stowēx lāxwa'yas ōmp'wūlasēs  
 ābēmpē lēlēnoxwē lāxa Haāyalik'awa'yē. Wā, lāxaē <sup>ε</sup>nēmōgwisē  
 90 mā'lōx'sāla yixs laxūma'yaasa <sup>ε</sup>nē'mēmōtasa Sēnl'ēmē, yix la-  
 xwīg'elxla'yas Hāmēselalē lax <sup>ε</sup>māxūlag'ilisē. Wā, lāxaē lāxwala  
 lāx lāxwa'yas Hāmēselala yayūdukwal'g'iwala lāxa <sup>ε</sup>nē'mēmōtasa  
 Sēnl'ēmē. Wā, g'ilēm!wisē lēlē Hāmēselalē qō lālē <sup>ε</sup>nēmōgwisē  
 95 <sup>ε</sup>wil'gaalelās lē dādek'asas lē'wis <sup>ε</sup>nāxwa lēlēgemas lāxēs Sēnl'e-  
 mēna'yē. Wā, lā <sup>ε</sup>wil'gaalelē dādek'asas Ewanux'dzē lāx Q'ūm-  
 x'ilag'ilisē, yix K'wāk'wabālasēma'yē lē'wis lēlēgemē, lē'wa  
<sup>ε</sup>nāxwa lēlēda, qaxs hē'maē lēgemas K'wāk'wabālasēma'yē Q'ūm-  
 x'ilag'ilisē lāxēs <sup>ε</sup>nē'mēmōta Laālxax's'endayowē. Wā, lā ālēm!  
 100 Ewanux'dzēx'lāl qō hēl'ē Ewanux'dzēyē. Wā, hēt'la lēgadaats  
 K'wāk'wabālasēma'yēs <sup>ε</sup>nē'mēmōta Hāānal'ēnāsa Q'ōmayā'yē.  
 Wā, lawisla lāba lāxēq.

<sup>1</sup> Really his mother's mother.

## MARRIAGE WITH THE NĀK'WAX'DA'X.

Now I will talk about the Nāk'wax'da'x, why they have the names derived from the Āwik'lēnox<sup>1</sup> and Bellacoola and Gwa'sela and Dzāwadeēnox<sup>2</sup>, and Hāxwānis; for the chief of the numaym 'wālas, whose name was 'māxwa, got wives among 5 tribes; and he also married among the numaym Temlteml's of the Mamalēleqāla, and the numaym Laālay's<sup>3</sup> of the Kwag'ul, and also the numaym G'ēsēm's<sup>4</sup> of the Koskino. That is where 'māxwa, and his children after him, took wives, and also among the Gwawaēnox<sup>5</sup> from the numaym Kwēkwaēnox<sup>6</sup>. When 'māxwa (II 1) was a young man, the father of 'māxwa, 'māxūlāl 10 (I 1), called his numaym the 'wālas, and told his numaym that he wished to get a wife for his prince 'māxwa (II 1) among the princesses of the chiefs of the tribes, to get crests from them; and he told them that he wished him to marry Lāq'wag'ilayugwa (II 2), 15 the princess of Lāq'wag'ila (I 2). Thus he said, immediately his numaym thanked him for his speech. The Nāk'wax'da'x lived in the village Tēgūxstē. They started at once early in the morning, and they went to Wanuk<sup>7</sup>, where the village of the Āwik'lēnox<sup>8</sup> is located when they catch olachen. When they arrived 20 the speaker of 'māxwa (II 1), whose name was Gwemālas, stood up

## MARRIAGE WITH THE NĀK'WAX'DA'X.

Hēlen gwāgwēx's<sup>9</sup> alasla Nāk'wax'da'xwē lāx lāg'ilas q'lēmē 1 lēlegemas g'aya'nākūla lāxa Āwik'lēnoxwē lē'wa Belxūla: wa, hē'mislēda Gwa'sela lē'wa Dzāwadeēnoxwē lē'wa Hāxwānisē, yīxs hē'maē gag'adi'lālats g'igāma'yasa 'ne'mēmotasā 'wālasēxa 5 lēgadās 'māxwa, yīxs hē'maaxat! la geg'adaatsēda 'ne'mēmotasā Temlteml'sasa Mamalēleqāla lē'wa 'ne'mēmotasā Laālay's<sup>3</sup> endayowasa Kwag'ulē; wā, hē'mislēda 'ne'mēmotasā G'ēsēm's<sup>4</sup> anālasa Gōsg'imoxwē, yīx gag'adi'lālasas 'māxwa lē'wis sāsēm'nakūlas lāxa- 10 axa Gwawaēnoxwē lāx 'ne'mēmotasā Kwēkwaēnoxwē. Wā, hē'm ālēs alostāwē 'māxwa. Wā, laēm'lāwisē lēts'lōdē ōmp'wūlas māxwāxēs 'ne'mēmota 'wālasē (xa lēgadās 'māxūlālē). Wā, lā'laē nēlaxēs 'ne'mēmotaxs 'nē'kaē qa gagak'lē'staliselō'sē lāwūlgāma'yē 'māxwa lāx k'lēsk'lēdēlas g'ig'egāma'yasa lēq'wālalā'yē, qā's k'lā- 15 k'lē'sōl'lē lāq. Wā, laēm'lāwisē nēlaxs lē'maē 'nēx' qā's lā gāga- k'lax Lāq'wag'ilayugwa lāx k'lēdelas Lāq'wag'ila, 'nēx'laē. Wā hēx'iadēm'lāwisē 'nāxwa mō'lē 'ne'mēmotasēs wāldemas, yīxs hē g'ōkūlē'laēda Nāk'wax'da'xwē Tēgūxsta'yē. Wā, hēx'idēm'lāwisē ālēx'wid'laxa la 'nāx'idxa gāla. Wā, laēm'lāē lāl lāx Wanukwe yīxs hāa'l g'ōkūla 'nāxwalama Ēāwik'lēnoxwē dzāywilaxa dzayim. 20 Wā, g'ilēm'lāwisē lāgaaxs lāa'l lāx'ūlēxsē rikwās 'māxwaxa lēgadās Gwemālasē. Wā, lā'laē yāq'leg'āla. Wā, lā'laē

22 and spoke. He said, "I came to you, great numaym Wiōkwitem,  
 Awik'lenox"! My chief, <sup>5</sup>māxwa (II 1) here, came to marry your  
 princess, Lāqwaḡila (I 2), Lāqwaḡilayugwa (II 2). Thus he  
 25 said. Then they paid the marriage money of sewed blankets; and  
 after they had paid the marriage money, | they heard the whistles of  
 the cannibal-dancer in the house of Lāqwaḡila (I 2), | and also the  
 whistles of the fire-dancer and of the rich-woman dancer, and the  
 sacred song of the shaman-dancer. When each of these had sounded  
 30 four times, Lāqwaḡila (I 2) came out of his house carrying a  
 handful of eagle-down. He sang | his sacred song, and he used the  
 eagle-down like a rattle. He stood in front of his house wearing  
 around his neck a large neck-ring of red cedar-bark. When he  
 stopped singing, he spoke, and said, "Come, son-in-law <sup>5</sup>māxwa  
 35 (II 1), come into this house, which will be your house! The winter  
 dances have already been started for you, because you have come  
 to marry my princess, Lāqwaḡilayugwa (II 2)." Thus he said, |  
 Then <sup>5</sup>māxwa arose in his marriage canoe. There were four of  
 these; and he told his crew to | obey the words of his father-in-law;  
 40 and when he said this, | he jumped into the water with his crew; and  
 they went up the beach, | following his father-in-law Lāqwaḡila (I 2),  
 who was waiting for them. Then Lāqwaḡila (I 2) entered the  
 house first, and <sup>5</sup>māxwa (II 1) followed him, | and his whole crew went

22 "Gāx<sup>5</sup>men gāx<sup>5</sup>alela, <sup>5</sup>wālas <sup>5</sup>ne<sup>5</sup>mēm Wiōkwitem, yūl Awik'le-  
 nox", gaxg'in grigāmēgrēgrā <sup>5</sup>māxwak' gagak'axōx k'ledēlaq'ōs,  
 Lāqwaḡil, lāxōx Lāqwaḡilayugwāx," <sup>5</sup>nēx<sup>5</sup>laēxs lāa' qādzēl'ida  
 25 yisa q'laq'lenōtē <sup>5</sup>naen<sup>5</sup>ūna<sup>5</sup>ya. Wā, gril'em<sup>5</sup>lāwisē gwāl qādzēlaxs  
 lāa<sup>5</sup>lasē hēk'lek'ālē medzēsasa hāmats'la lāx grōkwas Lāqwaḡila  
 lō<sup>5</sup>laēda medzēsasa nōultsē<sup>5</sup>stalalē lē<sup>5</sup>wa q'lāmināgasē. Wā, lā<sup>5</sup>laē  
 yālaq'wāla<sup>5</sup>laē pāxālalalas. Wā, gril'em<sup>5</sup>lāwisē mōp'endzaqwēda  
<sup>5</sup>nāxwa lāxēs <sup>5</sup>nāl<sup>5</sup>nēm<sup>5</sup>idalaēna<sup>5</sup>yaxs gāxaa' lāwelsē Lāqwaḡila  
 30 lā<sup>5</sup>laxēs grōkwē, q'wētsemēxa qēm<sup>5</sup>xwāsa kwēkwē. Wā, lā<sup>5</sup>laē yā-  
 lagūtewē<sup>5</sup>lasēs yāla<sup>5</sup>lax<sup>5</sup>lēnē lāxēs yatelaēna<sup>5</sup>yasa qēm<sup>5</sup>xwa. Wā, lā<sup>5</sup>laē  
 lax<sup>5</sup>ūls lax lāsanā<sup>5</sup>yasēs grōkwē. Wā, laem<sup>5</sup>laē qenxālaxa lēkwē  
 Lāḡekwa. Wā, gril'em<sup>5</sup>lāwisē q'wēl'idexs lāa' yāq'ēga'la. Wā,  
 lā<sup>5</sup>laē <sup>5</sup>nēk'a: "Gēlagra, negūmp <sup>5</sup>māxwā, qā<sup>5</sup>s gāxlagāōs gaxēl.  
 35 lāxgras g'ox<sup>5</sup>grōs. Laemk<sup>5</sup>nāxwa q'lāyatēl'igra <sup>5</sup>nāx<sup>5</sup>nēwālagwil-  
 gras qāēs gā<sup>5</sup>xēna<sup>5</sup>yōs gagak'axenk'ledēlē Lāqwaḡilayugwa," <sup>5</sup>nēx<sup>5</sup>-  
 laē. Wā, hōx<sup>5</sup>idaem<sup>5</sup>lāwisē <sup>5</sup>māxwa lax<sup>5</sup>wūlexs lāxēs gagak'laatslē-  
 yē xwāxwak'ūnaxa mōts'laqē. Wā, lā<sup>5</sup>laē āxk'lālaxēs k'wēmē, qā<sup>5</sup>s  
 nānagēgrē<sup>5</sup>mēx wāldemasēs negūmpē. Aem<sup>5</sup>laē <sup>5</sup>nēk'exs laē  
 40 dex<sup>5</sup>sta lāxa <sup>5</sup>wāpē lē<sup>5</sup>wis k'wēmāxs lāa' hōx<sup>5</sup>wūsdēsa, qā<sup>5</sup>s  
 lā lāgrixēs negūmpē Lāqwaḡilāxs ēsela<sup>5</sup>maaq. Wā, hēm<sup>5</sup>lāwisē  
 Lāqwaḡila gālaēl lāxēs grōkwē. Wā, lā<sup>5</sup>laē mākilē <sup>5</sup>māxwāq.  
 Wā, gāx<sup>5</sup>laē <sup>5</sup>wīlaēlē k'wēmasēq. Wā, lā<sup>5</sup>laē Lāqwaḡila āxk'lālax

in. Then L'äqwag'ila (I 2) asked 'mäxwa (II 1) to go to his wife L'äqwag'ilayugwa (II 2), who was sitting on a board *l'ä* up 15 in the rear of the house. He went to her and sat down by her side. His crew sat down in the rear of the house. When they were all seated, then the whistles of the cannibal-dancer sounded again behind the mat-curtain in the left-hand corner inside the house; 50 and the whistles of the fire-dancer and the rich-woman dancer sounded, and the shaman-dancer sang his sacred song. Then L'äqwag'ila (I 2) arose and stepped to the place in front of the fire in the middle of the house. There he stood still. His tribe also did not move from the places where they were seated at the sides of the house. || When the sound of the whistles stopped, L'äqwag'ila 55 (I 2) spoke, | and said, "Now, listen to the supernatural power of your wife, | son-in-law 'mäxwa (II 1)! Now you have obtained in marriage the cannibal-dancer whom you have heard, and his name, Hämts'ästäelag'ilis, and the 'höxhök' cannibal head-mask, and the raven head-mask, and the 'crooked-beak head-mask, and the 60 g'elög'üdžälis head-mask—there are four different kinds of head-masks for the cannibal-dancer and also the neck-ring of red cedar-bark woven and mixed with white bark. The name of the cedar-bark neck-ring is k'lösenxawa; and the head-ring has three rings, one on top of the other; and the wrist-ring goes four times around 65

'mäxwa qa läs hē'nakūla läxs genemē L'äqwag'ilayugwaxs k'wa-  
dzälilaaxa Laēlē saōkwa läx näqotēwalilasa g'ōkwē. Wä, lä'läē 15  
hē'nakūla läq, qa's lä k'wanōdzēlilaq. Wä, hēem'läwis 'wila  
k'lūs'älilē k'wēmasē ögwiwalilasa g'ōkwē. Wä, g'ül'em'läwisē  
'wila k'lūs'älilexs laa'lasē ēdzaqwa hēk'lig'älē medžēsasa häma-  
ts'la, läx äläts'elilasa yāwapemililaxa lē'wa'yē läx gemxotsälilas  
äwileläsa g'ōkwē. Wä, hēem'laxaäwisē hēk'läle medžēsasa nōnl- 50  
tsē'stalalē Lē'wa q'lämināgasē. Wä, lä'läē hemxat! yalaq'wä-  
latsa päxälälälē. Wä, ämm'läwisē Lā'wilē L'äqwag'ila läx obēxalala-  
lilasa läqawalilasa g'ōkwē seldēla. Wä, hēem'laxaäwisē gwäelē g'ō-  
k'ülōtas k'leās la yaw'inäla läxs k'lūdžēlasē 'wax'sanögwilasa g'ōkwē.  
Wä, hē'lat'la lä q'wē'fidēda medžētsälaxs laa'lä yāq'lig'älē Lā- 55  
qwag'ila. Wä, lä'läē 'nēk'a: "Wōga hōlēlax 'nawalakwasōs genē-  
maqōs, nēgūmp, 'mäx". Laems geg'adantmaxēs laōs wūlax'at-  
laxa hämats'la Lē'wis Lēgemē Hämts'ästäelag'ilis, hē'misēs hox-  
hokwiwa'yē hämsiwa'ya Lē'wa gwāxwiwa'yē hämsiwa'ya Lē'wa  
g'elōkwīwa'yē hämsiwa'ya Lē'wa g'elög'üdžälisē hämsiwa'ya. Wä, 60  
mōx'widāla hēhämsiwa'yasa hämats'ax. Wä, hē'mis qenxawē  
L'ägēx'säda k'lit'läakwē 'mehmaq'la L'ägēkwa. Wä, hē'mis Lē-  
gēmsa qenxawa'yē L'ägēkwē k'lösenxawa. Wä, läxäē yūdux-  
ts'laq lēelx'en k'wasaxelē qex'ma'yas L'ägēkwa. Wä, läte  
maēmōp'enē'stalē qēqex tsanēlas x'ilp'hamak' L'ägēkwa. Wä, 65

- 66 the arm, and is made of twisted red cedar-bark: and the anklets go four times around the leg, and are made of twisted red cedar-bark. | That will be the way of your dancer, son-in-law <sup>6</sup>māxwa (II 1). | And this will be the cedar-bark of the fire-dancer. The neck-ring is mixed with white, and the head-ring is not thick. The arm-rings go around the wrist twice, and also the anklets. The name of the fire-dancer will be Gwadzēs. And this will be the cedar-bark of the shaman-dancer. His neck-ring and head-ring will be medium-sized, and he will have a small ring of twisted cedar-bark around the wrist and 75 around the legs, and they will go around four times. | The name of the shaman-dancer will be Hayalak'ilalela. And this is the way of the cedar-bark of the rich-woman dancer. She has a big neck-ring mixed with white, and at three places there are strips hanging down of cedar-bark mixed white and red, in this way: Her head-ring will also be red and white—two rings, one on top of the other. | The one below will be 80 smaller than the upper one. The wrist-rings and leg-rings of red cedar-bark will be white in the middle, and they will pass around four times; | and her name will be Q'ōminowa-gaselal; and the will be painted containing the in this way: left-hand side,



- 66 lālē maēmop!enē<sup>6</sup>stalē qēqex'sidzēlas x'ilp!enak<sup>u</sup> L'lāgekwa. Wā, hēem gwālaas!esa hāmats!alaōs, negūmp, <sup>6</sup>māxwā. Wā, g'a<sup>6</sup>mēs gwālaats L'lāgekwa nōnltsē<sup>6</sup>stalalē, yixs <sup>6</sup>melmaqelaōs qēxawa<sup>6</sup>yē lē<sup>6</sup>wis qēx'ema<sup>6</sup>yē k'!ēs lēx<sup>u</sup> L'lāgekwa. Wā, lā maē- 70 malp!enē<sup>6</sup>sta<sup>6</sup>ma x'ilp!enakwē L'lāgek<sup>u</sup> qēqex'tslanēs lē<sup>6</sup>wis qēqex'-sīdza<sup>6</sup>yē. Wā, hē<sup>6</sup>mis lēgemsa nōnltsē<sup>6</sup>stalalē Gwadzēs. Wā, g'a<sup>6</sup>mēs gwālaats L'lāgekwa pāxālalalē, yixs hēlagritaō qēxawa<sup>6</sup>yas lē<sup>6</sup>wis qēx'ema<sup>6</sup>yē L'lāgekwa. Wā, lā wilen x'ilp!enakwa L'lāgek<sup>u</sup> qēqex'tslanēs lē<sup>6</sup>wis qēqex'-sīdza<sup>6</sup>yē. Wā, lā maēmop!enē<sup>6</sup>sta. Wā, 75 g'a<sup>6</sup>mēs lēgemltsēgraxa pāxālalalē Hayalak'ilalela. Wā, g'a<sup>6</sup>mēs gwālaas!es L'lāgek<sup>u</sup>ltsa q'lāmināgasē, yixs lēkwaē <sup>6</sup>melmaqelēs qēxawa<sup>6</sup>yē. Wā, lā yūduxwidalē qūlena<sup>6</sup>yas <sup>6</sup>melmoyāgra gwālēga. (*fig.*) Wā, laxaē ma'ltslaqē qēx'ima<sup>6</sup>yas L'lāgekwa <sup>6</sup>melmoyā. Wā, lālē wilagawa<sup>6</sup>ya banālelāsēs ōk'layē. Wā, lālē <sup>6</sup>melmoyāwē qēqex'- 80 tslana<sup>6</sup>yē lē<sup>6</sup>wis qēqex'sidzēla L'lāgekwa<sup>u</sup> maēmop!enē<sup>6</sup>stala lēslēkwa. Wā, hē<sup>6</sup>mis lēgemltsē Q'ōminowagaselalē. Wā, g'a<sup>6</sup>mēs māwilēsa hāmats!ēgrada <sup>6</sup>mekūladzālak'. Wā, lā hāndzāwa k'lāwatslē g'ildas lāq. g'a gwālēga (*fig.*). Wā, lālē hēl k'!ōgwēla māwila gemxotstālilās āwilelās tlex'ilāsēs g'ōkwōs, negūmp, <sup>6</sup>māxwa.



law ʼmāxwa: and your name will be K'ānewēsō in the winter dance. So  
son-in-law." Thus he said. Then he turned his face toward his tribe,  
the Āwīk' lēnox<sup>u</sup>, spoke, | and said, "Now give food to my son-in-  
law | and to his crew!" Immediately they gave food to them; and  
after they had eaten, the cannibal-dancer uttered his cry | behind the  
front of the sacred room at the left-hand side, inside the door | of the  
house. Then they took their batons and | narrow roof-boards to beat  
time on, put them down flat outside of the sacred room, and the  
song-leaders sat down close to the sacred room. When the batons  
had been distributed, | L'āqwaḡila stood up. He spoke, and said, 95  
"Now | watch us, son-in-law- and you, tribe | to see our ways,  
for I wish you to learn the way to handle these | four winter dances  
that I have given to you." Thus he said; | and after he had spoken,  
the cannibal-dancer uttered his sound. Immediately the song- 100  
leaders beat time and began to sing. | Then the cannibal-dancer  
came out of his sacred room. He was | squatting as he was dancing  
about inside the house. When the first song was ended | which was  
sung by the song-leaders, the cannibal-dancer ran about with his  
attendants. They ran around the fire in the middle of the house;  
and after he had run | around four times, he went back into his |  
sacred room. When he was | going in, the snapping of the mouths of  
the four head-masks was heard. |

Wā, laʼmēts lēḡadel K'ānewēsō, yūlmḡūmplāxa ts'ēts'ēḡa," ʼnēx'- 85  
ʼlaē. Wā, lāʼlaē ḡwēḡemx'īd lāxēs ḡōkūlōta Ēāwīk' lēnoxwē qaʼs yā-  
q'ēḡaʼlēḡ. Wā, lāʼlaē ʼnēk'ēḡ: "Wēḡaemasl L'ēxwīlaxen nēḡūnpēx  
lēʼwōs k'wēmēx," ʼnēx'ʼlaē. Wā, hēx'īdaemʼlāwīsē L'ēxwīlāḡila.  
Wā, ḡilʼemʼlāwīsē ḡwāla L'ēxwāxs lāaʼlasē hāmadzelaḡwēda hā-  
mats'la lāx āladzēlīlāsa māwīlē lāx ḡemxōtstāēlas āwīlēlāsa t'ēx'i- 90  
lāsa ḡōkwē. Wā, hēx'īdaemʼlāwīsē āx'ētseʼwēda t'ēmyayowē lēʼwa  
ts'ēḡadzowē sāok<sup>u</sup> t'ēmēdzō, qaʼs lā pax'ālēlem lāx L'āsahīlāsa mā-  
wīlē. Wā, lāʼlaē k'ūdexsēḡalīlēda nēnāḡadāx mḡḡidzāʼyasa mā-  
wīlē. Wā, ḡilʼemʼlāwīsē ʼwīla la yāx'witsōsa t'ēt'ēmyayowāxs lāaʼl  
lāx'wūlīlē L'āqwaḡila. qaʼs yāq'ēḡaʼlē. Wā, lāʼlaē ʼnēk'a: "Wēḡilla 95  
dōḡwalalex nēḡūmp lēʼwōs ḡōkūlōtaḡōs lāxen ʼnāxwāla ḡwayīlā-  
lasl, qaxḡin laʼmēk' ʼnēx' qaʼs ḡwālekamaōs q'laḡ'ōl'āxēs ḡwēḡi-  
laslaōsaxḡada mōxwīdālak' lēlēd lāyowen lāl," ʼnēx'ʼlaē. Wā,  
ḡilʼemʼlāwīsē q'wēl'īdexs lāaʼlasē hāmadzelaḡwēda hāmats'la. Wā,  
hēx'īdaemʼlāwīsē lēxēdzōlēda nēnāḡadē. qaʼs denx'īdē. Wā, ḡāx- 100  
ʼemʼlaē lāls'lālīlēda hāmats'la lāxēs māwīlē. Wā, laemʼlaē k'wā-  
ḡilīlēlaxs yīxwāē lāʼstālēlā lāxa ḡōkwē. Wā, ḡilʼemʼlāwīsē lābē  
ḡālē denx'īdayāsa nēnāḡadāxs lāaʼl ālt'ēḡalīlēda hāmats'la lēʼwīs  
hēlik'a, dzēlx'ṣēstālēlāxa laḡawalīlāsa ḡōkwē. Wā, hēhāt'la la  
mōplēnēstālēlaxs lāē lats'lālīl lāxēs lemēʼlats'lē. Wā, ḡilʼemʼlāwīsē 5  
lats'lālēlaxs lāē ḡemk'tḡaʼlēda mōwē hēhāmsīwāʼya.

7 First the hōx<sup>h</sup>hōk<sup>h</sup> head-mask came out, | next came the crooked-  
 beak head-mask, and next | the raven head-mask came out and  
 10 finally the " gēlogūdzewīs head-mask. Each one went back into the  
 sacred room after having gone around the fire once. | Then the  
 cannibal-dancer came out naked and ran out of the house: and it  
 was not long before he came back carrying in his arms | a corpse; and  
 15 when | he came into the door of the house, the shaman-dancer || and  
 the rich-woman dancer sang their sacred songs and came out of the |  
 sacred room—first the woman-shaman dancer came out, and | last  
 the rich-woman dancer. The rich-woman dancer went straight up |  
 to the cannibal-dancer and took the corpse out of his arms. Then |  
 20 she went once around the fire in the middle, and sat down || outside  
 of the sacred room with painted front. She | pinched pieces of flesh  
 off the corpse and tasted them. The cannibal-dancer was still |  
 sitting near the door, and the woman shaman was still | standing in  
 the same place at the door of the sacred room. After | the rich-  
 woman dancer had four times swallowed pieces of the corpse, the  
 25 cannibal-dancer arose || and went around the right-hand side of the  
 fire and went up | to the rich-woman dancer. He took the corpse  
 on his arms and sat down | at the left-hand side of the fire in the  
 middle of the house. Then he began to eat it. | He had not been  
 eating long when the rich-woman dancer arose and sat down in

7 Wā, hēm<sup>l</sup>lāwīs g'alōlt<sup>l</sup>lālīdēdā hōx<sup>h</sup>hokwiwā<sup>h</sup>yē hāmsiwā<sup>h</sup>ya. Wā,  
 g'āx<sup>l</sup>lāē mākilēdā gēlōkwīwā<sup>h</sup>yē hāmsiwēq. Wā, g'āx<sup>l</sup>lāē ēt-  
<sup>h</sup>wūlt<sup>l</sup>lālīdēdā g'waxwīwā<sup>h</sup>yē hāmsiwēq. Wā, g'āx<sup>l</sup>lāē elx<sup>l</sup>lā<sup>h</sup>yēdā  
 10 gēlogūdzewēsē hāmsiwēq. Wā, g'il<sup>h</sup>ēm<sup>l</sup>lāwīsē ēnēmp<sup>l</sup>lēnēstalīl  
 lāxa laqawalīlaxs lā<sup>h</sup>l<sup>h</sup> wī<sup>h</sup>lā lats<sup>h</sup>lālīl lāxa lēmē<sup>h</sup>lats<sup>h</sup>lē. Wā, g'āx-  
<sup>l</sup>lāē lālt<sup>h</sup>lālīdēdā hāmats<sup>h</sup>lā lāxēs xanālēnā<sup>h</sup>yē, qā<sup>h</sup>s lā dzēlx<sup>h</sup>ewēlsā.  
 Wā, k'lē<sup>h</sup>lat<sup>h</sup>lā gūlaxs g'āxāē q'elīlēlaxa lālēnoxwē. Wā, g'il<sup>h</sup>ēm-  
<sup>l</sup>lāwīsē g'āxēl lāxa t'ēx<sup>h</sup>ilāsa g'ōkwaxs lā<sup>h</sup>l<sup>h</sup> yānqwa<sup>h</sup>lāēdā pāxālālālē  
 15 lē<sup>h</sup>wa begwānēmē q'lāmināgasā, qā<sup>h</sup>s g'āxē g'āx<sup>h</sup>wūlt<sup>h</sup>lālīl lāxa  
 lēmē<sup>h</sup>lats<sup>h</sup>lē, yīxs hē<sup>h</sup>maa<sup>h</sup>l g'alōlt<sup>h</sup>lālīdēdā ts'ēdāqē pāxālālālā. Wā,  
 lā<sup>h</sup>lāē elx<sup>l</sup>lā<sup>h</sup>ya q'lāmināgasē. Wā, hē<sup>h</sup>nakūlāēm<sup>l</sup>lāwisēdā q'lāminā-  
 gasē lāxa hāmats<sup>h</sup>lā, qā<sup>h</sup>s q'elēxlēyēxā lālēnoxwē lāq. Wā, hē<sup>h</sup>lat<sup>h</sup>lā  
 lā ēnēmp<sup>l</sup>lēnēstalīl lā<sup>h</sup>stalīlēlaxa laqawalīlaxs lā<sup>h</sup>l<sup>h</sup> k'wāg'alīlēdā  
 20 q'lāmināgasē lāx l'āsālīlāsa lēmē<sup>h</sup>lats<sup>h</sup>lē, yīxa māwīlē. Wā, lā<sup>h</sup>lāē  
 ēpōd lāxa lālēnoxwē, qā<sup>h</sup>s p'ēx<sup>h</sup>ēdē lāq. Wā, lāēm<sup>l</sup>lā<sup>h</sup> hēx<sup>h</sup>sāēm  
 k'wāēlā hāmats<sup>h</sup>lēdā nēxwūlā lāxa t'ēx<sup>h</sup>ilā. Wā, lā hēx<sup>h</sup>sāēm  
 lā<sup>h</sup>wīlēdā pāxālālālē ts'ēdāqē t'ēx<sup>h</sup>ilāsa māwīlē. Wā, g'il<sup>h</sup>ēm<sup>l</sup>lāwīsē  
 mōp<sup>l</sup>lēnēlē<sup>h</sup>sēdā q'lāmināgasē lāxa lālēnoxwaxs lā<sup>h</sup>l<sup>h</sup> lāx<sup>h</sup>ūlīlēdā  
 25 hāmats<sup>h</sup>lā, qā<sup>h</sup>s lā hēlk<sup>h</sup>lēwēt<sup>h</sup>stalīlēlaxa laqawalīlaxs lā<sup>h</sup> hē<sup>h</sup>nakūlā  
 lāxa q'lāmināgasē, qā<sup>h</sup>s q'elēxlēyēxā lālēnoxwē, qā<sup>h</sup>s lē k'wāg'alīl  
 lāx gēuxanālīlāsa laqawalīlē. Wā, lāēm<sup>l</sup>lāē hām<sup>h</sup>x<sup>h</sup>īdēq. Wā,  
 k'lē<sup>h</sup>ēm<sup>l</sup>lāwīsē gēg'ilēlēxs lā<sup>h</sup>lā<sup>h</sup>sē q'lāmināgasē lāx<sup>h</sup>ūlīl, qā<sup>h</sup>s lā<sup>h</sup>l

front of the cannibal-dancer, who was eating of the corpse, and helped him eat it. || At that time the woman-shaman dancer stood behind the cannibal-dancer singing her sacred song, and she did not stop singing until the corpse had been eaten by the cannibal-dancer and the rich-woman dancer. When it had been eaten entirely, the shaman-dancer took a basket and gathered up the bones that had not been eaten and put them into a basket, || and gave them to one of the attendants of the cannibal-dancer. The attendant at once went out of the house with the basket containing the bones. Then the one who had taken out the bones came back and went up to the cannibal-dancer. He took hold of his hair over the forehead, dragged him out, and dragged him down to the bank of the river | Wanuk<sup>a</sup>. Then they walked into the water; and when they were in waist deep, | the attendant of the cannibal-dancer, who held him by the hair, ducked the head of the cannibal-dancer and turned round toward the right; and when he arose, | he faced the same way as he had been standing before he ducked him, toward the east. Then he lifted | the head of the cannibal-dancer; and when his mouth appeared out of the water, || the cannibal-dancer uttered the cannibal cry. Then | <sup>6</sup>māxwa was asked to go out of the house to see how | the cannibal-dancer was being purified after eating the corpse. | They ducked him four times in the river; and after he had been ducked | four times, they came back into the dancing-house,

k'wāgemlilaxa hāmats!a lōllala, qas ha<sup>6</sup>mēk'lālēq. Wā, hēmflāwis la laatsa, pāxālalatē ts!edāqa, qas lā lāwīl lax āwīgahilasa hāmats!a, qas yālaqūlē. Wā, ā<sup>6</sup>mēsē gwāl yālaqūlaxs laē wīflase<sup>6</sup>wēda lālēnoxwasa hāmats!a lē<sup>6</sup>wa q'lāmināgasē. Wā, g'ilēmflāwisē wīflaxs laa<sup>6</sup>l āx<sup>6</sup>ēdēda pāxālalalaxa lēxa<sup>6</sup>yē, qas q'laplōg'ililēxa xāqē haāmōta, qas āxts!ālēs lāxa lēxa<sup>6</sup>yē, qas ts!ewēs lāxa grayolē lāxa hēlik'āsa hāmats!a. Wā, hēx'idaem<sup>6</sup>lāwisē la lawēldzemēda xaqēsawayats!ē lēxa<sup>6</sup>ya. Wā, g'ilēmflāwisē g'āx aēdaaqēda lax'dē lāwēlsasa xāqēsawayats!ē lēxāxs laa<sup>6</sup>l hē<sup>6</sup>nakūla lāxa hāmats!a, qas nēseyōdēx sē<sup>6</sup>yās ōgwiwa<sup>6</sup>yas x'ōmsas, qas lā nēsewelsaq, qas lā nēsents!ēsēlaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g'ilēmēsē t!ēbōyowēda hēlik'āsa hāmats!axa nēsēwayaq laa<sup>6</sup>l hābēnsas x'ōmsasa hāmats!a, qas x'īlp!ēdē hēlk!ewēstāla. Wā, g'ilēmflāwisē lāg'aa lāxēs gwēgemalaasē galē tēx<sup>6</sup>wīdautsa l!ēsēlāxa gaūlaxs laē x'itostāmasēx x'ōmsasa hāmats!a. Wā, g'ilēmflāwisē q'ax<sup>6</sup>wūxstax<sup>6</sup>idēda hāmats!āxs laa<sup>6</sup>l hēx'idaem hāmats!ēga<sup>6</sup>la. Wā, laēmflāē āxsowē māxwa, qas lā lāwēls lāxa g'ōkwē, qas lā dōqwalax gwēg'ilasaxa hāpāse<sup>6</sup>wēda hāmats!āxs laē gwāl lōllalaxa lālēnoxwē. Wā, mōp!ēna<sup>6</sup>laē hābēndzemē x'ōmsas lāxa wā. Wā, g'ilēmflāwisē mōp!ēna hābēndzemē x'ōmsasēxs g'āxaē xwēlagēla lāxa lōbēkwē.

50 and he went into his sacred room. The rich-woman dancer and the shaman-dancer also went back into the sacred room. They had not stayed there a long time before the cannibal-dancer uttered the cannibal cry. Immediately the song-leaders began to sing, and the cannibal-dancer came out of his sacred room wearing a bear-skin. He had around his neck a thick ring of red cedar-bark called k'lösenxawē; and after the song-leaders finished singing four songs, he went into his sacred room, and the shaman-dancer always kept near him. When they had gone into the sacred room, the rich-woman dancer uttered her cry. She cried in this way:

60 "Hahi hai, hai, hai; hahi, hai!" Thus she cried while the song-leaders were singing her song. She wore around the neck a ring of cedar-bark mixed white and red, and she danced, accompanying the four songs. After the last song, she went into her sacred room; and the fire-dancer cried, "We, we, we!" Then the song-leaders

65 sang his song, and he came and danced for a little while. He danced and put out the fire in the middle of the house, and the song-leaders just sang two of his songs in the dark. After his songs he went back into the sacred room. Then the fire was built up again; and when it blazed up, L'äqwag'ila (I 2) spoke, and said, "Have you seen the privileges which I have given to you, son-in-

50 Wä, lä'laē hēts'lälilēla läxa māwilē. Wä, lä'em'laē ögwaqa lats'lälilēda q'lāmināgasē l'ē'wa pāxälalälē läxa māwilē. Wä, k'les'lat'la gälaxs laa'l hāmts'eg'a'lēda hāmats'la. Wä, hēx'idaem'lāwisē denx'ēdēda nēnāgadē. Wä, g'äx'laē lälts'lälilēda hāmats'la läxēs lemē'lats'lēxa māwilē, 'nēx'ünälaxa L'ä'yē. Wä, lä'em'laē qenxälaxa

55 l'ekwē L'ä'gex'xa l'ēgadäs k'lösenxawa L'ä'gēkwa. Wä, g'il'em'lāwisē gwäl denxelēda nēnāgadäsa mösgēmē q'lemq'lemdemsēxs laē lats'lälil läxēs lemē'lats'lē l'ē'wa pāxälalälē, qaxs q'ap'lex'sä'maē l'ē'wē. Wä, g'il'em'lāwisē lats'lälil läxēs lemē'lats'läxs laa'lasē hēk'eg'a'lēda q'lāmināgasē läxēs gwēk'lālasaxs hahi hai, hai, hai; hahi hai.

60 'nēx'laēxs laa'lasē denx'ēdēda nēnāgadäs q'lemdemas. Wä, lä'em'laē qenxälaxa 'melmaqla L'ä'gēkwa. Wä, g'äx'em'laē yixwasa mösgēmē q'lemq'lemdems. Wä, g'il'em'lāwisē q'ül'bēda elx'lä'yē q'lemdemsēxs laa'l lats'lälil läxa lemē'lats'lē. Wä, lä'laē wewewexēda nōnltsē'stalälē. Wä, hēx'idaem'lāwisē denx'ēdēda nēnāgadäs q'lemdemas. Wä, g'äx'em'laē yāwas'id yix'wida. Wä, hē'lat'la la yiwēnēsēxs laa'l k'elx'ēdxa laqawaläsa g'ökwē. Wä, ä'em'lāwisē wül'em la denxelēda nēnāgadäsa ma'ltsemē q'lemq'lemdems läxa p'edek'ila. Wä, g'il'em'lāwisē q'ül'bē q'lemdemasēxs laa'l lats'lälil läxa lemē'lats'lē. Wä, lä'laē x'äx'iq'lex'itse'wēda le-

70 gwilē. Wä, g'il'em'lāwisē x'iq'ōstāxs laa'l yāq'eg'a'lē L'äqwag'ila. Wä, lä'laē 'nēk'a: "Lä'mas 'wila döqūlaxen k'les'ögülxlä'yē läl,

law 'māxwa (II 1) ? Now carry home the box containing the privileges, and | in it take the four dances that you have seen to-night." Then spoke L!āqwaḡila (I 2) to 'māxwa (II 1). Immediately 'māxwa (II 1) thanked him for what he had said; || for this is the first cannibal dancer with whistles that came to the Nāk!wax'dax", and also the fire-dance and the rich-woman dance and the | shaman-dance and the four head-masks, for they had none | before that; and therefore 'māxwa (II 1) was really grateful for what L!āqwaḡila (I 2), his | father-in-law, had said. Early the following morning || 'māxwa 80 (II 1) and his wife, L!āqwaḡilayugwa (II 2), and | his crew were ready. They loaded the four canoes; and when | they were loaded, they went aboard. | When they had gone aboard, L!āqwaḡila (I 2) came out of his | house and spoke. He said, "Wait a while, | son- 85 in-law; for I will carry down this box containing the privileges, and these eight baskets of smoked mountain-goat meat and | these twenty black-bear skin blankets and | forty lynx-skin blankets and forty dressed skins, | so that my princess L!āqwaḡilayugwa (II 2) may not be cold." || Thus he said. When he stopped speaking, he 90 went into his house; and | it was not long before his numaym came out carrying the before-mentioned | twenty black-bear skin blankets, the forty | lynx-skin blankets, the forty dressed skins, | and the

negūmp, 'māx". Laems lāl mālaxa k!āwats!ē ḡildasa, yix ḡits!i- 72 wasasa mōx'widalāōs la dōxwa!ē!xwa ḡānōlēx", 'nēx'!aē L!āqwaḡilax 'māxwa. Wā, hēx'idaem!āwisē 'māxwa mō!as wāldemās, qaxs hē!maē ḡālenxē hāmats!a medzēdzad ḡāx lāxa Nāk!wax'- 75 da'xwē !ē!wa nōnltsē!stala!ē; wā, hē!misa q!āmināḡasē !ē!wa pā-xālalalē; Wā, hē!mis!ēda mōwē hēhāmsiwa!ya, yixs k'ēasāē ḡālaḡawa!ya. Wā, hē!mis lāḡilas ālak!āla mō!ē 'māxwās wāldemasēs negūmpē L!āqwaḡila. Wā, ḡil'em!āwisē 'nāx'!dxa ḡaālāxs laē xwāna!ida yix 'māxwa !ē!wis ḡenemē L!āqwaḡilayugwa !ē!wis 80 k!wēmē, qā!s mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, ḡil'em!āwisē 'w!lxsē 'memwālāsēxs laa! 'w!la hōx'walexs lāxēs yaē!yats!ē. Wā, ḡil'em!āwisē 'w!lxsēxs ḡāxaa!asē L!āqwaḡila ḡāxāwēls lāxēs ḡōkwē. Wā, lā!laē yāq!ēḡa!la. Wā, lā!laē 'nēka: "Ē!ē!lāḡa- 85 'mas! negūmp, qenu!x" lālagil taōdaxsagada k!āwats!ēk' ḡildasa Lōḡwada x'ix!lgwats!ēk' 'melxlowa ma!ḡnā!tsenik' L!āl!ābata ḡa!mēs ḡada ma!tsokūk' L!ē!!entsem 'naenx'ūna!ya Lōḡwada mōx'sokwē 'wālasx'āḡem 'naenx'ūna!ya Lōḡwada mōx'sokwē ā!ā ḡ!ma; ā!ōx k!īnaēsalaxōx k!ēdēlaḡ!ēn, yixōx L!āqwaḡilayugwāx", 'nēx'!aē. Wā, ḡil'em!āwisē q!wē!idēxs laa! laē! lāxēs ḡōkwē. Wā, 90 k!ēs!lat!a ḡā!ē!lāxs ḡāxaalaēs 'nē!mēmōtē mowē!ē!laxa la L!ē! qēlasōsxa ma!tsokwē L!ē!!entsem 'naenx'ūna!ya !ē!wa mōx'sokwē 'wālasx'āḡem 'naenx'ūna!ya !ē!wa mōx'sokwē ā!āḡ!ma. Wā,

eight baskets of smoked mountain-goat meat which he had mentioned, and || two baskets containing mountain-goat tallow, and | also the box containing the privileges. They brought them and put them into 'māxwa's canoe. | As soon as they were all in, 'māxwa arose | in his canoe and thanked his father-in-law t'lāqwag'ila (I 2) for what he had done. | As soon as he stopped speaking, they started, and he  
 200 came || home with his wife to Tēgūxstē. As soon as he arrived, | 'māxwa (II 1) asked his father, Āmāxūlal, to | call in the five num-  
 ayins of the Nāk'wax'da'xw in the | evening. Then Āmāxūlal (I 1) went to call them. He did | not call them loud, but he whispered, as  
 5 he || went and sat down by the side of each man. It was not | long before they came in; and when all were inside, | 'māxwa asked his father to bar the door of the house. | Immediately 'māxwa arose and reported what he had obtained | for his tribe; namely, the four  
 10 dances which were in the privilege-box, || and also the other things. "Now, I want you to | consider whether I should not give a winter dance." Thus he said. | Immediately all of them agreed to what he said, and he gave a winter dance. | Then he showed the four dances which he had obtained in marriage | from the Āwik' tēnoxw. Now the  
 15 name of 'māxwa (II 1) was L'lāqwag'ila. || He gave a feast with the dried goat-meat and the tallow of the | goats. |

hē'misa ma'lgūnāltsemē x'ix'lgwats'lē 'melxlā L'lālābata lē'wa  
 95 ma'ltsemē yix'wsemayaats'lēsō 'melxlāx L'lālābata. Wā, hē'mē-  
 lēda k'lāwats'lē g'ildasē. Wā, g'āx'ēm'flaē mōxdzem lāx yū'yats'ās  
 'māxwa. Wā, g'il'ēm'flāwisē w'il'xsexs laa'flaē 'māxwa lāx'ūlexs  
 lāxēs yā'yats'lē, qa's mō'lēs g'wēx'idaasasēs negūmpē L'lāqwag'ila.  
 Wā, g'il'ēm'flāwis q'wē'l'fidxs g'āxaē lēx'ēda. Wā, g'āx'ēm'flaē  
 200 nā'nakwa lē'wis genemē lāx Tēgūxstē. Wā, g'il'ēm'flāwisē lāg'a-  
 xxs laa'flaē 'māxwa āxk'lāxēs ōmpē Āmāxūlalē, qa hēx'ida'mēsē  
 lēlts'lōdxa sek'lasgemak'lūsē 'nāl'ne'mēmatsa Nāk'wax'da'xwē la  
 dzāqwa. Wā, hēx'idaem'flāwisē Āmāxūlalē lā lē'lāla. Wā, laem-  
 flāē k'lēs hād'exstalaxs laa'l lē'lāla, qaxs ā'maa'l ōpūlaxs lāna-  
 5 xwaē k'!wanōlem'ilaxa 'nāxwa bēbegwānema. Wā, k'lēs'lat'la gā-  
 laxs g'āxaē w'il'flaēla. Wā, g'il'ēm'flāwisē g'āx w'il'flaēlexs laa'flaē  
 'māxwa āxk'lāxēs ōmpē, qa lēnēx'īdēsēxa t'lēx'īlāsēs g'ōkwē. Wā,  
 hēx'idaem'flāwisē 'māxwa lāx'ūlila, qa's ts'lek'lā'l'fīdēsēs gwānemē  
 lāxēs g'ōkūlōtēxa mōxwidāla lēlēdaxa g'its'lāwaxa k'lāwats'lē g'il-  
 10 dasa, hē'misla 'nāxwa ōgū'fla lāq. "Wā, la'mēsen 'nēx' qa's wēg'aōs  
 dōqwalaxēs nēnāqa'yōs, qen wēg'i'yāwix'ila," 'nēx'flaē. Wā, hēx'ī-  
 daem'flāwisē 'nāxwa ēx'ak'ex wāldemas. Wā, la'mē yāwix'ila.  
 Wā, hē'mis la nē'l'idaatsa mōxwidāla lēlēda, yix gegadānemas  
 lāxa Āwik'tēnoxwē. Wā, laem'flaē lēgadē 'māxwās L'lāqwag'ila.  
 15 Wā, laem k'wēlas'itsa x'ilkwē 'melxlowa lē'wa yix'wsem'ā  
 'melxlowē.

He also gave away the ~~the~~ car-skin blankets, the lynx-skin blankets, and the dressed skins, at the winter dance—that he was giving to his tribe the Nāk!wax'da<sup>xwē</sup>. It was not long before they had a son. 20 Immediately the father-in-law (I 2) of L!āqwag'ila—for I call him no longer <sup>ε</sup>māxwa (II 1), because he had already the name L!āqwag'ila (II 1)—the former L!āqwag'ila (I 2) (that is, the father-in-law of the former <sup>ε</sup>māxwa (II 1)), gave as a marriage gift the name Nānagwas (III 1) for the child. Now his name was Nānagwas (III 1), and it was not long before they had a daughter. Then her 25 name was L!āqwag'ilayugwa (III 2). Now L!āqwag'ila (II 1) had two children. Nānagwas (III 1) and his sister, L!āqwag'ilayugwa (III 2), were not yet grown up when L!āqwag'ila (II 1) wished to marry the princess of Goxolanē, (I 3) Belxanaga (II 3) (Hahotis-Woman.) because he was the head chief of the Nuxak'em (I mean the 30 Bellacoola). Now L!āqwag'ila (II 1) wished to marry the princess of Goxolanē, Belxanaga (II 3), only for her property,<sup>1</sup> because he wanted to get in marriage many names and various winter dances; and therefore he told his numaym the <sup>ε</sup>wālas, and he was told by them to go ahead and do it quickly. Then L!āqwag'ila (II 1) got 35 ready to start on the following morning with his numaym the <sup>ε</sup>wālas. Early in the day they started by canoe. His wife remained

Wā, laemxaāwisē <sup>ε</sup>wīla yāx<sup>ε</sup>witsa L!enL!entsemē <sup>ε</sup>naen<sup>ε</sup>ūna<sup>ε</sup>ya 17  
 L<sup>ε</sup>wa <sup>ε</sup>wālasx'āsgemē <sup>ε</sup>naen<sup>ε</sup>ūna<sup>ε</sup>ya L<sup>ε</sup>wa ālāg'imē lāxēs yāwix'i-  
 laēna<sup>ε</sup>yē qaēs g'ōkūlōta Nāk!wax'da<sup>xwē</sup>. Wā, k'les<sup>ε</sup>latla gālaxs  
 laē xūngwadex<sup>ε</sup>ida, yisa bābagūmē. Wā, la hēx'idaem<sup>ε</sup>laē ne- 20  
 gūmpas L!āqwag'ila. — qaxg'in la<sup>ε</sup>mēk' gwāl lēqelas <sup>ε</sup>māxwa lāq.  
 qa<sup>ε</sup>s L<sup>ε</sup>maē lēgades L!āqwag'ila, yix <sup>ε</sup>māxwa. — Wā, laem<sup>ε</sup>laē  
 L!āqwag'ilamōt'la, yix negūmps <sup>ε</sup>māxwamōt'la lēgemg'elxlāx Nā-  
 nagwasē, qalēgemsa g'inānemē. Wā, laem<sup>ε</sup>laē lēgades Nānagwasē.  
 Wā, k'les<sup>ε</sup>em<sup>ε</sup>laxaāwisē gālaxs laa<sup>ε</sup>l ētlēd xūngwadex<sup>ε</sup>itsa tsāts'la- 25  
 dāgemē. Wā, laem<sup>ε</sup>laē lēgades L!āqwag'ilayugwa. Wā, laem<sup>ε</sup>laē  
 ma<sup>ε</sup>lōkwē sāsēmas L!āqwag'ila. Wā, k'les<sup>ε</sup>em<sup>ε</sup>lāwisē q'ūlsq'ūlyax-  
<sup>ε</sup>widē Nānagwasē L<sup>ε</sup>wis wūq'lwē L!āqwag'ilayugwaxs laa<sup>ε</sup>l <sup>ε</sup>nēx'laē  
 L!āqwag'ila, qa<sup>ε</sup>s lā gagak'lax k'ledēlas Goxolanē lax Belxanaga.  
 yixs hē<sup>ε</sup>maē xamagemē g'igāmēsa Nuxak'emxa gwe<sup>ε</sup>yōwē Belxūla. 30  
 Wā, laem<sup>ε</sup>laē <sup>ε</sup>nēk'ē L!āqwag'ila, qa<sup>ε</sup>s ā<sup>ε</sup>mē xwēsax<sup>ε</sup> k'ledēlas  
 Goxolanē lax Belxanaga, qaxs <sup>ε</sup>nēk'āē, qa<sup>ε</sup>s lālēgemōllēx lēgema  
 L<sup>ε</sup>ō <sup>ε</sup>ōgūqalā lēlēd lāq. Wā, hē<sup>ε</sup>mis la nē<sup>ε</sup>lem<sup>ε</sup>sēxēs <sup>ε</sup>ne<sup>ε</sup>mēmota  
<sup>ε</sup>wālasē. Wā, laem<sup>ε</sup>laē āem wāxasō<sup>ε</sup>, qa<sup>ε</sup>s wēg'i āem hali'lāla. Wā,  
 lā<sup>ε</sup>laē hēx'ida<sup>ε</sup>mē L!āqwag'ila xwānal<sup>ε</sup>ida, qa<sup>ε</sup>s wāg'il ālēx<sup>ε</sup>widē 35  
 qo <sup>ε</sup>nāx<sup>ε</sup>idēlxa gāūlala L<sup>ε</sup>wis <sup>ε</sup>ne<sup>ε</sup>mēmota <sup>ε</sup>wālasē. Wā, g'ilēm-  
 lāwisē <sup>ε</sup>nax<sup>ε</sup>idēx lāa<sup>ε</sup>l ālēx<sup>ε</sup>wida. Wā, laem<sup>ε</sup>laē emlēxwē genemas

<sup>1</sup> Xwēsa means a mock marriage performed in order to obtain certain prizes.

38 at home, with her two children. Then they arrived at the place of  
the Bellacoola, and at once he paid the marriage money for the  
40 princess of Goxolanē (I 3); and after he had paid the marriage  
money, the chief, Goxolanē (I 3), came out of his house with his  
princess, Belxanaga (II 3), each wearing two marten-blankets.  
Four old men carried each five lynx-skin blankets—twenty in all.  
45 Then Goxolanē (I 3) spoke, and gave the four marten-skin blankets  
and the twenty lynx-skin blankets to L!āqwag!ila (II 1), and also  
the name Q!emsdēxūlēxsdlē (II 1), which was to be the name of  
L!āqwag!ila (II 1); and also the name of his princess, Belxanaga  
(II 3), was given to L!āqwag!ila (II 1) to be the name of his  
princess L!āqwag!ilayugwa (III 2). That is all that he obtained  
50 there. Then they put the sewed blankets into the canoe of  
L!āqwag!ila (II 1); and Goxolanē (I 3) and his princess Belxanaga  
(II 3) went into the house. L!āqwag!ila (II 1) was never invited in  
with his crew. Therefore L!āqwag!ila (II 1) became angry, and said  
55 to his crew, "Let us push off and leave this silly person!" Thus he  
said. They left, and in the evening a warrior of the Nāk!wax!da<sup>x</sup>  
whose name was K!ilem, said, "Listen to me, Nenōlō and  
Nandzē!" naming his fellow-warriors. "I am ashamed because we  
60 were not even invited in by the Bellacoola. I wish you would make

38 Lē<sup>wis</sup> ma<sup>lō</sup>k<sup>wē</sup> sāsēma. Wā, la<sup>em</sup>lā<sup>wisē</sup> lā<sup>g</sup>aa lā<sup>x</sup>a Belxūla. Wā,  
hē<sup>x</sup>ida<sup>em</sup>lā<sup>wisē</sup> qād<sup>z</sup>ilēda lā<sup>x</sup> k!ēdēlas Goxolanē. Wā, g!il<sup>em</sup>-  
40 lā<sup>wisē</sup> gwāl qad<sup>z</sup>ēlaxs gā<sup>x</sup>aa!asa g!igāma<sup>yē</sup> Goxolanē gā<sup>x</sup>āwūls  
lā<sup>x</sup>ēs g!ō<sup>k</sup>wē Lē<sup>wis</sup> k!ēdēlē Belxanaga na<sup>enx</sup>ūnālaxa ma<sup>em</sup>lē lē-  
lē<sup>gem</sup>sem na<sup>enx</sup>ūna<sup>y</sup>a. Wā, lā<sup>laē</sup> dalēda mō<sup>k</sup>wē q!ōlsq!ūlyak<sup>u</sup>  
bēbēgwānēnxa sē<sup>sek</sup>!a wālasx!āsgem na<sup>enx</sup>ūna<sup>y</sup>a ma<sup>l</sup>tsōx!lāē  
hāgā. Wā, hē<sup>em</sup>lā<sup>wis</sup> yāq!ēg<sup>a</sup>lē Goxolanē. Wā, la<sup>em</sup>lāē g!ax-  
45 k!ēk!altsa mō<sup>wē</sup> lēlē<sup>gem</sup>sem Lē<sup>wa</sup> ma<sup>l</sup>tsōk<sup>wē</sup> w!wālasx!āsgem  
na<sup>enx</sup>ūnē lā<sup>x</sup> L!āqwag!ila; wā, hē<sup>m</sup>isa lē<sup>gem</sup>ē Q!emsdēxūlēxsdlē,  
qa lē<sup>gem</sup>s L!āqwag!ila. Wā, hē<sup>m</sup>isē lē<sup>gem</sup>asēs k!ēdēlē Belxanaga  
g!axyōs lā<sup>x</sup> L!āqwag!ila qa lē<sup>gem</sup>s k!ēdēlasē L!āqwag!ilayugwa.  
Wā, hē<sup>em</sup> wāxē gwānemas lāq. Wā, g!ā<sup>x</sup>emlāē ā<sup>x</sup>ālēxdzema  
50 q!āq!enolē na<sup>enx</sup>ūna<sup>y</sup>a lā<sup>x</sup> yā<sup>y</sup>atslās L!āqwag!ila. Wā, lā<sup>laē</sup>  
ā<sup>em</sup>la hōgwīlē Goxolana Lē<sup>wis</sup> k!ēdēlē Belxanaga lā<sup>x</sup>ēs g!ō<sup>k</sup>wē.  
Wā, la<sup>em</sup>lāē hēwāxa lēlwūltōtē<sup>wē</sup> L!āqwag!ila Lē<sup>wis</sup> k!wēmē.  
Wā, hē<sup>em</sup>lā<sup>wis</sup> ts!engums L!āqwag!ila, lā<sup>g</sup>ilas nē<sup>k</sup>!a lā<sup>x</sup>ēs k!wēmē;  
"Wē<sup>g</sup>a ā<sup>em</sup> q!ōtelisax, qens lālagi ā<sup>em</sup> bāsa ēsēx nēnāxsāla,"  
55 nē<sup>x</sup>!lāē. Wā, g!ā<sup>x</sup>emlāē ā<sup>em</sup> bās. Wā, hē<sup>lat</sup>!a la dzāqwaxs  
laa<sup>l</sup> yāq!ēg<sup>a</sup>lē bābēbak!olasa Nāk!wax!da<sup>x</sup>wa lēgadās K!ilemē.  
Wā, lā<sup>laē</sup> nē<sup>k</sup>!a: "Wāentsōs hōlēla g!ā<sup>x</sup>en, nē<sup>n</sup>emōk<sup>u</sup> Nenōlō,  
lō<sup>s</sup> Nandzē," nē<sup>x</sup>!lāē lēq!lā<sup>x</sup>ēs bābēbak!wotē, "yixg!in max-  
ts!ēg!inlasa k!ēsē ā<sup>lat</sup>!a lēlwūltōd g!axensxa Belxūla. La<sup>m</sup>ēsēn  
60 nē<sup>x</sup>! q!ās wā<sup>g</sup>āōs gwānalaxs nēnāqayaq!ōs, qens memx!ts!silē lā



up your minds to cover our shame, and to attack on our way to the Dālwiidex." Thus he said. Immediately Lāqwaḡila (II) agreed to what he said, for the canoes were anchored near the entrance to the village of the Dālwiidex. When it got dark, the six canoes paddled along, "intending to fight against the Dālwiidex that night. They (people) were not yet asleep when they arrived, and the warriors anchored at the other side of the point, near the village site. When everything was quiet, Kilem and his friends, Nandzē and Nenōlō, started, and Lāqwaḡila (II), with his crew, followed them. It was not long before the village was on fire, and then the warriors began to kill the men. Lāqwaḡila (II) went into the house of the chief of the Dālwiidex and took a large carved box and carried it to his canoe and put it aboard. It was not long before Nandzē came, carrying three heads which he had cut off; 65 and Kilem came, carrying four heads; and Nenōlō came, carrying two heads and also a woman-slave; and all the warriors took much food, which they carried on their shoulders into the canoes. Then Nenōlō gave the woman-slave to Lāqwaḡila (II); and when all 80 had gone aboard, they went away before daylight. They went along, paddling all night, and they had gone a long way before day came. They did not rest before evening. Then they arrived

kwākwēbalaxwa Dālwiidexwa." nēx<sup>ē</sup>laē. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē 61  
 Lāqwaḡila ēx<sup>ē</sup>ak<sup>ē</sup>ex wāldemas, qaxs le<sup>ē</sup>ma<sup>ē</sup>l nēx<sup>ē</sup>wālē mexabaxsas  
 yaē<sup>ē</sup>yats<sup>ē</sup>lās lāx āwāxsta<sup>ē</sup>yas g<sup>ō</sup>kūlasasa Dālwiidexwē. Wā, g<sup>il</sup>em<sup>ē</sup>  
 lāwisē p<sup>ē</sup>edex<sup>ē</sup>idexs laa<sup>ē</sup>l w<sup>il</sup>g<sup>il</sup>lē sēx<sup>ē</sup>widēda q<sup>ē</sup>l<sup>ē</sup>l<sup>ē</sup>ts<sup>ē</sup>laqē xwāxwā-  
 k<sup>ū</sup>na. Wā, laem<sup>ē</sup>laē lāl winalxa Dālwiidexwaxa gānūlē. Wā, 65  
 k<sup>ē</sup>lēs<sup>ē</sup>em<sup>ē</sup>lāwisē nāxwa mēx<sup>ē</sup>ēdexs laa<sup>ē</sup>l lāgraa. Wā, āem<sup>ē</sup>lāwisē  
 mexāla<sup>ē</sup>ya wina lāx āpsādza<sup>ē</sup>ysa awilba<sup>ē</sup>yē lāxa nēxwāla lāxa  
 g<sup>ō</sup>x<sup>ū</sup>demsē. Wā, hē<sup>ē</sup>lat<sup>ē</sup>la wila selt<sup>ē</sup>ēdexs laa<sup>ē</sup>l qās<sup>ē</sup>idē Kilemē  
 lē<sup>ē</sup>wis nē<sup>ē</sup>nemōkwē Nandzē lō<sup>ē</sup> Nenōlowē. Wā, lā<sup>ē</sup>laē ālxia<sup>ē</sup>yē  
 Lāqwaḡila lē<sup>ē</sup>wis wax<sup>ē</sup>ts<sup>ē</sup>lāla. Wā, k<sup>ē</sup>lēs<sup>ē</sup>lat<sup>ē</sup>la gālxas laa<sup>ē</sup>l xūnt<sup>ē</sup>l- 70  
 dēda g<sup>ō</sup>kūla. Wā, hēem<sup>ē</sup>lāwis la k<sup>ē</sup>lēlagratsa bābebak<sup>ē</sup>wāxa hēbe-  
 gwānemē. Wā, laem<sup>ē</sup>laē Lāqwaḡila laē<sup>ē</sup>l lāx g<sup>ō</sup>kwas g<sup>il</sup>gāma<sup>ē</sup>ysa  
 Dālwiidexwē, qā<sup>ē</sup>s lēnemēxa k<sup>ē</sup>lēs<sup>ē</sup>gemāla wālas gildasa, qā<sup>ē</sup>s lās  
 lāxēs yā<sup>ē</sup>yats<sup>ē</sup>lē, qā<sup>ē</sup>s lā hāng<sup>ē</sup>aalēxsas. Wā, k<sup>ē</sup>lēs<sup>ē</sup>lat<sup>ē</sup>la gālxas gāxāē  
 Nandzē dāla<sup>ē</sup>xa yūdux<sup>ē</sup>semē qāg<sup>ē</sup>ikwa. Wā, gāx<sup>ē</sup>laē Kilemē mōs- 75  
 gem<sup>ē</sup>laē daakwas qāg<sup>ē</sup>ikwa. Wā, gāx<sup>ē</sup>laē Nenōlowē dāla<sup>ē</sup>xa mā<sup>ē</sup>tse-  
 mē qāg<sup>ē</sup>ikwa, hēem<sup>ē</sup>lāwis ts<sup>ē</sup>lēdāqē q<sup>ē</sup>lāk<sup>ē</sup>owa. Wā, lā<sup>ē</sup>laē q<sup>ē</sup>tyōla  
 nāxwa wina hēmaōmasē, yix gāxē t<sup>ē</sup>l<sup>ē</sup>lenx<sup>ē</sup>sēxs gāxāē hōx<sup>ē</sup>wa-  
 lēxsela lāxēs yaē<sup>ē</sup>yats<sup>ē</sup>lē. Wā, laem<sup>ē</sup>laē Nenōlowē ts<sup>ē</sup>lāsēs ts<sup>ē</sup>lēdaqē  
 q<sup>ē</sup>lāk<sup>ē</sup>o lāx Lāqwaḡila. Wā, g<sup>il</sup>em<sup>ē</sup>lāwisē wila hōx<sup>ē</sup>walēxs lāxēs 80  
 yaē<sup>ē</sup>yats<sup>ē</sup>lāxs gāxāē sep<sup>ē</sup>lēdaxa k<sup>ē</sup>lēs<sup>ē</sup>ma<sup>ē</sup>l lāla qā<sup>ē</sup>s nāx<sup>ē</sup>idē. Wā,  
 gāx<sup>ē</sup>em<sup>ē</sup>lāwisē nekūlaxa gānūlē. Wā, klwāgilaem<sup>ē</sup>lāwisē qwes<sup>ē</sup>l  
 lāxs laa<sup>ē</sup>l nāx<sup>ē</sup>ida. Wā, hēwaxa<sup>ē</sup>lat<sup>ē</sup>la xōs<sup>ē</sup>idaxs laē dzaq<sup>ē</sup> Wā,

85 at the mouth of Bellacoola Inlet that evening. There they took a rest; and when it was nearly midnight, they started again. At daybreak they came to a place near the mouth of Rivers Inlet. They went on, and took a rest at the mouth of the Gwa'sela Inlet. Then they felt safe, and thought that they were not being pursued by  
 90 the Dälwiindex<sup>u</sup>. Then the warriors scalped the heads which they had cut off; and after they had done so, L'äqwag'ila (II 1) spoke, and said, "Thank you for what you have done. Now we are not ashamed, although we were not invited in by Goxolanē (I 3). I mean that I have also cut off a head." While he was saying so, he  
 95 lifted up by the hair a head. Then they asked the woman-slave for the name of the man whose head had been cut off by L'äqwag'ila (II 1); and the slave said, "That is the head of the chief of the Dälwiindex<sup>u</sup>, and his name was Qāmatsa." Then he opened the large carved box; and first he saw a neck-ring of red cedar-bark,  
 300 and a head-ring. He did not take them out, but he just felt among the red cedar-bark, and there he felt the whistles of the cannibal-dancer. He took one and blew it. Then he uttered the cannibal-cry, because he had obtained it in war. Then his numaym were glad, because L'äqwag'ila (II 1) himself had cut off the head of the  
 5 owner of the large carved box. Then he put back the whistles into

g'āx<sup>ε</sup>em<sup>ε</sup>laē lāx āwāxsta<sup>ε</sup>yas wūnāldemsasa Belxūlāxs laē gānūl<sup>ε</sup>ida.  
 85 Wā, hēem<sup>ε</sup>lāwis la x'ōsala<sup>ε</sup>yē yāwas<sup>ε</sup>ida. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē elāq ne<sup>ε</sup>gēgēxs lāa<sup>ε</sup>l ēt<sup>ε</sup>lēd sep<sup>ε</sup>lēda. Wā, g'āx<sup>ε</sup>laē <sup>ε</sup>mayō lāxa ne<sup>ε</sup>xwāla lāx āwāxsta<sup>ε</sup>yas wūnāldemsasa āwik<sup>ε</sup>lēnoxwē. Wā, hē<sup>ε</sup>nākū<sup>ε</sup>em<sup>ε</sup>lāwisē, qa<sup>ε</sup>s g'āxē x'ōs<sup>ε</sup>id lāx āwāxsta<sup>ε</sup>yas wūnāldemsasa Gwa'sela. Wā, laem<sup>ε</sup>laē hēlēx<sup>ε</sup>id k'lēs sāsē<sup>ε</sup>wasōsa Dälwiindexwē. Wā, laem<sup>ε</sup>laē  
 90 sābeltsēmdēda bābebak<sup>ε</sup>wāxēs qēqāg'ikwē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāla laa<sup>ε</sup>lasē yāq<sup>ε</sup>eg<sup>ε</sup>a<sup>ε</sup>lē L'äqwag'ila. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk'a: "Gēla-k'as<sup>ε</sup>lax<sup>ε</sup>ins gwēx<sup>ε</sup>idaasē qaxg<sup>ε</sup>ins k'lēsēk' la max<sup>ε</sup>t<sup>ε</sup>axg<sup>ε</sup>ins k'lēsēk' lē<sup>ε</sup>wūltōtsōs Goxolanē, qaxg<sup>ε</sup>in <sup>ε</sup>nē<sup>ε</sup>nak<sup>ε</sup>ilek' ōgwaqa<sup>ε</sup>men qāx<sup>ε</sup>ida," <sup>ε</sup>nēx<sup>ε</sup>laēxs laē dzōxōstōd nēdzexlēxa qāg'ikwē. Wā, lā<sup>ε</sup>laē  
 95 wūlāse<sup>ε</sup>wēda ts<sup>ε</sup>lēdāqē q<sup>ε</sup>lāk'owa lāx lēgēmas qāg'ikwas L'äqwag'ila. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk<sup>ε</sup>ēda q<sup>ε</sup>lāk'owaqēxs hē<sup>ε</sup>maē xāmagēmē g'īgāmēx<sup>ε</sup>dēsa Dälwiindexwē. Wā, hēem<sup>ε</sup>lāwis lēgēmsē Qāmatsa. Wā, lā<sup>ε</sup>laē x'āx<sup>ε</sup>wīdxa <sup>ε</sup>wālasē k'lēsgēmāla gildasa. Wā, hēem<sup>ε</sup>lāwis g'il dō-x<sup>ε</sup>wā<sup>ε</sup>eltsēda qenxawa<sup>ε</sup>yē L'āgēkwa lē<sup>ε</sup>wa qex<sup>ε</sup>ema<sup>ε</sup>yē. Wā, lā<sup>ε</sup>laē  
 300 k'lēs āx<sup>ε</sup>wūltōlōdeq. Āem<sup>ε</sup>laē plēx<sup>ε</sup>wīdex āwūbā<sup>ε</sup>yasa L'āgēkwē. Wā, hēem<sup>ε</sup>lāwis la plēx<sup>ε</sup>wālelatsēxa mēdzēsasa hāmats'a. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē āx<sup>ε</sup>ēdqēxs laē pōx<sup>ε</sup>wīdeq qa hēk<sup>ε</sup>eg<sup>ε</sup>a<sup>ε</sup>lēs. Wā, lā<sup>ε</sup>laē hām<sup>ε</sup>ts<sup>ε</sup>eg<sup>ε</sup>a<sup>ε</sup>la qaxs lē<sup>ε</sup>maē ālak<sup>ε</sup>āla wīnānemaq. Wā, laem<sup>ε</sup>laē mō<sup>ε</sup>lē <sup>ε</sup>ne<sup>ε</sup>mēmotasēxs hēq<sup>ε</sup>lāno<sup>ε</sup>x<sup>ε</sup>maē L'äqwag'ila qāx<sup>ε</sup>idex āxnō-  
 5 gwadāsa <sup>ε</sup>wālasē k'lēsgēmāla gildasa. Wā, laem<sup>ε</sup>laē xwēlaqu

the large box, and they started away. In the evening they arrived at Tēgūxstē<sup>6</sup>, their village, and immediately L'āqwaḡila (II 1) disappeared in winter. Then he gave a winter dance, and now L'āqwaḡila (II 1) was a cannibal-dancer; and the woman-slave 10 advised L'āqwaḡila (II 1) what to do, and told him that the name of the cannibal-dancer was Qāmatsa; and the songs were also sung by the slave to the song-leaders of the Nāk'wax'dax<sup>u</sup>. Indeed, why should they not learn the songs of the cannibal-dancer? because they obtained it by killing in war, for it is more valuable when obtained in war than when obtained in marriage. When 15 L'āqwaḡila (II 1) had learned the ways in which the cannibal-dance was danced by the Dālwiḡdex<sup>u</sup>, and the songs, he got excited in his cannibal-dance. Then they killed the woman-slave, and he ate her, and L'āqwaḡila (II 1) himself ate the whole slave. Then he changed his name, because he had swallowed the whole woman- 20 slave; and after that L'āqwaḡila's (II 1) cannibal name was Ławiōk<sup>u</sup> (II 1).

After L'āqwaḡila (II 1) had been cannibal-dancer for four winters (I shall hereafter call him Qāmatsa (II 1), the name which he obtained in war from the chief of the Dālwiḡdex<sup>u</sup>, whom he had killed), Qāmatsa (II 1) still had for his wife L'āqwaḡilayugwa (II 2). 25 the Āwīk'łenox<sup>u</sup> woman.

āxts!ōtsa medzēsē lāxa 'wālasē ḡildasa. Wā, ḡāx'laē lEX'ēda. 6  
Wā, laem'lawisē dzāqwaḡs ḡāxaē ḡāx'alela lāx Tēgūxsta'ēyē lāxēs  
ḡōkūlasē. Wā, lā'laē hēx'idaem x'is'idē L'āqwaḡilāxa la ts'ā'wūn-  
xa. Wā, laem'laē yāwix'ila. Wā, laem'hāmats'la yix L'āqwaḡila.  
Wā, hēem'lawisa ts'edāqē q'āk'ō lēxs'ūlax L'āqwaḡila, qa ḡwēḡilats 10  
lē'wa lēḡemas Qāmatsax'dē lāxēs hāmats'laenēx'dē. Wā, hē'misē  
q'ēmql'emdemas ḡāx denxōdzemsa q'āk'ō lāx nēnāḡadāsa Nā-  
k'wax'daxwē, qāl qa k'łēsēs 'wī'la q'āq'ōl'laḡa q'ēmql'emdemasa  
hāmats'lāxs lē'maē k'łēlaganemāq lāxa wina, yixs lāqēda winā-  
nemasa ḡēḡadānēmē. Wā, ḡil'ēm'lawisē 'wī'la la q'ālē L'āqwaḡi- 15  
lāx ḡwayi'lālasasa Dālwiḡdexwaxēs hāmats'lax'dē lē'wa q'ēmql'em-  
demaxs laa'l xwasē L'āqwaḡila lāxēs hāmats'łēnā'yē. Wā, laem'laē  
k'łēlax'itse'wēda ts'edāqē q'āk'ā, qa ha'māis. Wā, laem'laē  
L'āqwaḡila 'naḡūlaxa q'āk'ox'dē ha'māpeq. Wā, laem'laē l'ayō-  
se'wē lēḡemas lāxēq qaēs Ławēk'wēnā'yasa ts'edāxdē q'āk'owa. 20  
Wā, laem'laē L'āqwaḡila hāmdzēxlālas Ławiōkwē lāxēq.

Wā, ḡil'ēm'lawisē mōx'ūnxē tsā'wūnxas la hāmats'la, yix L'āqwa-  
ḡila. La'mēsen hēl lāl lēqelayoqē Qāmatsa yix winānemasa, yix  
lēḡemx'dāsa k'łēlax'itse'wasē ḡiḡāmēx'dāsa Dālwiḡdexwē. Wā,  
laem'laē hēx'sāem ḡenems Qāmatsē L'āqwaḡilayugwaxa Āwīk'lax- 25  
semē.

- 27 Then L<sup>l</sup>āqwag'ilayugwa (II 2) told her husband, Qāmatsa (II 1), |  
to go and marry the princess of Sēwid (I 4), chief of the numaym |  
Gīg'ilgām of the Gwa'sela; and the name of the princess of Sēwid  
30 was 'max<sup>u</sup>MEWIDZEMGA (II 4). || Immediately Qāmatsa (II 1), and  
his numaym the 'wālas, went to pay the marriage money. The  
Gwa'sela lived in Gwēk'elis. They arrived there after one day, and  
he paid the marriage money at once; and | after the numaym 'wālas  
35 marriage present the name Sēsaxālas (II 1): || and he gave to Qāmatsa  
(II 1) for his daughter | the name 'memxāyugwa (III 2), and also a  
privilege-box | in which were the cannibal-dance, shaman-dance, and  
the ōlala, | and also the mouse-dance and red cedar-bark, and their  
names. | They stayed one night, and then Qāmatsa (II 1) went back  
40 with his wife to || Tēgūxstē'. Now Qāmatsa (II 1) had two wives —  
his | Āwik' lēnox<sup>u</sup> wife, L<sup>l</sup>āqwag'ilayugwa (II 2), as head wife; and  
his second wife, | the Gwa'sela woman, 'max<sup>u</sup>MEWIDZEMGA (II 4).  
Now | Nānagwas (III 1) and his sister L<sup>l</sup>āqwag'ilayugwa (III 2),  
were growing up. |
- 45 Then K' lādē (III 3), the prince of Hāwilkūlal (II 5), || chief of the  
numaym Qawadiliqāla of the Dzāwadeēnox<sup>u</sup>, married | L<sup>l</sup>āqwag'i-  
layugwa (III 2), the princess of Qāmatsa (II 1); but now he was no  
longer called | Qāmatsa (II 2), but Sēsaxālas (II 1), and I shall no

- 27 Wā, lā<sup>l</sup>laē L<sup>l</sup>āqwag'ilayugwa 'nēx' qa lāsēs lā<sup>l</sup>wūnemē Qāmatsa  
gagak'lax k' lēdēlas Sēwidē, yix g'igāma'yasa 'ne<sup>l</sup>mēmōta G'ig'ilge-  
masa Gwa'sela, yixs lēgadaē k' lēdēlas Sēwidās 'max<sup>u</sup>MEWIDZEMGA.  
30 Wā, hēx'idaem<sup>l</sup>lāwisē la qādzēlē Qāuatsa lē<sup>l</sup>wis 'ne<sup>l</sup>mēmōta  
'wālasē, yixs haa<sup>l</sup> g'ōkūlatsa Gwa'selē Gwēk'elisē. Wā, hēlālaem-  
'lawisēxs laē lāg'aa. Wā, hēx'idaem<sup>l</sup>lāwisē qādzēlēda. Wā, g'il-  
'em<sup>l</sup>lawisē gwāla 'ne<sup>l</sup>mēmōtasa 'wālasē qādzēlaxs laa<sup>l</sup>lasa g'igā-  
ma'yē lēgemg'elxalax Sēsaxālasē, qa lēgemx Qāmatsa. Wā,  
35 hē<sup>l</sup>mis qa lēgemx ts'edāqē xūnōx<sup>s</sup> Qāmatsa. Wā, laem<sup>l</sup>laē  
lēgadēlts 'memxāyugwa. Wā, hēem<sup>l</sup>lāwisa k' lāwats'ē g'ildasa<sup>l</sup>  
yix g'its' lē<sup>l</sup>wasasa hāmats'la lē<sup>l</sup>wa pāxūlalalē lē<sup>l</sup>wa ōlala; wā,  
hē<sup>l</sup>mis k' lāpelalē lē<sup>l</sup>wa l'ēl'lagekwās lē<sup>l</sup>wa lēlēgemās. Wā,  
lā<sup>l</sup>laē xa<sup>l</sup>māla lāqēxs gūxāē nā<sup>l</sup>nakwē Qāmatsa lē<sup>l</sup>wis genēmē lāx  
40 Tēgūxsta'yē. Wā, laem<sup>l</sup>laē ma<sup>l</sup>lilē Qāmatsāxēs gegēnemē lē<sup>l</sup>wa  
Awik'laxsemē L<sup>l</sup>āqwag'ilayugwaxa gēk'imalilē: wā, lā<sup>l</sup>laē a<sup>l</sup>lila  
Gwa'selaxsemē genēmē 'max<sup>u</sup>MEWIDZEMGA. Wā, laem<sup>l</sup>laē q'ūlyax-  
'widē Nānagwasē lō<sup>l</sup>laēs wūq'lwē L<sup>l</sup>āqwag'ilayugwa.

- Wā, gūx<sup>l</sup>laē K' lādē, yix lēwūlgāma'yās Hāwilkūlalē, yix g'igā-  
45 ma'yasa 'ne<sup>l</sup>mēmōtasa Qāqawadiliqālasa Dzāwadeēnoxwē qādzēlax  
L<sup>l</sup>āqwag'ilayugwa, lāx k' lēdēlas Qāmatsa, yixs lē<sup>l</sup>mau<sup>l</sup> gwāl lēga-  
des Qāmatsa. Wā, laem<sup>l</sup>laē Sēsaxālasē Qāmatsa. La<sup>l</sup>mēsen gwāl

longer | call him Qāmatsa (II 1); and his princess, Lāqwa (I 1) layuḡwa (III 2), had also changed her name, and she was called <sup>6</sup>memx'âyugwa (III 2), which || he had obtained in marriage from the 50 chief of the Gwa'sela, | Sēwid (I 4). As soon as <sup>6</sup>memx'âyugwa (III 2) was married, Sēsaxâlas (II 1) took the large | carved box which he had obtained in marriage from the chief of the | <sup>6</sup>Awik'ēnox<sup>u</sup>, L'āqwaḡ'ila (I 2). He gave it to his son-in-law K'ladē (III 3); and | in the box was the cannibal-dance, and its name was Hāmtsē'stāselag'ilis, || and the hōx<sup>u</sup>hōk<sup>u</sup> head-mask, and the crooked-beak 55 head-mask, | and the raven head-mask, and the ḡelōḡūdzālis head-mask, | and also the cedar-bark ring k'lo'senxawē and the other head-rings, and also the rich-woman dancer and her name and her cedar-bark, | and the fire-dancer and his name and cedar-bark, || and the shaman-dancer and his name and cedar-bark. All of | these 60 were in the large carved box. These were | given in marriage by Sēsaxâlas (II 1) to his son-in-law, K'ladē (III 3), and also the secular name <sup>6</sup>māxwa (III 3). That was the first winter dance from the | <sup>6</sup>Awik'ēnox<sup>u</sup> that went to the Dzāwadeēnox<sup>u</sup>. Then K'ladē (III 3) went home || with his wife <sup>6</sup>memx'âyugwa (III 2). Then 65 K'ladē (III 3) at once | gave a winter dance when winter came. Then he opened his large | carved box and gave a winter dance, and showed the four dances in it. | After the winter dance he parted from

Lēqelas Qāmatsa lāq. Wā, laem<sup>6</sup>laxaāwis L'ayoxlā'yē k'lēdēlasē 48 L'āqwaḡ'ilayugwa, qaxs le<sup>6</sup>maa<sup>6</sup>l lēḡades <sup>6</sup>memx'âyugwa, yix lēlēḡemḡ'elxā'yas ḡḡāma'yasa Gwa'selē Sēwidē. Wā, ḡil<sup>6</sup>em<sup>6</sup>lāwisē 50 ḡwāla qādzēlāx <sup>6</sup>memx'âyugwa laa'lasē Sēsaxâlasē āx'ā'ilaxa <sup>6</sup>wālasē k'lēḡemāla ḡildasaxēs ḡeḡradānemē lāx ḡḡāma'yasa <sup>6</sup>Awik'ēnoxwē, yix L'āqwaḡ'ila, qa's lās lāxēs nēḡūmpē K'ladē. Wā, hēm ḡrits'lāxa ḡildasa hāmatsla lē'wa lēḡemasē Hāmtsē'stāselag'ilisē hēmēsa hōx<sup>u</sup>hokwiwa'yē hāmsiwa'yā lē'wa ḡelōḡwiwa'yē hāmsi- 55 wa'yā lē'wa ḡwāxwiwa'yē hāmsiwa'yā, lē'wa ḡelōḡūdzālisē hāmsiwa'yā; wā, hēmisa k'lo'senxawa L'āḡekwa lē'wa waōkwaxa qex'ima'yē. Wā, hēmisa Q'lāmināḡas lē'wis lēḡemē lē'wis l'lēl'āḡekwē, lē'wa nōntsē'stalalē lē'wis lēḡemē lē'wis l'lēl'āḡekwē, lē'wa pāxālālalē lē'wis lēḡemē lē'wis l'lēl'āḡekwē. Wā, hē'sta- 60 <sup>6</sup>mel ḡrits'lāxa <sup>6</sup>wālasē k'lēḡemāla ḡildasa. Wā, hēmisa la k'lo'soḡūlxlēs Sēsaxâlasē lāxēs nēḡūmpē K'ladē. Wā, hēmisa hāxūdzexlāyowē lēḡemē <sup>6</sup>māxwa. Wā, hēm<sup>6</sup>l ḡil ts'lēts'ēlxēnsa <sup>6</sup>Awik'ēnoxwē lā laxa Dzāwadeēnoxwē. Wā, lā'lāē nā'nakwē K'ladē lē'wis ḡenemē <sup>6</sup>memx'âyugwa. Wā, laem<sup>6</sup>lāē hēx'ida'mē K'ladē 65 yāwix'ilaxa la ts'lāfwūxa. Wā, laem<sup>6</sup>lāē āxstōdxēs <sup>6</sup>wālasē k'lēḡemāla ḡildasē, qa's hēmē yāfwēnema mōxwidāla lēlēdē ḡrits'lāq. Wā, ḡil<sup>6</sup>em<sup>6</sup>lāwisē ḡwāl yāwix'ilaxs laa' l'klasō lē'wis ḡenemē <sup>6</sup>mem-

- 70 his wife 'memx'âyugwa (III 2), and she went home to || Têgûxstê. Now K'îadê (III 3) had made a mistake in the way in which he handled the cannibal-dance of the Āwîk'îenox<sup>u</sup>, and therefore 'memx'âyugwa (III 2) became angry with her husband, K'îadê (III 3). Therefore she went home. It was not long before she married K'wāmaxelasōgwiłak<sup>u</sup> (III 4), prince of the chief of the
- 75 Hāxwāmis, K'wāmaxelas (II 6). || Now Sēsaxālas (II 1) gave the name L'āqwag'ila to his son-in-law K'wāmaxelasōgwiłak<sup>u</sup>, (III 4), and the name L'āqwag'ilayugwa to his sister Hāx'hāk'waēdzemga (III 5). Now, he did not speak about the winter dance to his son-in-law; and after they had paid the marriage money, Sēsaxālas (II 1)
- 80 invited his son-in-law K'wāmaxelasōgwiłak<sup>u</sup> (III 4) || and his crew. They stayed for four days at Têgûxstê. || Then K'wāmaxelasōgwiłak<sup>u</sup> (III 4) returned home with his crew and his wife 'memx'âyugwa (III 2) (went) to Alaxâ, for that was the village of the ancestors of the Hāxwāmis; and they were not married long when 'memx'â-
- 85 yugwa (III 2) had a son. Then || Sēsaxālas (II 1) gave as a marriage gift many cinquefoil-roots and many seals, and also a seal house-dish, a killer-whale house-dish, and a sea-lion house-dish — three house-dishes to his son-in-law K'wāmaxelasōgwiłak<sup>u</sup> (III 4), and also the name Men'fidaas (IV 1) for the name of the new-born
- 90 child of 'memx'âyugwa (III 2). Then || K'wāmaxelasōgwiłak<sup>u</sup> (III 4) changed his name when he gave a feast of cinquefoil-roots and x'âyugwa. Wā, g'āx'em'laē nā'nakwa yix 'memx'âyugwa lāx
- 70 Têgûxsta'yē. Wā, laem'laē lēgûltōdē K'îada gwayi'lālasasa Āwîk'îenoxwē qaēda hāmatsla. Wā, hēem'lāwis ts'engūms 'memx'âyugwa lāxēs hāwūnemē K'îadē, lāgrilas g'āx nā'nakwē. Wā, k'îes'lat'la gāłaxs laa'l ēt'led lāwades K'wāmaxelasōgwiłakwē, yix lāwūlgāma'yas g'igāma'yasa Hāxwāmisē lax K'wāmaxelasē. Wā,
- 75 laem'laē Sēsaxālasē lēgemg'elxlāłax L'āqwag'ila lāxēs negūmpē K'wāmaxelasōgwiłakwē. Wā, hēem'lāwisē L'āqwag'ilayugwa qa lēgēms wūq'wāsē Hāx'hāk'waēdzemga. Wā, laem'laē k'îes las ts'axstala wāldem lāxēs negūmpē. Wā, g'il'em'lāwisē gwāla qādzēlāxs laa'l lēlwūltōdē Sēsaxālasaxēs negūmpē K'wāmaxelasō-
- 80 gwiłakwē lē'wis k'wēmē. Wā, mōp'enxwa's'laē 'nāla hēlē Têgûxsta'yē. Wā, laē nā'nakwē K'wāmaxelasōgwiłakwē lē'wis k'wēmē lō'mēs genēmē 'memx'âyugwa lax Alaxâ, qaxs hē'maaf g'ōkūłatsa g'ālāsa Hāxwāmisē. Wā, k'îes'lat'la gāla hayasek'āłaxs laa'l xūngwadex'fidē 'memx'âyugwāsa bābagūmē. Wā, hēx'fidaem'lāwisē
- 85 Sēsaxālasē la wāwūqāłasa q'lenēmē t'ex'sōs lē'wa q'lenēmē mēgwata: hē'misa 'nemē mēgwat loqūłila lē'wa māx'ēnoxwē loqūłila, lē'wa l'ēxenē loqūłila. Yūduxūxla'laēda loelqūłidē layōs lāxēs negūmpē K'wāmaxelasōgwiłakwē, hē'misa lēgemē Men'fidaasē qa lēgēms māyołemas 'memx'âyugwa. Wā, laem'laē l'āyoxlāyē
- 90 K'wāmaxelasōgwiłakwaxs laē k'wēłatsa t'ex'sōsē lē'wa mēgwatē,

seals, | for he put the food into the three house-dishes. Now his 91  
 name was L!āqwag'ila; and his sister Hāx'hāk'waēdzemga (III 5)  
 changed her name, and her name was L!āqwag'ilayugwa; and the  
 name of the child of 'memx'âyugwa (III 2) was Menfidaas (IV 1), on  
 account of || the feast given by L!āqwag'ila (II 1) of the many hair- 95  
 seals and | cinquefoil-roots. Now she had another son. Now, the  
 father of L!āqwag'ila (III 4), K!wāmaxelas (II 6), wished to give a  
 name | to the new child of 'memx'âyugwa (III 2). He gave a pot-  
 latch to the | ancestors of the Hāxwāmis, for the numaym of  
 K!wāmaxelas (II 6) were the G'ēxsem of the Hāxwāmis. Then 100  
 K!wāmaxelas (II 6) gave a potlatch to the G'igrilgām | and Haāya-  
 lik'awē, as there are three numayms | among the Hāxwāmis. Then  
 K!wāmaxelas (II 6) gave the name K!wāk'wabalas (IV 2) | to his  
 grandson, for the child was to take the seat of | K!wāmaxelas (II 6)  
 after his death. Therefore he gave him a name. Now || 'memx'â- 5  
 yugwa (III 2) had two children by her husband L!āqwag'ila (III 4);  
 and when Menfidaas (IV 1) was grown up, he took the head seat in  
 the | numaym G'ēxsem, and his younger brother, K!wāk'wabalas  
 (IV 2) had the | third seat in the numaym of his elder brother, the  
 G'ēxsem. That is the seat of K!wāmaxelas (II 6), his grandfather.  
 Now || K!wāmaxelas (II 6) had the seat at the end of the numaym 10  
 G'ēxsem. | It was as though K!wāmaxelas (II 6) had died already.

yixs laa'l lex<sup>u</sup>ts'ēwak<sup>u</sup> lāxa yūduxūxla lōelqūlila. Wā, laem lēga- 91  
 des L!āqwag'ila. Wā, laem'laē wūqlwāsē Hāx'hāk'waēdzemga  
 L!āyuxlā. Wā, laem'laē lēgades L!āqwag'ilayugwa. Wā, hē'misa  
 xūnōkwas 'memx'âyugwa, laem'laē lēgades Menfidaasē, qaxs hē-  
 'maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!ēnemē mēgwata lē'wa 95  
 t!ex<sup>u</sup>sōsē. Wā, lā'laxaē ēt!ēd xūngwadex<sup>u</sup>itsa bābagūmē. Wā,  
 laem'laē 'nēk'ē ōmpas L!āqwag'ila, yix K!wāmaxelasē, qaxs lē lēqēla  
 qa lēgemisa ālē xūnōxs 'memx'âyugwa. Wā, laem'laē p!ēs'ēdxa  
 gālāsa Hāxwāmisē, yixs hāē 'ne'mēmōtē K!wāmaxelasa G'ēxsemasa  
 Hāxwāmisē. Wā, hēem'lāwis p!ēsasōs K!wāmaxelasa G'igrilgāmē 400  
 lē'wa Haāyalik'awa'yē lāx yūdux<sup>u</sup>semak'lūts'ēna'yasa 'nā'ne'mō-  
 masasa Hāxwāmisē. Wā, laem'laē K!wāmaxelasē lēx'ides K!wā-  
 k'wabalasē lāxēs ts!ōx<sup>u</sup>lēmā, qaxs lē'maē L!āyōstōdla grīnānemax  
 K!wāmaxelasē qō lē'lō, lāg'ilas hē lēqēla qa lēgēms. Wā, laem  
 ma'lōkwē sāsēmas 'memx'âyugwa lāxēs lā'wūnemē L!āqwag'ila. 5  
 Wā, grī'em'lāwisē q!ūlsq!ūlyax<sup>u</sup>widē Menfidaasaxs lāē lāxūmēsa  
 'ne'mēmōtasa G'ēxsemē. Wā, lā'laē ts!a'yāsē K!wāk'wabalasē  
 mama'lōkwatgrīwāla lāx 'ne'mēmōtasēs 'nōla, yix k!wa'yas lāxu  
 G'ēxsemē, yix k!wāx'dās K!wāmaxelasē, yix gagēmpas. Wā,  
 ā'misē la K!wāmaxelasē yāqwasō' lāx māk'lexsda'yasēs 'ne'mēmōta 10  
 G'ēxsemē. Wā, laem gwālelaem 'nemāx'is lō laem lē'lē K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | K!wāk!wabalas (IV 2). Now I shall stop talking about | L!āqwag'ila (III 4) and his wife (III 2). ||
- 15 Now I shall go back and talk about the son of | Sēsaxālas (II 1), Nānagwas (III 1). Now Sēsaxālas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē (II 7), | head chief of the numaym Temtemtels of the | Mamalēleqāla. The
- 20 Nāk!wax'da<sup>xu</sup> said at once that they would go || to get in marriage Wāwalaxelag'ielak<sup>u</sup> (III 6), for that was the name of the princess of | Kwax'ilanōkūmē (II 7). The Nāk!wax'da<sup>xu</sup> started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxālas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxālas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxālas (II 1), which was the first seat. | Now they arrived at 'mēmkuḡlis, the village of the Mamalēleqāla; | and when they arrived there, the Nāk!wax'da<sup>xu</sup> were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da<sup>xu</sup> were not frightened. || They all went ashore and | threw stones up the beach at the Mamalēleqāla, and the | Mamalēleqāla threw stones down the beach; and many of the Nāk!wax'da<sup>xu</sup> were hurt, | and also many of the Mamalēleqāla were hurt; | for there
- 12 xelasē. Wā, lālē ēk'ē nāqafyas, qaxs le<sup>maē</sup> L!āyonox<sup>usēs</sup> ts!ōx<sup>u</sup>-lemē K!wāk!wabalasē. Wā, la<sup>mēsen</sup> g<sup>wāl</sup> g<sup>wagwēx</sup>'sālā lāx L!āqwag'ila le<sup>wis</sup> genemē.
- 15 Wā, la<sup>mēsen</sup> aēdaaqal g<sup>wagwēx</sup>'sx'idē lāx begwānemē xūnōx<sup>us</sup> Sēsaxālasē, yix Nānagwasē. Wā, laem<sup>laē</sup> Sēsaxālasē 'nēx' qa lās gegadēs lāwūlgāma<sup>yē</sup> Nānagwasē yis k'ēdēlas Kwax'ilanōkūma<sup>yē</sup>, yix xamagema<sup>yē</sup> g'igāmēsa 'ne<sup>mēmotasa</sup> Temtemtelsasa Mamalēleqāla. Wā, hēx'idaem<sup>lāwis</sup> Nāk!wax'da<sup>xwē</sup> 'nēx' qaf<sup>s</sup> lā 'wīla
- 20 qadzēlax Wāwalaxelag'ielakwē, qaxs hē<sup>maē</sup> lēgēms k'ēdēlas Kwax'ilanōkūma<sup>yē</sup>. Wā, lālē 'lēx'widēda qadzēlala Nāk!wax'da<sup>xwē</sup>, qa g'igāma<sup>yasa</sup> 'nemēmotasa 'wālasē, yix Nānagwasē, qaxs le<sup>maē</sup> g<sup>wāl</sup> g'igāma<sup>yē</sup> Sēsaxālasaxs le<sup>maē</sup> wāyats!ōx'wida. Wā, la<sup>mēsē</sup> L!āyonox<sup>us</sup> Nānagwasē, yixs laa<sup>l</sup> yāqwase<sup>wē</sup> Sēsaxālasē
- 25 lāx mā<sup>k</sup>'lexsda<sup>yas</sup> 'ne<sup>mēmotasa</sup> 'wālasē. Wā, laem<sup>lāwisē</sup> yāqwase<sup>wē</sup> Nānagwasē lāx lāxwa<sup>yas</sup> Sēsaxālasē lāxa lāxūma<sup>yē</sup>. Wā, laem<sup>lāwisē</sup> lāg'aa lāx 'mēmkuḡlisē lā<sup>lax</sup> g'ōkūlasasa Mamalēleqāla. Wā, g'ī<sup>l</sup>em<sup>lāwisē</sup> lāg'axs laa<sup>l</sup> amaqase<sup>wēda</sup> Nāk!wax'da<sup>xwasa</sup> Mamalēleqāla. Wā, k'ēts!em<sup>lāwisē</sup> k'ī<sup>l</sup>idēda Nāk!wax'da<sup>xwē</sup>.
- 30 'wē. 'Aem<sup>laē</sup> 'wīla hōx'wūltā lāxēs yaē'yats!ē. qaf<sup>s</sup> ōgwaqē nep<sup>wūsdēsēlasa</sup> tēsēmē lāxa Mamalēleqāla. Wā, lālē nepents!ēsēlasōsa tēsēmēsa Mamalēleqāla. Wā, lālē q'lēnemē yilkwāsa Nāk!wax'da<sup>xwē</sup>. Wā, lā<sup>lax</sup>uē q'lēnemē yilkwāsa Mamalēleqāla,



was nearly a real fight between the warriors of the Mamalēleqāla 35  
and those of the Nāk!wax'da'x<sup>u</sup>, because many | were hurt on each  
side; and therefore it is said that there was nearly a real fight  
between K'ilem, the warrior of the Nāk!wax'da'x<sup>u</sup>, and the | warrior  
of the Mamalēleqāla, named K'ilemalag'ilis; and | K'ilem was hurt  
by K'ilemalag'ilis. Then || Chief Kwax'ilanōkūmē (II 7) put on as  
medicine for the hurt of K'ilem a large canoe, | and therefore it did 40  
not become a real fight. | Another warrior of the Mamalēleqāla  
named Nōlid challenged Nandzē, a | warrior of the Nāk!wax'da'x<sup>u</sup>,  
and neither won. | After they finished fighting, they paid the mar-  
riage money; and after || the marriage money had been paid, Nāna- 45  
gwas (III 1) and his crew were invited in by his father-in-law. | When  
they were all in the house, they were given to eat; and | after eating,  
Kwax'ilanōkūmē (II 7) arose and | spoke. He said, "Now, listen to  
me, son-in-law | Nānagwas (III 1)! Your wife, Wāwalaxelag'ilak"  
(III 6), || will now go to you; and she will carry on her back the 50  
copper Causing-Quarrels, and | twenty boxes of oil and ten | boxes  
of choke-cherries as traveling-provisions for your wife, Nānagwas  
(III 1); | and these four house-dishes will go, | so that your guests  
may eat out of them, Chief Nānagwas (III 1) — this double-headed  
serpent || house-dish, and this wolf house-dish, this seal house-dish, 55

yixs hālsela'maa'el k'lē's āx'ālag'ilis dādegāwē bābēbak!wāsa Mama-  
lēleqāla Lō' bābēbak!wāsa Nāk!wax'da'xwē, qaxs q'le'maa'laē 35  
yilkwās lūxēs 'wā'wax'sawaē, yixs hē'maa'el lāg'ilas rlaq āx'ālag'ilisē  
qa K'ilemē yix bābak!wāsa Nāk!wax'da'xwaxs dādegāē Lō' bāba-  
k!wāsa Mamalēleqāla lēgadās K'ilemalag'ilisē. Wā, lā'laē yilkwē  
K'ilemē lāx K'ilemalag'ilisē. Wā, hē'misa grigāma'yē Kwax'ilanō-  
kūma'yē petstōtsa 'wālasē xwāk'lūna lāx yilkwā'yas K'ilemē. Wā, 40  
hē'mis k'lē'sēlas la āx'ālag'ilis xōma'fidē. Wā, lā'laē lēlōdē bāba-  
k!wa 'nemōx'sa Mamalēleqāla lēgadās Nōlidē lāx Nandzē bāba-  
k!wāsa Nāk!wax'da'xwē. Wā, lael k'lē's yak'ās. Wā, gril'em'lā-  
wisē gwāgūlāxs laa'el qādzē'lida. Wā, gril'em'lāwisē gwāl qādzē-  
lāxs laa'el lēl'wūltōtse'wē Nānagwasasēs negūmpē lē'wis k!wēmē. 45  
Wā, gril'em'lāwisē la 'wālaēlexs laa'el l'lexwīlag'ila. Wā, gril'em-  
lāwisē gwāl l'lexwāxs laa'el lāx'ūlilē Kwax'ilanōkūma'yē, qā's  
yaq'leg'ālē. Wā, lā'laē 'nēk'a: "Wēga hōlōlāl g'āxen negūmp  
Nānagwas. Laemlax' lālg'as genemg'ōs yixg'a Wāwalaxelag'ilā-  
kūk'. Wā, g'a'mēs ōxlaax'lē'sēga Dent'alayuk<sup>u</sup> l'laqwa. Lōgwada 50  
ma'ltsemg'ustōk<sup>u</sup> dengwats'ō l'lē'na, lōgwada neqās'gem t'et'el-  
yatslē k'limyaxla qa g'ewūlx'sgas genemg'ōs, grigāmē Nānagwas.  
Wā, la'mēsek' lālg'ada mōwēxlak' lōelqūlila qa ha'maats'el-  
tsēs k!wēlex<sup>u</sup>lāōs, grigāmē Nānagwas, xgrada sīseyulek' lō-  
qūlila, lōgwada ālanemk', lōgwada mēgwatek' lōqūlila, lōgwada 55

56 and this | Dzōnoq!wa house-dish—and also the Dzōnoq!wa ladle  
and the grizzly-bear ladle; and the name of your dancer will be  
Melnas; and your own name, son-in-law Nānagwas (III 1), will be |  
‘māxūyalidzē (III 1).’ Thus said Kwax’īlanōkūmē (II 7). Imme-  
60 diately | the father of Nānagwas (III 1), Sēsaxālas (II 1), arose and  
thanked him for | what he had said; and when he stopped speaking,  
Kwax’īlanōkūmē (II 7) | asked his son-in-law Nānagwas (III 1) to  
stay in his house for four days, | until the twenty boxes of oil, | and  
65 the ten boxes of viburnum berries, and the four house-dishes, || and  
the two ladles, and the great copper | Causing-Quarrels, should be  
ready, for he had to buy the copper from its owner, ‘nemōkūlag’i-  
lidzē, | chief of the numaym Mamalēleq!ām. Immediately | the  
Nāk!wax’da<sup>x</sup> took the load out of their canoes | in order to wait  
70 until Kwax’īlanōkūmē (II 7) had bought the copper. || After they  
had stayed there for three days at ‘mēmkuṃlis, | the copper Causing-  
Quarrels was bought from ‘nemōkūlag’ilidzē. | Two slaves, and  
forty | sewed blankets, one hundred and twenty | new cedar-bark  
75 blankets, and two canoes, were paid. || These were the price of the  
copper Causing-Quarrels among the people of olden times. | The next  
day, when day came, the Nāk!wax’da<sup>x</sup> loaded their canoes | with  
oil, viburnum-berries, and house-dishes, | and ladles; and when

56 dzōnoq!wak loqūhila; wā, hē<sup>h</sup>misa dzōnoq!lūxīlāla tsēxīla; wā  
hē<sup>h</sup>misa nenxīlāla tsēxīla; wā, hē<sup>h</sup>mis lēgemltsēs sēnatlaōsē  
Melnasē. Wā, hē<sup>h</sup>mislas lēgemlōs negūmp. Nānagwasē, ‘mā-  
xūyalidzē.” ‘nēx’laē Kwax’īlanōkūma<sup>h</sup>yē. Wā, hēx’idaem’lā-  
60 wiśē ōmpas Nānagwasē, yix Sēsaxālasē lāxūlil qa<sup>s</sup> mō<sup>h</sup>lēs  
wāldemas. Wā, grilēm’lāwisē q!wē<sup>h</sup>idexs laa<sup>h</sup>laē Kwax’īlanōkū-  
ma<sup>h</sup>yē āxk’lāxēs negūmp Nānagwas qa mōp’ēnxwa<sup>s</sup>sēs ‘nālās hēlē  
gōkwas, qa ‘wīlēs gwāxgūlilē ma<sup>h</sup>ltsēm<sup>h</sup>gustā dēdeugwatslē L’ē<sup>h</sup>na  
lē<sup>h</sup>wa neqasgemē t!ēt!ēlyatslē k’līk’lēm<sup>h</sup>yaxla, lē<sup>h</sup>wa lōelqūlilē  
65 mēwēxla, lē<sup>h</sup>wa ma<sup>h</sup>lexla tsētsēxla; wā, hē<sup>h</sup>misa ‘wālasē L’āqwa,  
yix Dent!ālayuwē, yixs k’ilxwēlaq lāx L’āgwadāsē ‘nemōkūlag’ilidzē  
yix g’igāma<sup>h</sup>yasa ‘nē<sup>h</sup>mēmotasa Mamalēleq!ēmē. Wā, hēx’idaem-  
lāwisa Nāk!wax’da<sup>h</sup>xwē mōltōdxēs mēm<sup>h</sup>wālā lāxēs yaē<sup>h</sup>yatslē. Wā,  
hēm’laē ēsela qa k’ilx’wīdēs Kwax’īlanōkūma<sup>h</sup>yaxa L’āqwa. Wā,  
70 hē<sup>h</sup>latla la yūdux<sup>h</sup>p!ēnxwasē ‘nālās la grīs lā<sup>h</sup>lax ‘mēmkuṃlisa Nā-  
k!wax’da<sup>h</sup>xwaxs laa<sup>h</sup>l k’ilx’wītse<sup>h</sup>wē Dent!ālayuwē lāx ‘nemōkūlag’i-  
lidzā. Hēem k’ilōma ma<sup>h</sup>lōkwē q!āq!ēk’owa; hēem’lāwisa mōx<sup>h</sup>sō-  
kwē q!āq!ēnōla ‘naenx’una<sup>h</sup>ya. Hēem’lāwisa ma<sup>h</sup>ltsōgūgriyowē  
tslētst!ex<sup>h</sup>as k’lēk’lobawasa. Hēem’lāwisa ma<sup>h</sup>lts!aqē xwūxwāk!ūna.  
75 Wā, hēem ‘wāxā<sup>h</sup>xwatsa L’āqwē Dent!ālayo lāxa gūlē begwānema.  
Wā, grilēm’lāwisē ‘nāx’idxa la lēnsa laa<sup>h</sup>l mōxselax’idēda Nā-  
k!wax’da<sup>h</sup>xwaxa L’ē<sup>h</sup>na lē<sup>h</sup>wa t!ēlsē lāxēs yaē<sup>h</sup>yatslē lē<sup>h</sup>wa lōelqū-  
lilē lē<sup>h</sup>wa tsētsēxla. Wā, grilēm’lāwisē ‘wīlxa lāxa xwūxwāk!ūnāxs

everything was aboard the canoes, Nanagwas (II 1) and Sēsaxālas (II 1) came. She was carrying on her back a large copper Causing-Quarrels. And behind them came the father (II 1) and Nanagwas (III 1), Sēsaxālas (II 1), singing his sacred song of the secular season. And they came down to the beach of meelands. Then they | went aboard the canoe of Nanagwas (III 1), and when all were aboard, the canoe started, going home to the village 85 Tēgūxstē of the Nāk!wax'da'x'. Then Nanagwas (III 1) said that he would give a feast with the oil and the viburnum-berries to his tribe the Nāk!wax'da'x'. After they had stayed there for one night, the numaym of Nanagwas (II 1) went out to get fire-wood for the feasting-time; | and after they had gathered fire-wood, in the morning, when day came, || they invited the four numayms — the Gēxsem, 90 Sishnlē, and the Tsētsemēleqāla and the Temtundils; for Nanagwas (III 1), chief of the numaym-wālas, was host. As soon as the four numayms were in the house of Nanagwas (III 1), the name of the house was Wadōltsem, — | they poured the viburnum-berries 95 into the house-dishes, two | boxes into each house-dish. And two of them | were not used. Then one box of oil was taken and poured on the dishes of viburnum-berries; | and after this was done, they gave the double-headed serpent house-dish to the numaym Gēxsem, and they gave the wolf house-dish to the numaym 500

gāxaa'lasē Nānagwasē lē'wis genemē Wāwalaxelag'īlakwē ōxlā 80  
laxa lāqwa, yix Dent!alayuwē. Wā, lā'laē elxīa'yē ōmpas Nānagwasē yix Sēsaxālasē, yālaqūlasēs bāxūyalayuwē yalax'lemāxs  
gāxaaē hōqūnts'ēsēla lāxa l'ema'fisas 'nemēkumdisē. Wā, lā'laē hōx'walexs lāx ya'yats'lās Nānagwasē. Wā, g'il'em'āwīsē 'wīlxs  
lāxēs yū'yats'lāxs gāxaaē 'wīla seplēdē yū'yats'lās. Wā, la'ime 85  
nā'nakwēda Nāk!wax'da'xwē lāxēs g'ōkūlasē Tēgūxsta'yē. Wā, hēx'idaem'āwīsē Nānagwasē 'nēx' qā's k'wēlas'idēsa l'ē'na lē'wa  
t'ēlsē lāxēs g'ōkūlōta Nāk!wax'da'xwē. Wā, g'il'em'āwīsē xama-  
sexs laa'l ānēx'idē 'nē'mēmotas Nānagwasaxa leqwa qa k'wēlas-de-  
mas. Wā, lā'laē gwāla ānēqāxa leqwāxs laa'l 'nāx'idxa gūlāxs 90  
laa'l lē'lālasē'wēda mōsgemak'lūsē 'nā'pē'mēmasaxa Gēxseme,  
lē'wa Sishnlāē, lē'wa Tsētsemēleqāla lē'wa Temtundilsē, qāxs  
hē'māē lē'lalē g'igāma'yasa 'nē'mēmotasa 'wālasē, yix Nānagwasē.  
Wā, g'il'em'āwīsē g'ax 'wī'laēlēda mōsgemak'lūsē 'nā'fēmēmēna lāx  
g'ōkwas Nānagwasē, yixs lēgādaē g'ōkwasēs 'wadōltsemē laa'lasē 95  
gūxts'lālayuwēda t'ēlsē lāxa mēwēxla lōlqūlila mā'machēxīa'laē  
k'linyaxla gūxts'lōyō lāxa 'nā'fēmēmēxla lōlqūlila. Wā, mātsem-  
'laēda k'lēsē lābala. Wā, lā'laē āx'ētsē'wēda 'nemsgemē dū-  
gwats'ē l'ē'na, qā's lā k'līnqēyindalayō lāx lex'ts'lāla t'ēlsā. Wā,  
g'il'em'āwīsē gwālexs laa'l k'ax'itsa sīsēyūlē loqūlil lāxa 'nā'ne 500  
motasa Gēxsemē. Wā, lā'laē k'āx'itsa ālanemē lōqūlil lāxa m-

1 Sisin!lāē, and they gave the seal house-dish to the | Tsētsemēleqāla,  
and they gave the Dzōnoq!wa house-dish to the | numaym Temtem-  
lels; and after the house-dishes had been put down, they took  
the small dishes, put into them viburnum-berries from the remaining ||  
5 two boxes of viburnum-berries, and they placed these in front of the |  
people of low rank. When everything was distributed, they took  
the boxes of oil and put them down next to the door. Then they  
gave one box of oil to the holder of the first seat | of each numaym;  
10 and when this had been given out, they divided the rest of the oil  
among the people of low rank. After everything had been distrib-  
uted, the numaym of Nānagwas (III 1) sang, and the sister of  
Nānagwas (III 1), Lāqwag'ilayugwa (III 2), danced. Now | the  
name of her who had been Lāqwag'ilayugwa (III 2) was Melnas  
(III 2); and Nānagwas (III 1) also changed his name, and his name  
15 was || māxūyalidzē (III 1). After he had given his feast, he |  
showed the copper Causing-Quarrels, and he asked some of the  
chiefs of the four numayms to buy it. Then Lelāk'enx'id, | chief of  
the numaym Tsētsemēleqāla, bought the copper Causing-Quarrels  
20 for four slaves, eighty | skin blankets, two hundred and forty cedar-  
bark blankets, and four large canoes. It was | double what had  
been paid by Kwax'ilanōkūmē (II 7) when he bought the copper for

1 'mēmōtasa Sisin!lāē. Wā, lā!lāē k'āx'ēitsa mēgwatē lōqūlil lāxa  
Tsētsemēleqāla. Wā, lā!lāē k'āx'ēitsa dzōnoq!wa lōqūlil lāxa 'ne-  
'mēmōtasa Temtemlels. Wā, g'ilēm'lāwisē 'wilgalilēda lōelqūli-  
laxs laa! āx'ētse'wēda lōq!wa, qa's tsēt'slālasē'wēda t'ēlsē grayōl  
5 lāxa ma!tsemē k'limyax!a t'ēlsā, qa's lā k'ax'dzamōhilem lāxa be-  
gūlida'yē. Wā, g'ilēm'lāwisē 'wilxtōxs laa! āx'ētse'wēda dēden-  
gwats!ē L!ē'na, qa's g'āxē 'mex'ālilem lāx max'stālilasa t'ēx'ila.  
Wā, lā k'ax'idayowēda 'nāl'ne'ngemē dengwats!ē L!ē'na lāx lē!axū-  
'ma'yasa 'nāl'ne'mēmasē. Wā, g'ilēm'lāwisē 'wilxtōxs laa! tsētse-  
10 x's'ālase'wēda waōkwē qa lōqūlasa begūlida'yē. Wā, g'ilēm'lāwisē  
'wilxtōxs laa! denx'idē 'ne'mēmōtasa Nānagwasē. Wā, hēem'lāwis  
la yix'widaats wūq!wās. Nānagwasē Lāqwag'ilayugwa. Wā, laem  
L'ayoxlāxēs lēgemē Lāqwag'ilayugwa. Laem'lāē lēgades Melnasē.  
Wā, laem'laxaūwisē Lāyoxlāyē Nānagwasē. Wā, laem'lāē lēgades  
15 'māxūyalidzē. Wā, laem'lāē gwāl lāxēs k!wēlats!ēna'yaxs laa!  
nēlelilasa Lāqwa, yix Dent!alayo. Wā, laem'lāē q'lōsas lāx g'ig'e-  
gāma'yasa mōsgeniak!ūsē 'nāl'ne'mēmasa. Wā, hēlat!a Lelāk'en-  
x'idē g'ig'āma'yasa 'ne'mēmōtasa Tsētsemēleqāla k'ilx'wīdxā Lāqwa  
Dent!alayuwasā mōkwē q'lāq!ek'owa; hē'misa ma!gūnalsokwē  
20 q'lāq!enōl 'naenx'ūna'yā; hē'misa hāmōx'sōk'āla ts!ēts!ēx'as k'lōba-  
wasā; wā, hē'misa mōts!aqē āwā xwāxwāk!ūna. Wā, laem 'wī!a la  
pāk!ilē k'ilwayās Kwāx'ilanōkūma'yaxa Lāqwa qaēs negūmpē



- 15 name of the daughter of Wāwalaxelag'ílak<sup>u</sup> (III 6). Then  
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of  
 the Nāk'wax'da'x<sup>u</sup>, and he named his daughter L'āleyig'ilis (IV 3).  
 It was not long before Wāwalaxelag'ílak<sup>u</sup> (III 6) gave birth to a boy  
 (IV 4), and Kwax'ilanōkūmē<sup>ε</sup> (II 7) again gave a marriage gift of  
 50 fifty blankets to his son-in-law 'māxūyalidzē (III 1), and also  
 fifty cedar-bark blankets; and he gave as a marriage gift the name  
 Wāwalk'inē for the boy, but his true name was Lēlɛgēmɛlilas  
 (IV 4). Two names were given in marriage by Kwax'ilanōkūmē<sup>ε</sup>  
 (II 7) - the child's name Wāwalk'inē, and the true name  
 55 Lēlɛgēmɛlilas [Place of dead faces in house] (IV 4).

I forgot that Kwax'ilanōkūmē<sup>ε</sup> (II 7) did the same for the first  
 child of Wāwalaxelag'ílak<sup>u</sup>, L'āleyig'ilis (IV 3); for he ' gave two  
 names as a marriage gift - the child's name, Wādemāgaga (IV 3),  
 and the true name L'āleyig'ilis (IV 3).

- 60 Now 'māxūyalidzē (III 1) gave away the fifty blankets and the  
 fifty cedar-bark blankets to the G'ēxsem, Sīsīnl'ē<sup>ε</sup>, Tsētsemōleqāla,  
 and Temtemlils; and he let his son, Wāwalk'inē (IV 3) accord-  
 ing to his child name, and whose true name was Lēlɛgēmɛlilas  
 65 (IV 3), dance. Now Wāwalaxelag'ílak<sup>u</sup> (III 6) and her husband  
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'ílak<sup>u</sup>  
 (III 6) told her husband 'māxūyalidzē (III 1) to go and marry the

- 15 ts'adagemē, xūnōx's Wāwalaxelag'ílakwē. Wā, laem'laē 'māxūya-  
 lidzē p'les'ets lāxa mōsgemak'ūsē 'nā'ne'mēmatsa Nāk'wax'da'xwē.  
 Wā, laem lēqē'layunux's lāxēs ts'edāq'edza'yē L'āleyig'ilisē. Wā,  
 k'lest'la gālaxs la'ēl ēt'ēd māyō'ēdē Wāwalaxelag'ílakwasa bābagū-  
 me. Wā, laem'laaxāwīcē Kwax'ilanōkūma'yē wāwalqālasa sek'lā-  
 50 x'sokwē p'elxelasgem lāxēs negūmpē 'māxūyalidzē; wā, hē'misa  
 sek'lāx'sokwē k'lobawasa. Wā, lā'laaxē lēgemg'elxīlaxa lēgemē  
 Wāwalk'ina'yē, qa lēgemsa bābagūmē. Wā, lā'laē ālaxlāx Lē-  
 lɛgēmɛlilasē. Wā, ma'ltsemē lēgemg'elxīa'yas Kwax'ilanōkū-  
 ma'yē lē'wa g'indexlāyowē Wāwalk'ina'yē lē'wa ālaxlāyowē  
 55 Lēlɛgēmɛlilasē.

Hēxōlen l'elēwēsōxs hē'maaxat! gwēx'īdē Kwax'ilanōkūma'yē,  
 qa gālē xūnōx's Wāwalaxelag'ílakwē, yix L'āleyig'ilisē, yixs  
 ma'ltsemaaxācē lēgemg'elxīa'yas qa lēgem, yixs g'indexlālaax  
 Wādzemāgaga, wā, lā ālaxlāx L'āleyig'ilisē.

- 60 Wā, laem'laaxē p'les'īdē 'māxūyalidzās sek'laxsokwē p'elxelasgem  
 lē'wa sek'lāx'sokwē k'lobawas lāxa G'ēxsemē lē'wa Sīsīnl'ā'yē,  
 lē'wa Tsētsemōleqāla, lē'wa Temtemlilsē. Wā, laem'laē sēna-  
 demnoy's Wāwalk'ina'yēxa g'indexlāyē. Wā, lā ālaxlāx Lēlɛ-  
 gēmɛlilasē. Wā, laem'laē ma'lōkwē sūsemas Wāwalaxelag'ílakwē  
 65 lē'wis lā'wūnemē 'māxūyalidzē. Wā, laem'laēwīcē Wāwalaxelag'í-  
 lakwē wāxelaxēs lā'wūnemē 'māxūyalidzē, qa lās gāgak' lax k'lēdēlas

princess of Q'ūmx'ōd (II 8), the holder of the head seat of the house of Laälax's'endayo of the Kwāg'ul. The name of the princess of Q'ūmx'ōd was Q'ēx'sēsēlas (II 7). Immediately māx'ul (III 1) told his numaym the 'wālas that he wanted to take her, and his wives, and they agreed to what their chief said. In the morning when day came, they launched four large canoes to pay the marriage money, and the whole numaym of the 'wālas went aboard. They arrived at Fort Rupert. It was the time when the first white men had come there and were living in tents. Now they paid the marriage money for Q'ēx'sēsēlas (II 7), the princess of Q'ūmx'ōd (II 8). As soon as they had paid the marriage money, Q'ūmx'ōd (II 8) gave a marriage mat of one hundred blankets, which were to be the mat of his princess, because he did not want her to sit without a mat in the house of māx'ulidzē (III 1) when she was going to sit down there; and he gave as a marriage gift the name for his dancer, Qwāx'ilal, and Q'ūmx'ōd, to be the name of māx'ulidzē (III 1). In the morning, when day came, māx'ulidzē (III 1) and his crew loaded their canoes, and they went home with his second wife, Q'ēx'sēsēlas (II 7); and when they arrived at Tēgūxstē, he gave away a hundred blankets to the four numayms. Then māx'ulidzē (III 1) changed the name of his princess (85) Lālēyig'ilis (IV 3), and now her name was Qwāx'ilal (IV 3) and

Q'ūmx'ōdē lāxūma'yasa 'ne'mēmōtasa Laälax's'endayowasa Kwā- 67  
gulē, yix lēgadaa'laē k'lēdēlas Q'ūmx'ōdās Q'ēx'sēsēlasē. Wā,  
lēx'ida'ēm'lāwisē māx'ulidzē nēlaxēs 'ne'mēmōta 'wālasaxs  
ma'lēlexsdaaxēs gēgenēmē. Wā, lā'laē 'nāxwa ēx'ak'ex wāde- 70  
masēs grīgūma'yē. Wā, gril'ēm'lāwisē 'nāx'idxa gaālāxs lael wī-  
'xstendxa mōts'laqē āwā xwāxwāk'lūna, qā's qādzēlats'la. Wā, la-  
'laē 'wī'la hōgūxsē 'ne'mēmōtasa 'wālasē. Wā, grāx'laē lāx Tsaxise,  
yixs hē'maē ālēs yaēwapsemelsa g'alōl gax māma'a. Wā, la'm lae  
qadzē'lida lāx Q'ēx'sēsēlasē lāx k'lēdēlas Q'ūmx'ōdē. Wā, gril' 75  
'ēm'lāwisē gwāla qādzēlāxs lāa'laē Q'ūmx'ōdē lē'waxstlanatsa  
lāk'tendē p'elxelasēm, qa lē'wēsēs k'lēdēlē, qaxs gwaq'laaq  
wūltālil lāx g'ōkwas 'māx'ulidzē, qō lāl k'wāgalnēs k'ēdele lūq.  
Wā, hē'mēsa lēgēm'g'elx'la'yas qa lēgēms sēnattase Qwax'ilalē;  
wā, hē'misē Q'ūmx'ōdē qa lēgēms 'māx'ulidzē. Wā, gril' lā'laewisē 80  
'nāx'idxa gaālāxs lāa' l mōxsē 'māx'ulidzāxs yae yat's'e l'wis  
kl'wēmē. Wā, laēm'laē nā'nakwa lē'wis ā'ilidē gēnēma, yix Q'ēx'-  
sēsēlasē. Wā, gril'ēm'lāwisē lāg'aa lāx Tēgūxstā'yaxs lael et'ed  
p'el's'itsa lāk'tendē p'elxelasēm lāxa mōsgrnak'ūsē nal m'ne-  
masa. Wā, laēm'laē Lāyox'lā'laē k'lēdēlas 'māx'ulidzē, yix 85  
Lālēyig'ilisē. Wā, laēm lēgadis Qwāx'ilalē. Wā, la'm lāxawisē

- 87 *ʷmāx̣ʷyalidzē* (III 1) also changed his name. Now his name was  
*Q'ūmx'ōd* (III 1). It was not long before *Q'ēx'sēselas* (III 7) had a  
 child, a boy. They went at once, and it was reported to *Q'ūmx'ila-*  
 90 *g'ilis* (II 8) that his princess *Q'ēx'sēselas* (III 1) had a boy. Then  
*Q'ūmx'ilag'ilis* (II 8) gave a marriage gift of fifty blankets to  
 his son-in-law *Q'ūmx'ōd* (III 1), and also the name for his grand-  
 son (IV 5), the child of *Q'ēx'sēselas* (III 7). Now, he gave as a  
 marriage gift the name *Āmax'āg'ila* (IV 5) for the name of the boy. †  
 95 *Q'ūmx'ōd* (III 1) at once gave away the fifty blankets to the four  
 numayms, and now his dancer was his child *Āmax'āg'ila* (IV 5).  
 It was not long before *Q'ēx'sēselas* had another son (IV 6). Then  
*Q'ūmx'ilag'ilis* (II 8) gave as a marriage-gift thirty-five blankets  
 600 to his son-in-law *Q'ūmx'ōd* (III 1), and also a name for his grand-  
 son, and he gave as a marriage-gift the name *Ōmag'ilis* (IV 6).  
*Q'ūmx'ōd* (III 1) gave away the thirty-five blankets to his numaym  
 the *ʷwālas*, and his youngest child, *Ōmag'ilis* (IV 6), danced. Then  
 5 *Q'ūmx'ilag'ilis* (II 8) was annoyed by what had been done by his  
 son-in-law *Q'ūmx'ōd* (III 1), because he had given away the  
 blankets to his own numaym the *ʷwālas*, for that implied that  
*Q'ūmx'ōd* (III 1) thought the thirty-five blankets given as a mar-  
 riage present to his son-in-law had not been enough. Therefore

- 87 *lāyoxlāyē ʷmāx̣ʷyalidzē. Wā. laem'laē lēgades Q'ūmx'ōdē. Wā.*  
*k'le'slat'la gāxas lāa'l xūngwadex'idē Q'ēx'sēselasasa bābagūmē.*  
*Wā. hēx'idaem'lāwisē la q'ālag'ilasē'wē Q'ūmx'ilag'ilisasēs k'le-*  
 90 *dēlē Q'ēx'sēselasaxs lē'maē xūngwatsa bābagūmē. Wā. hēx'ida-*  
*em'lāwisē Q'ūmx'ilag'ilisē la wāwalqālasa sek'ax'sōkwē p'elxel-*  
*asgem lāxēs negūmpē Q'ūmx'ōdē; wā. hē'misa lēgemē qa lēgem-*  
*sēs ts'ōx'lema, yix xūnōkwās Q'ēx'sēselasē. Wā. laem'laē*  
*lēgemg'elx'lāx Āmax'āg'ila qa lēgemsa bābagūmē. Wā. hēx'ida-*  
 95 *em'lāwisē Q'ūmx'ōdē p'les'ētsa sek'ax'sōkwē p'elxelasgem lāxa*  
*mōsgemak'ūsē 'nāl'ne'mēmāsa. Wā. laem'laē hēm sēnatē Āma-*  
*x'āg'ilaxēs xūnōkwē. Wā. k'le'slat'la gāxas lāa'l ēt'ēd xūngwadē*  
*Q'ēx'sēselasasa bābagūmē. Wā. hēx'idaem'lāwisē Q'ūmx'ilag'ilisē*  
*lāa'l wāwalqālasa mamōx'sōkūlasa sek'la p'elxelasgem lāxēs ne-*  
 600 *gūmpē Q'ūmx'ōdē; wā. hē'misa lēgemē qa lēgem'sēs ts'ōx'lema.*  
*Wā. laem'laē lēgemg'elx'lāx Ōmag'ilisē. Wā. hēx'idaem'laxa-*  
*wisē Q'ūmx'ōdē p'les'ētsa mamōx'sōkūlasa sek'la p'elxelasgem*  
*lāxēs 'nemēmōta 'wālasē. Wā. laem hēm sēnatsēs ālē xūnōkwē*  
*Ōmag'ilisē. Wā. laem'laē 'yax'semē nāq'ayās Q'ūmx'ilag'ilisē qa*  
 5 *g'wēx'idaasēs negūmpē Q'ūmx'ōdē, qaxs laē hē p'lesasē'wēs*  
*'nemēmōta 'wālasē, yix 'nemāx'isāē Q'ūmx'ōdē lō' k'lotāxa*  
*'mamōx'sōkūlasa sek'la p'elxelasgem wāwalqālayōs lāxēs negūmpē.*  
*Wā. hē'mis max'ts'ōlēm's Q'ūmx'ilag'ilisē lāg'ilas wātaxōdxēs*



Q'ūmx'ilag'ilis (II 8) was ashamed, and took away 10  
 Q'ēx'sēselas (III 7), and she went home with her two  
 Āmax'āg'ila (IV 5) and his younger brother Ōmag'ilis (IV 6).  
 Q'ūmx'ōd (III 1) did not say anything about the doings of his wife.  
 Then his head wife, Wāwalaxlag'ilak' (III 6), spoke first, and  
 said, "Don't let your father-in-law Q'ūmx'ilag'ilis (II 8) make you  
 ridiculous by what he has done with your former wife. Go and  
 marry the princess of the chief of the great numaym G'ēxsemx'sanal  
 of the Kōskimo, T'lagwisilayugwa (III 8), the princess of  
 Qwax'ila (II 9), for he has many privileges and names." Thus she  
 said. Q'ūmx'ōd (III 1) agreed at once to what his wife Wāwalax-  
 lag'ilak' (III 6) had said. Then he said they would call his  
 numaym 'wālas. His wife told him to go ahead, and Q'ūmx'ōd 20  
 (III 1) himself called his numaym the 'wālas. At once they all  
 came into his house; and when they were in, Q'ūmx'ōd (III 1) told  
 them what his wife had said, that she wished him to go and marry  
 T'lagwisilayugwa (III 8), the princess of Qwax'ila (II 9), the chief of  
 the great numaym G'ēxsemx'sanal of the Kōskimo. Thus he 25  
 said. Immediately the whole numaym agreed to what he said.  
 Then one of his numaym said, "Let us treat our chief Q'ūmx'ōd  
 (III 1) like a chief, and let us help him, and give him property to pay  
 the marriage money!" After he had said so, he went out of the 30

k'lēdēlē Q'ēx'sēselasē. Wā, g'āx'ēm'laē nā'nak' lē'wis mā'ōkwē  
 sāsema, yix Āmax'āg'ila lē'wis ts'ā'yē Ōmag'ilisē. Wā, k'leās il 10  
 wāldems Q'ūmx'ōdē qa gwēx'idaasasēs genemx'dē. Wā, lā'layae  
 hēem gril yāq'eg'elē gēk'imalilasē Wāwalaxlag'ilakwē. Wā, lā-  
 'laē 'nēk'a: "G'wāla aemlayōs negūmpaē Q'ūmx'ilag'ilisa qas  
 gwēx'idaasaxēs genemx'dāōs qas lālag'aōs gāgak'ax k'lēdēlas  
 grigāma'yasa 'wālasē 'nē'mēmōtaxa G'ēxsemx'sanalasa Gosgrimoxye 15  
 lāx T'lagwisilayugwa k'lēdēlas Qwax'ila, qaxs ōgūpalaes k'ēk'le-  
 s'owē lē'wis lē'legēmē." 'nēx'laē. Wā, hēx'idaem lāwisē Q'ūm-  
 x'ōdē ēx'ak'ex wāldemasēs genemē Wāwalaxlag'ilakwē. Wā,  
 laem'laē 'nēx' qas lēlts'ōdēxēs 'nē'mēmōta 'wālasē. Wā, lēx' i-  
 daem'lāwisē genemas wāxaq. Wā, xamag'ilil'ēm'lāwisē Q'ūmx'ōdē 20  
 lā lē'lālxēs 'nē'mēmōta 'wālasē. Wā, hēx'idaem'lāwisē g'āx'wila  
 hōgwila lāx grōkwas. Wā, gril'ēm'lāwisē g'āx'wilaemxas lā  
 nēl Q'ūmx'ōdās wāldemasēs genemē lāxēs 'nēk'ōnaye, qa lās  
 gāgak'ax T'lagwisilayugwa lāx k'lēdēlas Qwax'ila, grigāma'yasa  
 'wālasē 'nē'mēmōtasa G'ēxsemx'sanalasa Gosgrimoxyē, 'nēx'laē. 25  
 Wā, hēx'idaem'lāwisē 'nāxwa ēx'ak'ē 'nē'mēmōtasex wāldemas.  
 Wā, lā'laē yāq'eg'elē grāyōlē lālx 'nēmēmōtas: "Wēg'ad'āx'ins  
 g'āg'ēxsilaxens grigāma'yēx lāxōx Q'ūmx'ōdēx, qins wāg' grāy-  
 wīdeq" qems p'ēdzēlālag'iq", qa qadzēlayosax, 'nēx' qaxs lā  
 lāwēlsa lāx grōkwas Q'ūmx'ōdē. Wā, x dze'laē gālxas genemē

30 house of Q'ūmx'ōd (III 1); and he did not stay away long before he came in again, carrying a pair of blankets, which he gave out of kindness to his chief Q'ūmx'ōd (III 1). Then all the men did the same as had been done by him, for they wanted the father-in-law of Q'ūmx'ōd (III 1), Q'ūmx'ilag'ilis (II 8), to know about it and  
 35 to feel sore because he had taken away his princess Q'ēx'sēlas (III 7). Then Q'ūmx'ilag'ilis (II 8) was really ashamed when he knew that his son-in-law Q'ūmx'ōd (III 1) had said that he did not want to see his children. After they had finished speaking, they went out; and at daylight, in the morning, those who were to pay the marriage money for Tlagwisilayugwa (III 8), the princess of Qwax'ila (II 9), started, for the village of the Koskimo was at Nāts'enxdem. The Nāk'wax'da'x' went around Cape Scott, using four large traveling-canoes. It took them two days. Then they arrived at the village of the Koskimo, Nāts'enxdem. Immediately when  
 40 they arrived, they paid the marriage money; and after they had paid the marriage money, Qwax'ila (II 9) stood up outside of his long house, carrying ten sea-otter skins. He turned his face toward the house, and called his princess Tlagwisilayugwa (III 8) to come and stand by his side; and when she was standing by his  
 45 side, he put down the ten sea-otter skins in front of his princess Tlagwisilayugwa (III 8). Then he turned toward the Nāk'wax'da'x', who had paid the marriage price, and who were sitting

31 daaqa lelqelaxa <sup>ē</sup>nemxsa p'elxelasgema, qa's ēaxk'leg'alēs lāxēs grigāma'yē Q'ūmx'ōdē. Wā, lā'laē <sup>ē</sup>nāxwaem'el hayēg'aya <sup>ē</sup>nāxwa bēbegwānemx gwēx'idaasas, qaxs ts'lāts'elwaaē, qa lās q'lālē nēgūmpdās Q'ūmx'ōdē, yix Q'ūmx'ilag'ilisē, qa ts'ix'ilēs nāq'iyas qaēs  
 35 laēm'yē wātaxōdxēs k'ledēlē Q'ēx'sēlasē. Wā, ālaem'lāwīsē māx'ts'le Q'ūmx'ilag'ilisē, qaxs lā'el q'lālx wāldemasēs nrgūmpdē Q'ūmx'ōdāxs, <sup>ē</sup>nēk'aaxs k'lesāē la ētlēd la āx'ēxsdxēs sāsēmē. Wā, gril'em'lāwīsē gwālē wāldemas, lā'el hōqūwēlsā. Wā, gril'em, <sup>ē</sup>lāwīsē <sup>ē</sup>nāx'ida xāalāxs lā'el ālēx'widēda qadzēlālx Tlagwisila-  
 40 yugwa lāx k'ledēlas Qwax'ila yixs hūaēl g'ōkūlatsa Gōsgrimoxwē Nāts'enxdemē. Wā, laēm'lāē ēwaxsdxē Ts'ēqomafya Nāk'wax'da'xwē yāyaselaxa mōts'laqē āwā xwāxwāk'lūna. Wā, āēm'lāwīsē xā'mōyoxs lā'el lāg'aa lāx g'ōkūlasasa Gōsgrimoxwē lāx Nāts'enxdemē. Wā, hēx'idaem'lāwīsē qādzēfida, yixs lā'el lāg'aa,  
 45 wā, gril'em'lāwīsē gwāla qādzēlāxs g'āxaalas Qwax'ila lax'wēls lāx l'āsana'yasēs g'ildēl g'ōkwa dālxā lastowē q'lāsa. Wā, lā'laē gwēgrimx'id lāxēs g'ōkwē, qa's lē'lalēxēs k'ledēlē Tlagwisilayugwa, qa g'āxēs lā'wēnots'elaseq. Wā, gril'em'lāwīsē g'āxē k'ledēlas lāwēnots'elaseqxs lā'el mōgwaelsaxa lastowē q'lāsa lax  
 50 nūqemālasasēs k'ledēlē Tlagwisilayugwa. Wā, lā'laē gwēgrimx'id lāxa qadzēlālx Nāk'wax'da'xwaxs hē'maē ālēs k'lūdxfxsāla

in their canoes. Then he spoke and said, "Now, Chel Q'üm-x'öd (III 1), look at your wife! Now she will go to you, son-in-law Q'üm-x'öd (III 1), and these ten [canoe-mat]¹ sea-otter skin house-dish, and the sea-otter house-dish to eat out of, and the whale house-dish to eat out of, and the sea-monster house-dish to eat out of in your house, son-in-law Q'üm-x'öd (III 1), and your princess' name shall be Döxülkwilak² (IV 3); and your name shall be || Walálag'ílak³ (III 1), son-in-law Q'üm-x'öd (III 1). That is all," he said. Then he spoke again, and said, "Now, come and warm yourselves in my house, son-in-law, and your tribe!" Thus he said. At once the Nākwax'dax⁴ went ashore out of their canoes, and they went into the house of Qwax'ila (II 9). Immediately he gave them to eat; and after they had finished, Qwax'ila (II 9) spoke, and said, "O son-in-law Q'üm-x'öd (III 1), listen to me! Your wife wants this house to go to you. Its name is Lēxlēxāgem (Aurora-Face). And also what is in it, the nonlem and the mosquito-dance will go to you, son-in-law; and its name, Gixg'aqelag'ilis, and the land-otter dance and its name Hāwah-lalemē, and the scattering-dance and its name X'itslax'ilasogwilaḡ, and the grizzly bear, and its name Nandzē; and that is all, son-in-law Q'üm-x'öd (III 1)." Then Q'üm-x'öd (III 1) really

lāxēs yač'yač'slē. Wā, lā'laē yāq'leg'aḡla. Wā, lā'laē 'nēk'a: "Wē 52  
g'a, dōqwalax g'īgāmē Q'üm-x'ōdā lāxg'as genemg'ōs. Wā, la'm-  
xaak' lāl lōl, negūmp Q'üm-x'ōdā, lōgwa lastok' lē'waxsē'ek'  
q'ūsā, lōgwa ha'maats'lāk' Lēxenk' lōqūlila, lōgwa q'ūsak' ha- 55  
maats'lāk' lōqūlila, lōgwa g'wē'yīnk' ha'maats'lāk' lōqūlila, lōgwa  
hānaq'lets'lāk' ha'maats'lāk' lōqūlila, qa ha'maats'lēl lāxēs g'ōxwāōs,  
negūmp Q'üm-x'ōdā. Wā, hē'misa lōgemē qa lēgemltsēs k'lēdē-  
laōs. La'mē lēgadelts Dōxülkwilakwē. Wā, la'mēts lēgadilts  
Walálag'ílakwē, negūmp Q'üm-x'ōdā. Wā, la'm 'wila lāxēq' 60  
'nēx'laē. Wā, lā'laē ēdzaqwa yāq'leg'aḡla. Wā, lā'laē 'nēk'a:  
"Wā, gēlag'a telts'la lāxg'in g'ōxwīk', negūmp, lē'wōs g'ōkwaōta-  
qōs," 'nēx'laē. Wā, hēx'idaem'lāwīsē 'wila hōx'wūltāwēda Na-  
k'wax'daxwē lāxēs yač'yač'slē, q'a's lā hōgwīl, lāx g'ōkwas Qwax'ila.  
Wā, hēx'idaem'lāwīsē yīnēsasē'wa. Wā, g'il'fem'lāwīsē g'wāla laa-lase 65  
Qwax'ila yāq'leg'aḡla. Wā, lā'laē 'nēk'a: "'ya, negūmp Q'üm-x'ōdā,  
wāentsōs hōlēla g'āxen. Āx'ēxsdaōx genemaqōs, qa laōsō g'ō-  
xwēx laōlxwō lēgadāxs Lēxlēxāgem. Wā, hē'misō g'aelēx lāq'xo  
nōnlemēx, la'mōsōx lāl laōl, negūmpxō q'heq'elēlālēx; wā, hē'mos  
lēgemltsōxwē Gixg'aqelag'ilisē; hē'mēsō hāwālelālē; wā, hē'mos 70  
lēgemltsōxwē Hāwālelālema'yē; hē'mēsō g'wēlgwēlawātē; wā,  
hē'mōsa lēgemltsōxwē X'itslax'ilasōgwilaḡwē; hē'mēsō nanx, wā,  
hē'mōs lēgemltsōxwē Nandzē. Wā, lawisla 'wila, negūmp  
Q'üm-x'ōdā." Wā, la'm'laē ālak'lala mōlē Q'üm-x'ōdas, q'ays

¹ The following 2 species are in the Kotlano group.

75 thanked him. This was the first nōnem. It is different from the dances of the Nāk!wax'da<sup>s</sup>x<sup>u</sup>, and came from the Koskimo. It was obtained through marriage | by Q'ūmx'ōd (III 1) from Qwax'ila (II 9). Then they spoke secretly to the | Nāk!wax'da<sup>s</sup>x<sup>u</sup> about the nōnem and the other dances, for none of them knew | how they were used by  
 80 the Koskimo. Then Q'ūmx'ōd (III 1) told || his wife Tlagwisilayugwa (III 8) what his tribe said, | and immediately Tlagwisilayugwa (III 8) told her father Qwax'ila (II 9). Therefore | Qwax'ila (II 9) called the Koskimo into his house; and | when they were all inside, Qwax'ila (II 9) arose and | spoke. He said, "Now look, son-in-law  
 85 Q'ūmx'ōd (III 1)! || Now all the Koskimo have come in to take care of the | supernatural power of the nōnem. Now look at it, Nāk!wax'da<sup>s</sup>x<sup>u</sup>!" | Thus he said. Then the sound of whistling appeared on the roof of the house. He had not | spoken a long time before he stopped. Then | the nephew of Q'ūmx'ōd (III 1) and  
 90 three others disappeared. The name of the nephew of || Q'ūmx'ōd was K'lēsoyak'ilis<sup>1</sup> (IV 10); and when they had all | disappeared, the Koskimo sang the four songs | of the nōnem. They stayed away for four days. | Then they caught K'lēsoyak'ilis (IV 10) and the other three. | K'lēsoyak'ilis (IV 10) was now Mosquito-Dancer, and ||  
 95 G'ixg'aqelag'ilis was his name now. Another one was Land-Otter-Dancer, and | his name was Hāwālelalemē<sup>2</sup>. He was a substitute

75 hēmaē ālēs g'il lāla nōnemē, lēwē ōgūqāla lēlāēdes lāxa Nāk!wax'da<sup>s</sup>xwē, g'āx'id lāxa Gōsg'imo<sup>s</sup>xwē. Wā, laem gegadānemē Q'ūmx'ōdāq lāx Qwax'ila. Wā, lā'laē wūnwūnōsa q'lēq'eyōda Nāk!wax'da<sup>s</sup>xwasa nōnemē lēwis lēlauidē, qaxs k'lēsaē q'ālelax gwayilālasasa Gōsg'imo<sup>s</sup>xwaxs aāxsilaaq. Wā, lā'laē nēlē Q'ūmx'ō-  
 80 dāxēs genemē Tlagwisilayugwās wāldemasēs grōkūlōtē. Wā, hēx'idāem'lāwisē nēlā Tlagwisilayugwāxēs ōmpē Qwax'ila, lāg'ilalas lēts'ōdē Qwax'ilāxa Gōsg'imo<sup>s</sup>xwē qā g'āxēs 'wilaēlela lāx grōkwās. Wā, g'il'em'lāwisē g'āx 'wilaēlēxs lā'el lāx'ūhile Qwax'ila, qā's yāq'leg'alē, qā's 'nēk'ē: "Wālag'a dōqwalalex, negūmp Q'ūmx'ōdā,  
 85 g'āx'emxaax' 'wilaēlalga Gōsg'imo<sup>s</sup>xwūk' nānawax'silāxwō 'nawālxwaxs nōnemā. Wālag'ila dōqwalalex Nāk!wax'da<sup>s</sup>xwā," 'nēx'laēxs g'āxaasē tsōkwāsa dzōts'lala lāx ōgwāsasa grōkwē. K'lēs-  
 'latlē ālaem gēdzaqwaxs lā'el q'wēlēda. Wā, laem'laē x'is'ēdē lōlēyas Q'ūmx'ōdē, hē'misa yūdukwē ōgū'la lāq. Hēn'el lōlē's  
 90 Q'ūmx'ōdēda lēgadās K'lēsoyak'ilisē. Wā, g'il'em'lāwisē 'nāxwa x'is'ēdexs lā'el dēnx'idayuwēda mōsgemē nōnemk'lāla q'lemq'lem-  
 dema, yisa Gōsg'imo<sup>s</sup>xwē. Wā, lā'laē mōp'lenxwā'sē 'nālāsa x'isālāxs lā'el k'imyase'wa yix K'lēsoyak'ilisē lē'wa ōgū'la lāq, xa yūdukwē. Wā, laem'laē q'leq'lelelālē K'lēsoyak'ilisē. Wā, laem'laē lēgades  
 95 G'ixg'aqelag'ilisē. Wā, lā'laē hāwālelala 'nemōkwē. Wā, lā'laē lēgades Hāwālelalemā'yē. Wā, laem'laē mēx'ōstālē lēlelēm'ilasa-

<sup>1</sup> See p. 1075.

for Lēlēgēmlikas (IV 1) to be Land Otter Dance, for this is a great dance. The Lēlēgēmlikas dance is the same in the winter as the | hāmats'la is in the summer dance, and therefore Q'ūm'ōd (III 1) wished his son Lēlēgēmlikas (IV 1) to be Land Otter Dancer, because he had stayed a month with his mother Wāw'ā' (III 6). | Therefore he did not have a substitute, and his substitute also danced the scattering-dances for the daughter of Q'ūm'ōd Qwāx'ilā (IV 3). The name of the dancer was X'its'ax'ilasogw'āx' (III 6). | The scattering-dancer is the same in the nonlin time the māmaq'la is in the winter dance, for it is taken care of by dancers of high rank. Therefore | Q'ūm'ōd (III 1) wished his princess to have this dance. Another one was grizzly-bear dancer, and his name was Nandzē; and the name given by Qwax'ila (II 9) in marriage to Q'ūm'ōd (III 1) was L'lālewelsela (III 1) for the nonlin. Qwax'ila (II 9) also gave a second name to Q'ūm'ōd (III 1) for the secular season, Walālag'īlak' (III 1), and also the nonlin name L'lālewelsela (III 1). The shredded cedar-bark of the head-ring and neck-ring of the dancers and of all the Koskimo is white when they are initiated by the supernatural power of the nonlin. For four | days they wore cedar-bark on their heads; and after four days they put it off. | Qwax'ila (II 9) also gave as a marriage gift many dentalia and cedar-bark blankets to his son-in-law Q'ūm'ōd (III 1). L'lālewelsela (III 1) gave these away to the Koskimo.

xa la hāwālelala, qaxs 'wālasaē lada, yixs 'nemāx'isae lēwa 97  
hāmats'la lāxa ts'lets'eqaxa hāwālelalē lāxa nōnlime. Wā, hēmīs  
lāg'ilas Q'ūm'ōdē 'nēx' qa hēsēs begwānime xūnōkwē Lēlēgēmlikase  
hāwālelala, qaxs āmlēxwāē Lē'wis ābempē Wāwalax'elag'ilakwē, 700  
lāg'ilas mēx'stāle. Wā, lāxāē mēx'stā'ya gwēlgwēlawatas ts'idaqē  
xūnōx's Q'ūm'ōdē, yix Qwāx'ilalē, yixs lēgadis X'its'ax'ilasog-  
w'ā'lakwē. Wā, hēmxaē 'nemāx'isa gwēlgwēlawate lāxa nōnlime  
Lē'wa māmaq'la lāxa ts'lets'eqa, yixs awilax'silakwā, lāg'ilas Q'ūm'-  
x'ōdē 'nēx' qa hēsēs k'ōdōlē Qwāx'ilalē ladi mēx'. Wā, la nana  
'nemōkwē; wā, hēm'laē lēgadis Nandzē. Wā, hēm'laē lēgadis lāxāē  
Qwax'ilāx L'lālewelsela qa lēgēms Q'ūm'ōdē lāxa nōnlime,  
yixs lā'la m'itsemē lēgim'elx'ā'yas Qwax'ila lē Walālag'īlakwē  
qa lēgēms Q'ūm'ōdē lāxa bāxūsē. Wā, hēmīs nōnlimxaywē,  
L'lālewelsela. Wā, hēm'laē qwax'sā yixa k'ūdzi kwē, yix qax' 10  
mā'yas Lē'wis qenxawā'ya yaēxwā, lēwa 'nāywa Gōsg'moxwaxs  
g'ālāē lāsgēmsa 'nawālakwasa nōnlime. Wā, lā hē mōp'laxwase  
'nālās qēqex'imālaxa k'ūdzekwē. Wā, hēx'idēmōsē gwālgwā'x'ā  
malaxa k'ūdzekwaxs lā'la mōp'laxwase 'nālās, wā, hēm'laē  
Qwax'ila wāwalqilas q'ēmimē ālāla q'āwa k'ēk'ōlawase lāxas  
nēgūmpē Q'ūm'ōdē. Wā, hēmīs la p'rseday wē lē'le wē lē'le  
Gōsg'moxwē.

Now for a while we shall stop calling him Q'üm̄x'ōd (III 1),  
 20 because he is using the nōñlem name L'älēwēlsēla (III 1). After  
 the nōñlem was over, Q'üm̄x'ōd (III 1) for a time stopped having the  
 name L'älēwēlsēla (III 1); for only when one of his people showed  
 the nōñlem was he called L'älēwēlsēla (III 1), in the same way as is  
 done in the winter dance; for they change their names when the  
 winter dance begins, and they do the same with the nōñlem. Then  
 25 they change their names, and take the nōñlem names; and the  
 names of the men who gave the nōñlem were L'älēwēlsēla, Q'ēxē-  
 tasōt, Gwāyōlēlas, and Nēg'ä, because, that you may know that the  
 names of the winter dance, of the nōñlem, and of the secular season  
 are quite different. I just wanted to talk about this.

Now, in the morning, daylight came; and Q'üm̄x'ōd (III 1), and  
 30 his wife Tlagwisilayugwa (III 8), and the Nāk'wax'da'x', made  
 ready to go home. When they arrived at Tēgūxstē in the evening,  
 Q'üm̄x'ōd (III 1) asked his wife Tlagwisilayugwa (III 8) for what  
 he was thinking of. He wished his princess Qwāx'ilal (IV 3) and  
 35 his prince Lēlēgēmlilās (IV 4) to disappear, because he wanted to  
 give a nōñlem; and his wife Tlagwisilayugwa (III 8) told him to go  
 ahead. After they had finished talking, they left their canoe and  
 went into the house of Q'üm̄x'ōd (III 1). Immediately his head  
 wife, Wāwalaxēlag'ilak' (III 6), gave to eat to her husband

18 Wā, la'mēns yāwas'id gwāl lēqēlas Q'üm̄x'ōdē lāq, qaxs lē'māē  
 nōñlemxlalax L'älēwēlsēla. Wā, hēm gwāla nōñlem lāxēq. Wā,  
 20 laēmxaāwisē gwāl yāwas'id lēgādē Q'üm̄x'ōdās L'älēwēlsēla, qaxs  
 g'il'māē nōñlemē grayōlē lāx g'ōkūlotas. Wā, la lēqēlasōs L'älē-  
 wēlsēla hē gwē'xa ts'lēts'lēqāxs hēx'idā'māē L'āyoxlāxēs lēlēge-  
 mas g'ālaē ts'lēts'lēx'ēda. Wā, hēmxaāwisē gwēgilag'ila nōñlemē,  
 hēx'idā'māē L'āyoxlāxēs nōñlemxlāyowē lēlēgema, yixs hē'māē  
 25 lēlēgēmsa yāwix'ilasa nōñlemē L'älēwēlsēla, lē' Q'ēxētase'wē, lē'  
 Gwāyōlēlas, lē' Nēg'ä, qā's q'ālaōsaqēxs k'lēsaē lawagālē lēlēge-  
 masa ts'lēts'lēqa lē'wa nōñlemē lē'wa bāxūsē. Ä'mēn 'nēx' qen  
 gwāgwēx'sēx'idē lāq.

Wā, laēm'lāē 'nāx'idxa gaālāxs lāa'l xwānal'idē Q'üm̄x'ōdē lē'wis  
 30 gēmēmē Tlagwisilayugwa lē'wa Nāk'wax'da'xwē, qā's g'āxē nā'ma-  
 k'wa. Wā, g'āx'lāē lāg'aa lāx Tēgūxsta'yaxa la dzāqwa. Wā, hēx'idā-  
 m'lāwisē Q'üm̄x'ōdē āxk'lāxēs gēmēmē Tlagwisilayugwa qa  
 gwālaasāsēs nāqā'yē, 'yixs 'nēk'āē qa hēx'idag'amēs x'is'idē k'lē-  
 dēlasē Qwāx'ilalē lē'wis lāwūlgāma'yē Lēlēgēmlilāsē, qaxs lē'māē  
 35 'nēx' qā's nōñlemē. Wā, lā'lāē āem waxē gēmēmasē Tlagwisilayugwa.  
 Wā, g'ilēm'lāwisē gwālē waldēmasēxs lāa'l hōx'wūltā lāxēs ya'yā-  
 ts'lē, qā's la hōgwil, lāx g'ōkwas Q'üm̄x'ōdē. Wā, hēx'idāem'lāwisē  
 g'ik'ima'ilāsē Wāwalaxēlag'ilakwē L'āywilā qā's lē'wūnemē Q'üm̄-

Q'ūmx'ōd (III 1) and to his new wife Tlagwisilayugwa (III 2) as soon as they had eaten. Q'ūmx'ōd (III 1) told Wāwaxilak<sup>2</sup> (III 6) his wish that the supernatural power of the *nōnem* should come into his house, and that their two children, Qwāx'ilal (IV 3) and her brother Lēlēlgemlilas (IV 4), and also two of his nephews, should disappear. Wāwaxilak<sup>2</sup> (III 6) told him to go ahead, and Q'ūmx'ōd (III 1) called his numaym, the *wāwaxilak*, to come into his house; and when they were in, Q'ūmx'ōd (III 1) spoke, and said, "This is why I called you, numaym—*wāwaxilak*, that the supernatural power of the *nōnem* should come, and that Qwāx'ilal (IV 3) and Lēlēlgemlilas (IV 4), and my nephew K'ēsoyak'ilis<sup>3</sup> (IV 10) here, should disappear, and also his younger brother Hāmdzid (IV 11)." Four were named by him. When he stopped speaking, the numaym told him to go ahead. Then the supernatural power of the *nōnem* sounded on the roof of the house, and the four disappeared, and they did what they had seen done by the Koskimo. Then he gave away the ten sea-otter skins to the Nāk'wax'dax<sup>4</sup>, and his four dancers used the *nōnem* names. When he had done, Qwāx'ilal (II 9) gave as a marriage gift many seals, and then Q'ūmx'ōd (III 1) put them into the four porcelidishes for the Nāk'wax'dax<sup>4</sup>. Then he changed the name of Qwāx'ilal (IV 3), and her name was Dōxūlkwi'ak<sup>5</sup> (IV 3); and

x'ōdē lē<sup>6</sup>wis a'ililē genemē Tlagwisilayugwa. Wā, gril'm-lawisē  
gwāl lē<sup>6</sup>xwaxs lāa'laē Q'ūmx'ōdē nēlax Wāwaxilak<sup>2</sup>lakwasēs 40  
ēnēk'lēnā'yē, qā's grāxēlasaēs grōkwas ēnawālakwasa nōnemē, qā  
x'is'idēsēs ma'lōkwē sāsema yix Qwāx'ilalē lē<sup>6</sup>wis wūq'lwē Lēlēlge-  
milasē. Wā, hē<sup>6</sup>mis ma'lōx<sup>7</sup>la grayōl lāx lōlālē'yas. Wā, ā'misē  
hēx'idam<sup>8</sup>el wāxasōs Wāwaxilak<sup>2</sup>lakwē. Wā, hēx'idam<sup>8</sup>lāwisi  
Q'ūmx'ōdē lēlts'lōdxēs ēnēmēmota ēwālasē, qā grāxēs ēw'laēlila lāx 45  
grōkwas. Wā, gril'm-lāwisi grāx ēw'laēlēns lāa'l yāq'lēgādē Q'ūm-  
x'ōdē. Wā, lā'laē ēnēka: "Ilēden lē<sup>6</sup>lahilēl, ēnemēmot, yon  
ēwālas, qā wēgēs grāxēla ēnawālakwasa nōnemē, qā x'is'idēga  
Qwāx'ilalēk' lōgwa Lēlēlgemlilasēk' lōgwa lōlēg'ulēga K'ēsoyak-  
kilisek'. Wā, hē<sup>6</sup>misē ts'lā'yasē Hāmdzidē." Wā, mokwē lēx'ē 50  
tsē<sup>6</sup>wa. Wā, gril'm-lāwisi q'lwēlids lāa'l āem ēmāx' wāxē  
ēnēmēmotas, qā wāg'is. Wā, hēx'idam<sup>8</sup>lāwisi hēk'i ga lēgwa  
sasa grōkwē, yix ēnawālakwasa nōnemē. Wā, lā'lnē x'is'idēda mōkwē  
ā'misē naqemgriltewēx gwēgilasasa Gōsgrimoxywē. Wā, lām  
plēs'itsa lastowē q'lāsa lāxa Nāk'wax'daxwē. Wā, lām<sup>8</sup>lāē lēx'ēlts 55  
nēnōnemxlayāsa mōkwē sēsenats. Wā, gril'mēsē gwālēns lāa'l wa-  
wāqālē Qwāx'ilāsa q'lēnemē mēgwata. Wā, lām<sup>8</sup>lāē Q'ūmx'ōdē lēx'  
ts'lōts lāxa mēwēxla lōlēqūlila qaxāda Nāk'wax'daxwē. Wā, lē<sup>6</sup>lila  
lā l'āyolaats Qwāx'ilalē. Wā, lām lēgades Dōxūlkwi'akwē. Wā,

- 60 Q'ūmx'ōd (III 1) changed his own name, and his name was Walālag'īlak' (III 1). Now we shall stop calling him Q'ūmx'ōd (III 1), for his name was now Walālag'īlak' (III 1). Tlagwisīlayugwa (III 8) had no children, for she did not remain long having Walālag'īlak' (III 1) for her husband. Then she went home.
- 65 Evidently on account of this Walālag'īlak' (III 1) felt badly, because his wife had gone home. He became ill; and he had not been ill a long time before he died. Immediately Lēlēgēmīlās (IV 4), the son of Walālag'īlak', took the seat of his father, and he gave away property to the Nāk'wax'da'x'. He took the name Q'ūmx'ōd (IV 4) for his name, because his mind was sick on account
- 70 of what Qwax'ila (II 9) had done when he took away quickly his princess Tlagwisīlayugwa (III 8). He thought they had killed his father. Therefore the Nāk'wax'da'x' did not want the marriage names that Qwax'ila (II 9) had given to the late Q'ūmx'ōd (III 1) to be used. Only the four house-dishes and the nōnem were kept
- 75 by the Nāk'wax'da'x'. And now they scattered among the Nāk'wax'da'x', and the relatives of Q'ūmx'ōd (III 1) now all use the nōnem. Now, the numaym wālas wished Q'ūmx'ōd (IV 4) to marry, and to forget his grief on account of the death of his father. They wanted Q'ūmx'ōd (IV 4) to marry Ōmaēlīlak' (IV 7), the
- 80 princess of the chief of the numaym Kwēkwaēnox', Lek'emaxōd

- 60 laemxaāwisē Lāyoxlā Q'ūmx'ōdē. Wā, laem lēgades Walālag'īlakwē. Wā, laēmēns gwāl lēqelas Q'ūmx'ōdē lāq. qaxs lēmaē lēgades Walālag'īlakwē. Wā, laēmīlāē hēwāxa xūngwadex'īdē Tlagwisīlayugwa, qaxs k'ōsāē gala lāwades Walālag'īlakwaxs lāā' l nā'nakwa.
- Wā, hēx'staak'ēmīlāwis la yakogūlīdzems nāqa'yas Walālag'īlakwē qāēs genēmāxs lāē nā'nakwa. Wā, laēmē yāwas'īd qelxwālā. Wā, k'ōsēlat'la gaēl qelgwīlēxs lāā' l wīk'lēx'ēda. Wā, hēx'īdaēmēsē Lēlēgēmīlāsē, yīx begwānemē xūnōx'dēs Walālag'īlax'ōdē lāx'stōdxēs ōmpdē. Wā, laem p'les'īdxa Nāk'wax'da'xwē. Wā, hēt'la āx'ētsōsē Q'ūmx'ōdē qā's lēgēma. qaxs ts'īx'īlāēs nāqa'yē qa
- 70 gwēx'īdaasus Qwax'īlāxs lāē geyōl wātāxōdxēs k'ōdēlē Tlagwisīlayugwa. Wā, hēmīs k'ōdēl grāyalatsēs ōmpdē. Wā, hēmīs lāgīlās Nāk'wax'da'xwē ēnēx qa āēmēs wīlā k'ēyāx'īwidē Lēlēgēmīg'ēl'ā'yasa gīgāma'yē Qwax'īlā lāx Q'ūmx'ōdex'ōdē. Wā, lēx'āēmēs ax'ēlax'sa Nāk'wax'da'xwa mowēlā lēlqūlīda lē'wa nōnemēxa la gwē'īd lāxa Nāk'wax'da'xwē, qaxs lāē nāxwāem la āxnōgwadē lēlēlālās Q'ūmx'ōdex'dāsa nōnemē. Wā, laēmēsē ēnēk'ē ēnēmēmōtasa wālasē, qa gegades Q'ūmx'ōdē, qā's hāyngēmāyōqēxs ālāē q'lāk'ax gwēx'īdaasasēs ōmpdē. Wā, hēt'la gwe'yōs qa genēms Q'ūmx'ōdē Ōmaēlīlakwē, yīx k'ōdēlās gīgāma'yasa
- 80 ēnēmēmōtasa Kwēkwaēnoxwē lāx Lek'emaxōdē, yīxs ālak'lalāē



(III 9), for he was the | *grand* chief of the Gwawaēnoxwē. | *Q'üm-x'öd* (IV 4) and his mother Wāwalaxelag'itlakwē (III 6) her | daughter Qwāx'ilalē (IV 3) | for they did not let her | *Q'üm-x'öd* (III 9) and Dōx'ülkwilakwē (IV 3) | were told by his numayms, | *was* | *to* | *go* | *on* | *the* | *road* | *and* | *do* | *quickly* | *what* | *they* | *were* | *wishing*. Then | *he* | *gave* | *the* | *property* | *by* | *all* | *the* | *Nāk'wax'dax'*, for there were five numayms | *all*. | Each gave one pair of blankets to the | chief Q'üm-x'öd (IV 4) | every man of the numayms, | *as* | *though* | *he* | *would* | *wipe* | *off* | *his* | *tears* | *with* | *the* | *pair* | *of* | *blankets*, because he was still crying | for his past 90 father. After they had finished giving blankets, the | five numayms of the Nāk'wax'dax' got ready | to pay the marriage money for the princess of LEK'EMAXÖD (III 9), who was living in the village of the Gwawaēnoxwē | at Hēgēms. When they arrived at Hēgēms, they paid the marriage money at once, while the Nāk'wax'dax' remained sitting || in their canoes. They had twenty-two large traveling- 95 canoes. | After they had paid the marriage money, LEK'EMAXÖD (III 9) | and his younger brother Penqūlas (III 10) came, holding in each hand slaves, | each holding two by their hands as they came and stood outside of the | house; and with them came their princess, Ōmač'ilakwē (IV 7), with || two female slaves. Ōmač'ilakwē (IV 7) stood 800 between her father, | LEK'EMAXÖD (III 9) and her uncle Penqūlas.

xamagemē g'igāma'yē LEK'EMAXÖDASA Gwawaēnoxwē. Wā, ā'mise 81 Q'üm-x'ödē LE'wē ābenipē Wāwalaxelag'itlakwē LE'wis ts'edāqē xūnōkwē Qwāx'ilalē, qaxs LE'maē k'ēs la hēlq'ōlēm lēgades Dō xūlkwilakwē. Wā, ā'misē wāxaxēs 'nē'mēmota 'wālasē. qa wā-gēs āem hali'lāxaxēs wāldēmē. Wā, la'mē p'ledzēlasō'sa 'nā'xwa 85 Nāk'wax'dax'wa lāxēs sek'lasgemak'ūts'lēna'yē lāxēs 'nāl'nēmē-mats'lēna'yē. Wā, la'em p'ledzēlasa 'nāl'nēmxs p'lelxelasgim laxa g'igāma'yē Q'üm-x'ödē lāxēs 'nāl'nēmōk'wēna'yē begwānēma, yixs 'nēmāx'isāē Lō' dēstōtsa 'nāl'nēmxxa p'lelxelasgim lāqēxs q'wasae qaēs ōmpilē. Wā, g'il'misē gwāla p'ledzēlāxs laē hēx'idaēm xwā 90 nāl'ida 'w'ilēda sek'lasgemak'ūsē 'nāl'nēmēmatsa Nāk'wax'dax'wē, qa's lā qadzēlax k'ēdēlas LEK'EMAXÖDAXS hāē g'okūlaxa Gwawaēnoxwē āxās Hēgēmsē. Wā, g'il'misē lāgraa lāx Hēgēmsaxs laē hēx'idaēm qādzēl'ida, yixs hē'maē ālēs k'lūdizx-salēla'yā Nāk'wax'dax'wē lāxēs yaē'yats'lēxa hāma'its'lāqāla āl āwā xwāywak'ima 95 yaē'yats'lēs. Wā, g'il'misē gwāla qadzēlāxs grāxāē LEK'EMAXÖDē LE'wis ts'lā'yē Penqūlasē 'w'wax'sōlts-lanālaxa q'lāq'lek'ō moem lo kwēs nēnexbalts'lānēs'f'waxs grāxāē q'wāgrāls lax l'āsanā'yases g'ōkwē; wā, hē'misē k'ēdēlasē Ōmač'ilakwē grāx qastintsosa ma 'lōkwē ts'edāq q'lāq'lek'ā. Wā, la lāpexūlsē Ōmač'ilakwaxs 800 LEK'EMAXÖDē LE'wis q'lūlē'yē Penqūlasē. Wā, ā'misē la hē'axsē

- 2 (III 10). They told the six slaves to stand in a row, facing seaward; and when they all had turned seaward, Penqūlas (III 10), the younger brother of Lek'emaxōd (III 9), spoke, and asked
- 5 Q'ūmx'ōd (IV 4) to take care, "because our princess (mine and my brother's) has a heavy weight. Now, come, son-in-law Q'ūmx'ōd (IV 4), to your wife!" Thus he said, and stopped speaking. Then Q'ūmx'ōd (IV 4) arose in his canoe. Penqūlas (III 10) had told him to stand up and listen to his words. Then Penqūlas (III 10)
- 10 asked Ōmačl'lak<sup>u</sup> (IV 7) to go to her husband with the six slaves. Immediately three slaves went, one after another. Ōmačl'lak<sup>u</sup> (IV 7) followed close behind the three slaves, and three other slaves followed Ōmačl'lak<sup>u</sup> (IV 7). They went down the beach into
- 15 the canoe of Q'ūmx'ōd (IV 4). There they sat down, and Q'ūmx'ōd (IV 4) sat next to his wife Ōmačl'lak<sup>u</sup> (IV 7). Then Penqūlas (III 10) spoke again, and said, "These six slaves are the marriage mat of our princess, that the princess of Q'ūmx'ōd (IV 4) may not sit on the floor of your house, son-in-law, when she goes in. Now,
- 20 this Dzōnoq'wa house-dish, the wolf house-dish, the grizzly-bear house-dish, and the beaver house-dish shall go. These are the house-dishes for Ōmačl'lak<sup>u</sup>'s (IV 7) food, for all the tribes, which are given by her father, Chief Lek'emaxōd (III 9); and you shall have this name, son-in-law. Your name shall be Q'ōmoqā (IV 4),

- 2 'wēda q'el'lakwē q'āq'ek'ō, qa denxūlsē l'āllasgemala. Wā, gil'mēsē 'nāxwa la l'āllasgemālas laē yāq'eg'alē Penqūlasē, yix ts'ā'yās Lek'emaxōdē. Wā, la'mē hāyā'lōlax Q'ūmx'ōdē qa yā-lāwēs, "qaxs gwagūnt-silāqōs lāxga k'ēdēl'ganu'x' lōgūn 'nem-  
 5 weyōtek'. Wā, gēlāga, negūmp, Q'ūmx'ōdā lāxgas genēang'ōs," 'nēk'exs laē q'wē'ida. Wā, hēx'ida'mēsē Q'ūmx'ōdē lāx'ūlexsa lāxēs yā'yats'ē. Wā, lā āxsō qa's lāx'wūxsalē yis Penqūlasē, qa's hōl'ēlēx wāldemas. Wā, la'mē āxk'lālē Penqūlasax Ōmačl'lakwē, qa lālag'is lāxēs lā'wūnenē lē'wa q'el'lakwē q'āq'ek'ā.
- 10 Wā, hēx'ida'mēsē qās'idēda yūdukwē q'āq'ek'owa denoxlālas laē qās'ida. Wā, lā qās'idē Ōmačl'lakwē nexwāxlaxa yūdukwē q'āq'ek'owa. Wā, lā elx'ā'ya yūdukwē q'āq'ek'ōx Ōmačl'lakwaxs laē hōqūnts'ēselā, qa's lā hōx'wālexs lāx yā'yats'ās Q'ūmx'ōdē.
- 15 qa's k'lūs'ālexsē lāq. Wā, gil'mēsē la k'lwāk'lūgadexsē Q'ūmx'ōdē lē'wis genēmē Ōmačl'lakwaxs laē ēdzaqwa yāq'eg'alē Penqūlasē. Wā, lā 'nēk'a: "Yūem lē'waxsēsa k'ēdēl'qanuxwa q'el'lakwēx q'āq'ek'ā, ālōx wūl'alil'ōx k'ēdēl'axsga Lek'emaxōdek' lāxēs gōkwaos, negūmp, qaxō laēlō. Wā, la'mēsēk' lālg'a dzōnoq'wak'
- 20 lōqūhila, lē'wa ālanēmē lōqūhila lē'wa nānē lōqūhila, lē'wa ts'āwē lōqūhila. Hēm ha'maats'ēsō Ōmačl'lakwē qaga 'nāxwaga lōlqwā-lā'ā'ya lāxgas gūgāmēk' ōmpēga Lek'emaxōdek'. Wā, hēmisa lēgēmē qa's lēgēmōs, negūmp, laems lēgadēlts Q'ōmoqā. Wā,

and | Qwāx'ilal (IV 3) shall be Ts!endegemg'ilak" (IV 3) and shall be  
 this || house of my chief, which has a name. Now you shall 32  
 the | house Wiwax<sup>u</sup>sem. The ends of the beams are wolves. 3000  
 the four posts are wolves, and your dance shall be the great dance  
 from above, son-in-law; and in the winter dance your name shall be  
 Gūlgemalis (IV 4)." Thus he said. "That is all, son-in-law.  
 Now, come || warm yourself in the house of LEK'EMAXŌD (III 9), you 30  
 and your crew, son-in-law!" Thus he said. Then he stopped  
 speaking. Immediately the Nāk'wax'dax<sup>x</sup> went ashore out of  
 their canoes; and when all were in the house, Q'ūmx'ōd (IV 4) and  
 his wife went ashore and went in. Then LEK'EMAXŌD told Q'ūmx'ōd  
 (IV 4) and his wife Ōmaēli'lak<sup>u</sup> (IV 7) to sit down in the rear of the  
 house. || Q'ūmx'ōd (IV 4) and his wife went right on and sat 35  
 down. The | six slaves were still sitting in the canoe of Q'ūmx'ōd  
 (IV 4), watching it. Now LEK'EMAXŌD (III 9) gave dried salmon to  
 his son-in-law | and his crew, and as a second course he gave them  
 cinquefoil-roots; | and after he had given them to eat, LEK'EMAXŌD 40  
 (III 9) spoke, | and said, "Listen to me, chiefs of the Nāk'wax'dax<sup>x</sup>!  
 I shall ask you to stay here for four days at Hēgem, | that I may get  
 ready the cargo for Ōmaēli'lak<sup>u</sup> (IV 7)." Thus he said, and stopped  
 speaking. | The Nāk'wax'dax<sup>x</sup> agreed to what he said. Then 45  
 LEK'EMAXŌD (III 9) sent his hunters to go hunting many seals.

la'mēsē lēgadlē Qwāx'ilalas Ts!endegemg'ilakwē. Wā, hēmisa  
 grōkwē, yixg'a lēgadek' grōx<sup>u</sup>sen gūgāmēk'. Wā, laems lal grō- 25  
 gwadeltsg'a Wiwax<sup>u</sup>semk' grōkwa'nāxwaemk' ālanemg'a ōbāgasg'a  
 k'ēk'ātēwēg'a lē'wa mōts!aqē lēlāma'nāxwaem ēalanema. Wā,  
 laems 'wālas'axax<sup>u</sup>lōl, negūmp. Hē'mēts lēgemlōsē Gūlgemalīsē  
 lāxa ts!ēts!eqa," ēnēk'ē. "Wā, yūmōq, negūmp. Wā, gēlag'a  
 telts!a lāxg'a grōx<sup>u</sup>gas LEK'EMAXŌDē lē'wōs k'wēmāqōs, negūmp," 30  
 'nēk'exs laē q'wēl'ida. Wā, hēx'ida'mēsē'nāxwa la hōx'wūltāwēda  
 Nāk'wax'daxwē laxēs yāē'yats!ē. Wā, gril'mēsē'wēlaēllas laē  
 Q'ūmx'ōdē lē'wē genemē hōx'wūltā laxēs yā'yats!ē, qas lā hō-  
 gwīla. Wā, la'mē'nēk'ē LEK'EMAXŌDē, qas lās k'wāk'lūgolēwahle  
 Q'ūmx'ōdē lē'wis genemē Ōmaēli'lakwē. Wā, hē'nākūla'mēsē 35  
 Q'ūmx'ōdē lē'wis genemē Ōmaēli'lakwē, qas lā k'lūs'ādil lāq. Wā,  
 laemlē k'lūdzensalalayēda q'el!ōkwē q'lāq!tkō lāx yā'yats!as  
 Q'ūmx'ōdē q'lāq!alālaq. Wā, la'mē yinēsē LEK'EMAXŌDāxes negūmp  
 lē'wis k'wēmē yisa xa'masē. Wā, lā hēlēgrīntsa t'exsōsē lāq.  
 Wā, gril'mēsē gwāla yinēsasē'waxs laē yāq!egālē LEK'EMAXŌDē, 40  
 Wā, lā'nēk'a: "Wāentsōs hōlela g'āxen gūgigāmēs Nāk'wax'dax<sup>x</sup>.  
 Hēden wāldemla qas mōp!enxwaēsēs'nākiōs yō lōx Hēglmsex,  
 qen xwānalelē qas memwālasōx Ōmaēli'lakwex," 'nēk'exs laē q'wēl-  
 'ida. Wā, ā'mesē'nāxwa ēx'ak'ēda Nāk'wax'daxwax wāldemas.  
 Wā, la'mē LEK'EMAXŌDē'yālaqasa hānhānl'ēnoxwē, qas lās mame- 45

46 The hunters went out in the evening in eight canoes. They stayed  
away for three days. Then they came back home. They had one  
50 hundred and ten seals in their eight canoes. The hair of the seals  
was already singed off, and they were cut open. Then LEK'EMAXÖD  
(III 9) gave them as a marriage gift to his son-in-law Q'ŭmx'öd  
(IV 4), and also the feast name Menlesid (IV 4). "That is all  
now," said LEK'EMAXÖD (III 9) to Q'ŭmx'öd (IV 4). "Now, get  
55 ready to go home, son-in-law, with your wife." Thus said Chief  
LEK'EMAXÖD (III 9). Then the Nāk'wax'da<sup>x</sup> got ready in the  
evening; and in the morning, when day came, they loaded their  
canoes, and put aboard the four house-dishes and the hundred and  
60 ten seals; and the Nāk'wax'da<sup>x</sup> went aboard their canoes.  
When they were all aboard, Q'ŭmx'öd (IV 4) and his wife, Ōmačli-  
lak<sup>u</sup> (IV 7), and the six slaves walked down the beach and went  
aboard Q'ŭmx'öd's canoe; and as soon as they had sat down, the  
Nāk'wax'da<sup>x</sup> started paddling. In the evening they arrived at  
65 their village. There they unloaded the four house-dishes and the  
hundred and ten seals, and carried them into the house of Q'ŭmx'öd  
(IV 4). As soon as everything was out of the canoe, Q'ŭmx'öd  
(IV 4) called his numaym, the <sup>u</sup>wālas, into his house to discuss

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46 gwat'ax q'ŕēma mēgwata. Wā, hēx'ida<sup>u</sup>mēsē lāx'da<sup>x</sup>wēda hānhān-  
l'ēnoxwaxa la dzāqwaxa ma'lgūnalt'saqas yaē'yats'ā hānhān'l'ē-  
noxwē. Wā, yūdx'p'lenxwa<sup>sē</sup> 'nālāsēxs gāxāē nā'nakwēda hān-  
hān'l'ēnoxwē 'nemx'sōgū'iyōt'la yānemas hāgā mēgwata lāxēs  
50 ma'lgūnalt'saq'ŕēna<sup>yēs</sup> yaē'yats'lē lāxēs gwālēlaē ts'enkwa mē-  
gwatē. Wā, lāxāē gwālēlaem yimelkwa. Wā, la<sup>mē</sup> Lēk'emaxōdē  
wāwalqālas lāxēs negūmpē Q'ŭmx'ōdē. Wā, hē'misa menlexlā-  
yō lēgema, yix Menlesidaas. "Wā, laēm <sup>u</sup>wīla laxēq," 'nēk'ē Lēk'e-  
maxōdāx Q'ŭmx'ōdē. "Wāg'a xwānal'idex qā's lālagāōs nā'na-  
55 kwa, negūmp, lē'wōs genemaqōs;" 'nēk'ōda gūgāma<sup>yē</sup> Lēk'emax-  
ōdē. Wā, hēx'ida<sup>u</sup>mēsē 'nāxwa xwānal'idēda Nāk'wax'da<sup>x</sup>waxa  
dzāqwa. Wā, gūl'mēsē 'nāx'idxa gaālāxs laē 'nāxwa mōxsaxēs  
yaē'yats'lē. Wā, gūx'ima mewēxla lōlqūlila lē'wa memx'sōgū-  
gū'iyuwē mēgwata. Wā, la<sup>mē</sup> 'nāxwa hōx'walex'sēda Nāk'wax'-  
60 da<sup>x</sup>wē lāxēs yaē'yats'lē. Wā, gūl'mēsē 'wīlxsaxs gāxāē Q'ŭm-  
x'ōdē lē'wis genemē Ōmačli<sup>u</sup>lakwē lē'wa q'el'ōkwē q'āq'lek'ō hō-  
qūnts'lēsala qā's lāx'da<sup>x</sup>wē hōx'walex's lāx yā'yats'lās Q'ŭmx'ōdē.  
Wā, gūl'mēsē k'lūs'ālex'sexs laē 'nemāx'id sēx'widēda Nāk'wax'-  
da<sup>x</sup>wē. Wā, la<sup>mē</sup>sē dzāqwa's laē lāgaa lāxēs g'ōkūlasē. Wā,  
65 hēx'ida<sup>u</sup>mēsē mōltoyowēda mewēxla lōlqūlila lē'wa 'nemx'sō-  
gū'iyowē mēgwata, qā's lā mewēlelayo lāx g'ōkwas Q'ŭmx'ōdē.  
Wā, gūl'mēsē 'wīlōltā lāx yā'yats'lās laē hēx'ida<sup>u</sup>mē Q'ŭmx'ōdē  
lē'lāxēs 'nemēmōta 'wālasē, qā gūxēs 'wīlaēlela lāx g'ōkwas.

what they would do with the seals and when the feast was to be given. || When all were inside, Q'üm-x'öd (IV 1) spoke, and said, 70  
 "O numaym 'wālas! I called you to think about it, when I shall give a feast with these hair-seals." Thus he said to his numaym 'wālas. After he had spoken, one of the men of the numaym said, "Go on! || Just send them to get fire-wood to cook the seals, so that 75  
 our tribe the Nāk!wax'da'x<sup>u</sup> may eat." Then four young men of the numaym 'wālas were sent out to get much fire-wood. The four young men launched the large canoe to get fire-wood, and started. 80  
 They went to a place where there was much driftwood; and when they had gone, | Q'üm-x'öd (IV 1) asked the harpooners of his numaym 'wālas | to cut up ten large seals, to take off the blubber, and to cut the blubber off spirally, thus: | for he was going to give one of these strips to the chief | of each one of the four numayms; that is, of the || other | numayms, not the 85  
 'wālas; and he had | ten seals cut | into short strips, in this way:<sup>1</sup> | These were to be given to the people of low rank. They give the limbs | to the chiefs next to the head chiefs, for the | head chiefs receive the brisket of the seal. This is done in || lesser seal-feasts. That is not the custom in a 90  
 great | feast of more than a hundred seals, for generally a



qa's hāwālilagālē qaēda mēgwatē lāx k'wēlasdemlasēs. Wā, 70  
 gril'mēsē grax 'wēlaēlexs lae yāq'legra'lē Q'üm-x'ödē. Wā, lā 'nēk'a: "Hēden lē'lalēlōl, 'nē'mēmōt 'wālas, qa's aax-ilaosaxs nēnāqa'yaqōs lāxen k'wēlasdemlasōxda mēgwatēx." 'nēk'ēxēs 'nē'mēmōta 'wālasē. Wā, gril'mēsē q'wēl'ēdexs laē yāq'legra-  
 'lēda 'nemōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēga, 75  
 āem 'yālaqa qa lās ānēqax leqwā, qa l'lopēsa mēgwatēx qa ālā-sōx q'lesens grōkūlōta Nāk!wax'da'xwēx," 'nēk'ē. Wā, hēx'ida-  
 'mēsē 'yālagema mōkwē hā'yāla grayōl lāx 'nē'mēmōtasa 'wālasē, qa lās ānēqax q'lēnema leqwa. Wā, hēx'ida'mēsa mōkwē hā'yāla wīx<sup>u</sup>stendxa 'wālasē xwāk'lūna, qa's ānēgats'lēx leqwā. Wā, laeme 80  
 lēx'ēda, qa's lā lāxa q'lēqlādāxa q'lēxalē. Wā, gril'mēsē lēx'ēdixs laē Q'üm-x'ödē āxk'lālaxa ēselēwinoxwasēs 'nē'mēmōta 'wālasē, qa sesax<sup>u</sup>sendēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūsi-na'fayas, qa's tlōtsēstalēq, qa grilsgilt'ēsa xūselakwē, gra gwālegra  
 (fig.) qaxs dōqūlilaxa gr'ig'igāma'faya mōsgemak'lūsē 'nāl'nē'mēmas 85  
 ōgū'la lāx 'nē'mēmōtas Q'üm-x'ōdēxa 'wālasē. Wā, lāxaē neqas-gema mēgwatē ām'āmāyastowē sakwa'yē gra gwālegra (fig.). Heem lal k'alalxa begūlida'yē. Wā, lālē yāqūlē lasalās lāxa mēmaki-laxa xēxamagema'yē gr'ig'igāma'fya, yixs k'aak'omalaēda xanagi-  
 ma'yē gr'ig'igāma'ēsa 'nāl'nē'mēmasaxa hāq'wayowasa mēgwatē lāxa 90  
 gwasu'yē k'wēlatasa mēgwatē. Wā, lālē k'lēš hē gwāla lāxa wā lasē k'wēlatasa gr'ix'sōgū'giyowē mēgwata, yixs q'lūmalae senūla me

<sup>1</sup> That is, by long parallel cuts crossing at right angle.

- 93 whole seal is given to the head chief of each numaym, for they  
only cut off the head: that is, when many seals are given at a feast.  
95 I just wanted to talk about this. Now, the twenty seals that they  
had cut up were being cooked, and ninety seals were left raw. It  
was almost evening when they finished cutting up the twenty seals,  
and in the evening also those who had gone after fire-wood came  
home. When they arrived on the beach, the young men of the  
900 numaym <sup>9</sup>wālas went down and carried up the fire-wood into the  
house of Q'ūmx'ōd (IV 4): and when the fire-wood was all inside,  
they took baskets, went down to the beach, and picked up stones,  
and they carried up the baskets with stones into the house of  
Q'ūmx'ōd (IV 4). When they thought they had enough, they made  
5 a cross-pile of fire-wood in the middle of the host's house: and when  
it was high enough, they piled stones on it, so that they were ready  
when they wanted to put fire to it. In the morning, when day came,  
another man of the numaym <sup>9</sup>wālas took boxes and placed them  
10 between the door and the fire. After doing so, he drew water and  
poured it into the boxes. When (the boxes) were half full, there  
was enough water in them. After this they took red-pine wood  
and made tongs, as many as there were boxes. Then they asked

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- 92 gwatē k'āx'idayāxa xamagemafyē g'igāmēsa <sup>9</sup>ne<sup>9</sup>mēma, yixs lēx'a-  
<sup>9</sup>maē lāwoyiwē xewēqwas lāqēxs q'lēnemaē k'wēladzemasa g'igā-  
mafyē mēgwata. <sup>9</sup>Amēn <sup>9</sup>nēx' qen g'wāgwēx'sex'idē lāq. Wā,  
95 hēm l'ōpla maf'tsemgrustāwē mēgwat la sakwasēwa. Wā, lā  
k'lix'la nā<sup>9</sup>nemsōk'wa mēgwata. Wā, la<sup>9</sup>mēsē elāq dzāqwaxs laē  
gwāla sakwāxa maf'tsemgrustāwē mēgwata. Wā, laemxaāwisē  
dzāqwaxs g'āxāē nā<sup>9</sup>nukwa ānēqāxa leqwa. Wā, g'ilēm g'ūx'alisa  
ānēqāxa leqwāxs laē w'ilents'lēśēda hā'yā'āsa <sup>9</sup>ne<sup>9</sup>mēmotasā <sup>9</sup>wālasē,  
900 qā's lā wāwigrāla q'lēxāē leqwa, qā's lā haēlēlas lāx grōkwas  
Q'ūmx'ōdē. Wā, g'ilēmēsē w'laēlēda leqwāxs laē āx'ēdxa laēlxa<sup>9</sup>yē,  
qā's lā hōqūnts'lēś lāxa l'lemafisē, qā's lā xeqwaxa t'lēsemē, qā's  
lāxat! k'logwilelaxa t'ētse'lāla laēlxē lāx grōkwas Q'ūmx'ōdē. Wā,  
g'ilēmēsē k'ōtaq laem hēlalaxs laē hawanaqostālaxa leqwa lāx  
5 āwāgawalāsa k'wēladzats'ēlē grōkwa. Wā, g'ilēmēsē hēlalaxs laē  
xeqūyindālaxa t'lēsemē lāq, qā gwalilēs qō tsēnabotsōlēx g'alēlas  
<sup>9</sup>nāx'idlēx gaālala. Wā, lāxāē ōgū'laem begwānēm g'ayōl  
lāxa <sup>9</sup>ne<sup>9</sup>mēmotasā <sup>9</sup>wālasa āx'ēdxa k'lik'limyaxla qā's g'āxē  
mex'ālilahas lāx āwāgawafyasa t'lex'ila lē'wa legwile. Wā,  
10 g'ilēmēsē gwālēxs laē tsēx'itse'wēda wāpē, qā's lā gūxts'lālayo  
lāxa k'lik'limyaxla. Wā, g'ilēmēsē benk'ōlts'ēxs laē hēla-  
ts'ēwēda wāpē. Wā, g'ilēmēsē gwālēxs laē āx'ētse'wēda wūnāgūlē,  
qā's k'lipilāgilasē'wē, yixs hē<sup>9</sup>maē wāxa k'lipilālaē wāxasgema-  
sasa k'lik'limyaxla. Wā, g'ilēmēsē gwālēxs laē hēlasē'wēda nā-

the song-leaders to sing the feasting-song, and the numayms 17  
 'wālas learned to sing the song that night. When they all knew  
 the feasting-song, they went out of the host's house. In the morn-  
 ing, when day came, they lighted the fire in the middle of the house,  
 and when it began to blaze up, they cleared out the house. After 20  
 they had done so, the stones were red-hot. Then all the young men  
 of the numaym 'wālas were asked to help put red-hot stones into  
 the boxes to cook the seal. They came and took each a pair of  
 tongs, picked out the red-hot stones, and placed them in the boxes 25  
 for cooking the seals; and when the water boiled, they put in the  
 butchered seal. When the boxes were nearly full, they stopped  
 putting in more butchered seal. They took the tongs and put  
 more stones on top of the butchered seal. When the water was 30  
 boiling, they took mats and spread them over them; and when  
 they were all covered with mats, the young men took their tongs  
 and went to invite the four numayms of the Nāk'wax'dax; on  
 behalf of Menlesid (IV 4), for Q'ūmx'ōd (IV 4) was already using 35  
 this name, as he was giving a feast. The young men went into the  
 houses and called every one by name, standing inside of the door-  
 way of the house of whomever they were inviting; and when they

gadē, qā's denx'ēdēsa k'wēlayalayowē q'ēmdema. Wā, laem 15  
 q'ēmdēlaxa la gānūlaxa 'nē'mēmōtasa 'wālasē. Wā, grī'mōsē  
 'nāxwa la q'ālaxa k'wēlayalayo q'ēmdēm̄s laē hōqūwēls lāxa  
 k'wēladzats'lēlē grōkwa. Wā, grī'mōsē 'nāx'īdxa gaālāxs laē tsē-  
 nabōtse'wa la gwalila laqawalilē. Wā, grī'mōsē x'īqōstāxs laē ēx-  
 'wīse'wēda grōkwē. Wā, grī'mōsē gwālexs laē mēmēntsem̄'ī- 20  
 dēda t'ēsemē. Wā, hēx'īda'mōsē la āxse'wēda 'nāxwa hā'yāfasa  
 'nē'mēmōtasa 'wālasē, qa grāxēs grīwāla k'lipstālasa x'ix'exsemāla  
 t'ēsem lāxa k'lik'īm̄yaxla q'ōlats'lēlxa mēgwatē. Wā, grāxda'xwē  
 'wīla ā'misē 'nāl'nēm̄x'īdxa k'liplālaa qā's k'lip'ēdēxa x'ix'exse-  
 māla t'ēsem, qā's lā k'lipstālas lāxa k'lik'ēm̄yaxla q'ōlats'lēlxa 25  
 mēgwatē. Wā, grī'mōsē medelx'īwidēda 'wāpaxs laē āx-stālayuwēda  
 sāg'īkwē mēgwat lāq. Wā, grī'mōsē elāq qōtāxs laē gwāl āx-stālasa  
 sāg'īkwē mēgwat lāqēxs laē ēt'lēd āx'ōdxa k'liplālaa, qā's ēt'lēdē  
 k'lip'ēd lāxa x'ix'exsemāla t'ēsema, qā's lāxat' ēt'lēd k'lip'yindālas  
 lāxa sāg'īkwē mēgwata. Wā, grī'mōsē ālax'īd mēmēndēlqūlāxs laē 30  
 āx'ōdxa lē'wa'yē qā's lēpeyindēs lāq. Wā, grī'mōsē 'nāxwa la  
 lēpeyaax'sa lē'wa'yaxs laē hēx'īdaxm la 'wīlamālēda hā'yāfā  
 dālaxēs k'lik'ēplālaa. Wā, laem lāl lē'lālālxā mō-gemak'ūsē 'nāl-  
 'nē'mēmatsa Nāk'wax'daxwē qa Menlesīdaasē, qā's lē'māē yāwa-  
 s'īdē Q'ūmx'ōdē lēgadesēxs k'wēlasaē. Wā, laem lāl lē'lālālxā 35  
 grōkūlaxa hā'yāfā lēlēqelax lēlēgemāsēs lē'lālāxs'wē lāxs q'wa-  
 stālat'sēna'yē lāx t'ēx'ilāsa grīgrōkwasēs lē'lālāxs'wē. Wā, grī

38 had called out the names of all those who lived in the one house, — one  
 of the young men said, "On behalf of Menlesid (IV 4)." They ¶  
 40 continued saying this until they had gone into all the houses of the  
 four numayms. The guests did not come quickly, because they  
 were afraid of the many seals that were to be given in the feast, for ¶  
 often those who are not accustomed to eat seal-blubber vomit. ¶ It  
 45 took the men a long time to call again and to get the ¶ four numayms  
 to go in. First of all came the head numaym, the G'êxsem. ¶ They  
 went in and sat down in the rear of the house; and when all were  
 inside, the second numaym, the Sîsenl'îê, came in, and they sat  
 down at the right-hand side of the house; and after they were all  
 50 in, the ¶ Tsêtsemêlegāla came in and sat down towards the rear,  
 on the left-hand side of the house; and finally the ¶ numaym Teml-  
 temlels came and sat down next to the ¶ numaym Tsêtsemêlegāla.  
 When the four ¶ numayms of the Nāk'wax'da'xw were inside, they  
 55 were told to sing their feasting-songs. ¶ Then the first to sing their  
 song were the head ¶ numaym G'êxsem; and after they were through, ¶  
 the numaym Sîsenl'îê sang their song; and when they were through, ¶  
 the numaym Tsêtsemêlegāla sang their song; and ¶ when they had  
 60 ended their song, ¶ the numaym Temltemlels sang their song; ¶ and

38 'mēsē 'wīla lēleqelax lēlegemasa g'ōkūla lāxa 'nemsgemsē g'ōkwa  
 laē 'nēk'ēda 'nemōkwē lāxa hā'yā'fa "qa Menlesidaasa'." Wā, hē-  
 40 x'sā'mēsē g'wēk'lāla 'wa'wiltots'laxa g'ig'ōkwasa mōsgemak'ūsē  
 'nāl'ne'mēmasa. Wā, lā k'îs geyōl g'āx hōgwilēda lē'lānemē  
 qaxs ālaē lāk'lenā'ya q'lēnemē mēgwata, yixs k'wēladzemaē, qaxs  
 q'lūnālaē hōxsiwaya yāgilwatē lāx q'ēsāxa xūdzāsa mēgwatē. Wā,  
 hē'ta la āla gēgil'sēda hā'yā'fa ētsē'staxs g'āxaē lāl loxmalēda 'nāl-  
 45 'ne'mēmāxs g'āxaē mōx'widasexs g'āxaē hōgwilela. Wā, laem  
 g'ālaēlē 'mekūma'yas 'nāl'ne'mēmats'ēnā'yasxa G'êxsemē, qā's  
 lā k'ūs'ālil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēlexs  
 g'āxaē hōgwilēda mā'ila 'ne'mēmotasa Sîsinl'a'yē, qā's lā k'ūs'ālil  
 lāxa hēk'lōdenēgwilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēlexs g'āxaas  
 50 hōgwilē 'ne'mēmotasa Tsêtsemêlegāla, qā's lā k'ūs'ālil lāxa 'nel-  
 k'lōdoyālilasa gemxanēgwilasa g'ōkwē. Wā, g'āxē elxla'ya 'ne-  
 'mēmotasa Temltemlelsē, qā's lā k'wābalilax k'lūdzēlasasa 'ne'mē-  
 motasa Tsêtsemêlegāla. Wā, g'il'mēsē 'wīlaēlēda mōsgemak'ūsē  
 'nāl'ne'mēmatsa Nāk'wax'da'xwāxs laē wāxasōi qā's k'wēlalē den-  
 55 xela. Wā, hēmxaāwis g'il k'wēlgra'l denx'ēdēda 'mekūma'yē  
 'ne'mēmotasa G'êxsemē. Wā, g'il'mēsē q'lūlbē denxalayās laē  
 k'wēlgra'l denx'ēdēda 'ne'mēmotasa Sîsinl'a'yē. Wā, g'il'mēsē  
 q'lūlbē denxalayās laē k'wēlgra'l denx'ēdēda 'ne'mēmotasa Tsêt-  
 60 semêlegāla. Wā, g'il'mēsē q'lūlbē denxalayās laē k'wēlgra'l den-



when all had sung, they took the drum and put it down | next to the 2  
door. Then they took the | four house-dishes, the marriage gift (III 1)  
to the father (III 1) of Q'üm-x'öd (IV 4) by the chief | of the Kos-  
kimo (II 9)—the sea-otter house-dish, the sea-lion house-dish, the  
whale house-dish, and the sea-monster house-dish—and they put them 65  
down | at the left-hand side of the house. Then they took four  
other | house-dishes, the marriage gift to Q'üm-x'öd (IV 4) given by  
the chief of the | Gwawañox, Lek'emax'öd (III 9)—the Dzonoq'wa  
house-dish, the wolf | house-dish, the beaver house-dish, and the  
grizzly-bear house-dish—and they | put them down at the right- 70  
hand side, inside the house. The eight house-dishes had their  
heads towards the rear of the house; and when they put them down,  
the speaker of Q'üm-x'öd (IV 4), whose name was Ha'mid, told the  
chiefs of the | four numayms about the four house-dishes—the sea-  
otter, || sea-lion, whale and | sea-monster house-dishes—which were 75  
obtained as a marriage gift by the dead father (III 1) of Q'üm-x'öp  
(IV 4) from Qwax'ila (II 9), the chief of the Koskimo. "And—these  
were obtained in marriage by my chief Q'üm-x'öd (IV 4)—the  
Dzonoq'wa, wolf, beaver, || and grizzly-bear house-dishes—from Chief 80  
Lek'emax'öd (III 9) |—Now take care, G'ēs-xsem, Sīsēm,le, and  
Tsētsemēleqāla—| and you, Temtemlels—and really eat, for you  
see what you will have to eat; for these | dishes have been selected

xelayāsēxs laē āx'ētse'wēda menats'ē, qā's grāxē hāngalilēm 61  
lāxa max'tālilasa t'lex'ila. Wā, hēx'ida'mēsē āx'ētse'wēda mi-  
wēxla lōelqūlilaxa gegadānemas ōmpdās Q'üm-x'ōdē lāx gīgāma-  
'yasa Gōsg'imoxwa, qā'sa lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa  
gwe'yimē lōqūlila, lē'wa hānagāts'lā lōqūlila, qā's lā mex'alē'lem 65  
lāxa gemxotstālilasa grōkwē. Wā, lā āx'ētse'wēda mewēxla lōel-  
qūlila, yix gegadānemas Q'üm-x'ōdāxs hāē lāx gīgāma'yasa Gwa-  
wañoxwē Lek'emax'ōdēxa Dzonoq'wa lōqūlila, lē'wa ālanēmē  
lōqūlila, lē'wa ts'lāwē lōqūlila, lē'wa nānē lōqūlila, qā's lā  
mex'alē'lem lāx hēlk'ōtstālilas āwilelāsa grōkwē; hāxwama 70  
ma'lgūnālexla lōelqūlil g'wēgwēgemāla lāxa ōgwiwalilasa grōkwē.  
Wā, g'il'mēsē 'wilegalilexs laē yāq'egatē Elkwas Q'üm-x'ōdēxa  
legadās Ha'midē. Wā, laēm nēlaxa g'īgāma'yasa mōsg'i-  
mak'ūsē hā'ne'mēmāsa, yisa mewēxla lōelqūlilaxa qā'sa  
lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa gwe'yimē lōqūlila, lē'wa 75  
hānagāts'lā lōqūlila, yixs hē'maē gegadānemas ōmp'wēlilasa  
la Q'üm-x'ōda lāx gīgāma'yasa Gōsg'imoxwē Qwax'ila. "Wā,  
ga'mēs gegadānemas-g'in g'īgāmēg'ēga Q'üm-x'ōdek, yixgada  
Dzonoq'wak' lōqūlila, lōgwada ālanēmē lōqūlila, lōgwada ts'lāwēk  
lōqūlila, lōgwada nānēk' lōqūlila, lāxa g'īgāma'yē Lek'imax'ōdē, 80  
Wā, la'mēsēn hayāl'lōlālōl G'ēs-xsem, lōs Sīsēm,le, lōs Tsētsemēle-  
qāla; wā, sō'mēts Temtemlels, qā's ālax'ōdēlōs hāmx'ōdēlōs  
dōqūla'maqōs lāxgas hēmaats'ēlgōs, yixs ālēk' sūnyay g'ōg'ōs

85 from the animals of the woods, and also from the chiefs of the animals of the ocean, so that you may eat from them. Try to eat everything that is in your dishes." Thus said Ha<sup>m</sup>id. Then they took the boiled seal and put them into the eight house-dishes; and when everything was in, Q'ūmx'ōd (IV 4) arose and gave the  
 90 Džōnoq'wa dish and the sea-monster dish to the head numaym, the G'ēxsem. The young men of the numaym <sup>ε</sup>wālas took up the two house-dishes with blubber and put them in front of the numaym G'ēxsem; and after they had done so, Q'ūmx'ōd spoke again, and said, "Sisem.<sup>l</sup>ē, the whale dish and the wolf dish are for you," and  
 95 the young men put the whale dish and the wolf dish in front of the numaym Sisem.<sup>l</sup>ē. After this was done, Q'ūmx'ōd (IV 4) spoke again, and said, "This sea-lion dish and grizzly-bear dish are for you, Tsētsemēleqāla;" and the young men went and put the  
 1000 two house-dishes in front of the numaym Tsētsemēleqāla. And after this had been done, Q'ūmx'ōd (IV 4) spoke again, and said, "This beaver dish and sea-otter dish are for you, Temtemelē." Then the young men went and put the two house-dishes in front of the numaym Temtemelē. And when the eight house-dishes with  
 5 blubber had been put down, Q'ūmx'ōd (IV 4) sat down. Then his speaker, Ha<sup>m</sup>id, arose, and spoke. He said, "Now, go ahead, you

gūx<sup>u</sup>sdemgras grigigāmēsa āl'ēx grilgraōmasa. Wā, laxaak' āla  
 85 grigigāmēsa aōwak'ēxgras lēlōqūlalgrōs, qā's ālēlōs ha<sup>m</sup>āpl, qā's  
 'wā'wilgrilsl'ewēlō lāxgras lēlōqūlalgrōs." 'nēk'ē Ha<sup>m</sup>idē. Wā,  
 la<sup>m</sup>ē āx'ētsē'wa l'ōpē sākwēlay<sup>u</sup> mēgwata, qā's lā āxtslālayo lāxa  
 ma'lgūnālexla lōelqūlila. Wā, gril'mēsē 'witslāxs laē Q'ūmx'ōdē  
 lāx'ūhila, qā's kāk'legradēsa Dzōnoq'wa lē'wa hānagatslē lōelqūlil  
 90 lāxa 'mekūmālasē 'ne'mēmotsa G'ēxsemō. Wā, lā hēx'ida<sup>m</sup>ē  
 hā'yāfāsa 'ne'mēmotasa 'wālasē āx'āhila<sup>u</sup> ma'lexla lōelqūlil xwē-  
 xūts'lāla, qā's lā k'ax'dzamōlilas lāxa 'ne'mēmotsa G'ēxsemō.  
 Wā, gril'mēsē gwālexs laē ēdzaqwē Q'ūmx'ōdē 'nēk'a: "Lōqūlas  
 Sisim.<sup>l</sup>ā'yē gwe'yim lē'wa ālanemē lōqūlila." Wā, hēx'idaemxaā-  
 95 wisē hā'yāfā la k'ax'dzamōlilasa gwe'yimē lē'wa ālanfime lōqūlil  
 lāxa 'ne'mēmotasa Sisim.<sup>l</sup>ā'yē. Wā, gril'mēsē gwālexs laē ēdzaqwē  
 Q'ūmx'ōdē: 'nēk'a: "Lōqūlas Tsētsemēleqāla l'ēxen lē'wa nānē  
 lōqūlila." Wā, hēx'idaemxaāwisēda hā'yāfā la āx'āhila<sup>u</sup> ma'lexla  
 lōelqūlila, qā's lā k'ax'dzamōlilas lāxa 'ne'mēmotsa Tsētsemēleqāla.  
 1000 Wā, gril'emxaāwisē gwālexs laē ēdzaqwē Q'ūmx'ōdē 'nēk'a: "Lōqū-  
 las Temtemelēsē ts-lā'wē lē'wa q'āsa lōqūlila." Wā, hēx'ida<sup>m</sup>ēsēda  
 hā'yāfā la āx'āhila<sup>u</sup> ma'lexla lōelqūlila, qā's lā k'ax'dzamōlilas lāxa  
 'ne'mēmotasa Temtemelēsē. Wā, gril'mēsē 'wilgrilēda ma'lgūnā-  
 lexla xwēxūts'lāla lōelqūlila laasē k'wāgalilē Q'ūmx'ōdē. Wā, la  
 5 lāx'ūhile ēkwāsē Ha<sup>m</sup>idē. Wā, lā yāq'legra'la. Wā, lā 'nēk'a: "Wā,

four great numayms! Now it is well done. Now you may eat, and eat it all." Thus he said, and stopped speaking. Hēlāmas, the head chief of the numaym Gr̄xsem, arose. He said, "Don't sit in this way, Chief Yaqok!wālagilis, the chief of the numaym Sīsinlā'ē; and also Haqelal, the chief of the Tsētsemēqāla; and you, Ts'lex, the chief of the numaym Temtemlels! Stand up, and let us show that we have sweet food to eat!" Thus he said; and when he stopped speaking, the four chiefs arose. They were naked, and they took hold of a long strip of blubber and ate it. Then the men of low rank also arose and took the blubber of the seal, and ate it. They all stood while they were eating it. They do not eat the skin of the seal-blubber at a great seal-feast. After they had eaten enough, they sat down. Then the young men of the numaym ēwālas took the house-dishes and carried them out of the house and put them down outside. Afterwards they gave the whole raw seals to the chiefs, and they cut in two pieces the seals which they gave to the people of low rank. When they had finished, the numaym ēwālas assembled in one place in the house, and they sang the new feasting-songs of Q'ūmx'ōd (IV 4), and then his sister, Qwax'ilā

wāgrilla mōsgemak" ēwālas ēnēmēm. La'mō aēk'aakwa, q'a's wāgrilla Lōs hamx'ēdīlqō, aēk'ales ha'mapleqō, q'a's ēwīlēlosaq." ēnek'xslaē q'wēl'ida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagemā'yē grīgāmēsa ēnēmēmotasa Gr̄xsemō, q'a's yāq'egwālē. Wā, lā ēnek'a: "Q'wāllas hē gwaēlē, grīgāmē Yaqok!wālagilis," yix grīgāmā'yasa ēnēmēmōtasa Sīsinlā'yē gwe'yōs; hē'nīsē Haqelal, yix xamagemā'yē grīgāmēsa Tsētsemēqāla, "Lōs grīgāmē Ts'lex'ōd," yix grīgāmā'yasa ēnēmēmotasa Temtemlelsē gwe'yōs; "q'a's lāx'ūlilāōs ēwīlā q'ūs āwūlx'eyamōxgr̄ns ēx'plasewēlek' lāxēs ha'maēnēlēx." ēnek'xslaē q'wēl'ida. Wā, hēx'ida'mēsē ēnāxwa q'lwāgrilhēda mōkwē grīgāmā'yā lāxēs xāxenalaēnā'yē. Wā, lā ēnāxwa dāx'ēdix ōbā'yasa gr̄lsg'iltā xūdā, q'a's q'les'ēdē. Wā, lā ēnāxwā'mōda bēbgr̄ghidā'yē ōgwaqa lāx'ūlilāla, q'a's ōgwaqē lā dōlts'lāla lāxa xūdza-sa mēgwatē, q'a's q'lesēq lāxēs ēnāxwā'maē lāx'lē'wīl'x q'lesāē. Wā, lā k'les ōgwaqaem q'lesaxa klūdzēgrā'yasa xūdza-sa mēgwatē lāxa ēwalasē kl'wēlatsa mēgwatē. Wā, gr̄l'mēsē ēnāxwa lēlāk'les haqēxs hē kl'ūsālila. Wā, hēx'ida'mēsā grāyolē lāxa hā'yāl'asa ēnēmēmotasa ēwālasē lā āx'āhila-xa lōelqūlilē, q'a's lā lāwēl'sa lāxa grōkwe, q'a's lā mēx'elsas lāx l'āsānā'yas. Wā, gr̄l'mēsē q'wāllas hē kax'idayō wēda sēsēnāla k'lix' mēgwat lāxa grīgāmā'yē. Wā, lā mēmā l' ts'laakwa mēgwatē kax'ēidayoxa bēbgr̄ghidā'yē. Wā, gr̄l'mēsē gwa l'xslaē q'lap'ēg'ililē ēnēmēmotasa ēwālasē, q'a's dāx'ēdēsā al'st'mē kl'wēlāyā'layō q'lemlels Q'ūmx'ōdē. Wā, hē'nīs lā yix wīdāts

30 (IV 3), danced. When the song of the numaym was at an end, Ha<sup>h</sup>mid said that Qwāx'ilal (IV 3) had changed her name, for now her name was Ts'endegemg'islak<sup>u</sup> (IV 3); and Q'ūmx'ōd (IV 4) also had changed his name, and his name was now Menlesid (IV 4). Thus he said, and he stopped speaking. Then all the guests went out.

Now I shall talk about the sister of Q'ūmx'ōd (IV 4), Ts'ende-  
 35 gemg'islak<sup>u</sup> (IV 3). Now, the princes of the chiefs of the various tribes wanted to marry her, for they had seen the eight house-  
 dishes. The chief of the numaym Q'ōmk'lut'es of the Gwa'sela,  
 L'āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxālas  
 40 (IV 8); and the Gwa'sela came to woo her at Baās, for all the  
 Nāk'wax'da<sup>x</sup> had gone there with their houses, and did not go  
 back to Tēgūxstē. It was evening when they arrived outside of  
 Baās. Then L'āsōtiwalis (III 11) spoke to his tribe, and said,  
 "Listen to me, tribes! I do not wish to pay the marriage money in  
 45 the evening. Let us sleep here, and go in the morning to pay the  
 marriage money, when the Nāk'wax'da<sup>x</sup> wake up!" Thus he said.  
 Immediately the speaker Pengwid arose, and also spoke. He said,  
 "What you say is good, chief, for you are going to make really war  
 against Ts'endegemg'islak<sup>u</sup> (IV 3), the princess of Q'ūmx'ōd

wūq'wāsē Qwāx'ilalē. Wā, gr'ēmēsē la q'ūlbē denxalayāsa <sup>h</sup>ne<sup>h</sup>mē-  
 30 māxs laē nēlē Ha<sup>h</sup>midās Qwāx'ilalaxs le<sup>h</sup>maē L'āyoxlā yixs le<sup>h</sup>maē  
 lēgades Ts'endegemg'islakwē. Wā, hē<sup>h</sup>misē Q'ūmx'ōdāxs le<sup>h</sup>maē  
 ōgwaqa L'āyoxlā, yixs le<sup>h</sup>maē lēgades Menlesidaasē, <sup>h</sup>nek'exs laē  
 q'wēlida. Wā, la<sup>h</sup>me hōqūwelsēda k'wēlē lāxēq. Wā, la<sup>h</sup>mēsen  
 gwāgwēx<sup>h</sup>sex<sup>h</sup>idel lāx wūq'was Q'ūmx'ōdē lāx Ts'endegemg'isla-  
 35 kwē. Wā, la<sup>h</sup>mē āwūlqap'esōsa lōlāelgāma<sup>h</sup>yas gr'igāma<sup>h</sup>yas  
 ālogūxsemakwē lēlqwālala<sup>h</sup>ya, qaxs laē dōgūda ma<sup>h</sup>gūnadexla lōelqū-  
 lila. Wā, hē<sup>h</sup>la gr'igāma<sup>h</sup>yas <sup>h</sup>ne<sup>h</sup>mēmotasa Q'ōmk'lut'esasa Gwa-  
 sēla yix L'āsōtiwalisē gr'igak'laq qas lāwūlgāma<sup>h</sup>yē Sēsaxālasē.  
 Wā, gr'āx<sup>h</sup>mē gāgak'lasōsa Gwa'sela lax Baāsē, qaxs gr'āxāē māwa  
 40 <sup>h</sup>nāxwēda Nāk'wax'da<sup>x</sup>wē lāq. K'lēs la aēdaaqa lāx Tēgūxsta<sup>h</sup>yē.  
 Wā, hē<sup>h</sup>maasēxs gr'āxāē gr'āxālela lāx āwig'a<sup>h</sup>yas Baāsaxa la dzā-  
 qwa. Wā, lā yāq'leg'a<sup>h</sup>le L'āsōtiwalisaxs gr'ōkūlōtē. Lā <sup>h</sup>nek'a:  
 "Wāentsōs hōlēlax gr'ōlg'ūkūlōt, qaxgr'in k'lēsēk <sup>h</sup>nēx' qens  
 qādzelēxwa dzaqwx, qens yū<sup>h</sup>mē mēx<sup>h</sup>ēdōx, qens lālensax gaālala,  
 45 qens hā qadzēldemlē qō lāl <sup>h</sup>nāxwax'st'aa<sup>h</sup>'le ts'lex<sup>h</sup>idla Nāk'wax-  
 da<sup>x</sup>wax," <sup>h</sup>nek'ē. Wā, hēx'idā<sup>h</sup>mēsē laxūlilexsē elkwasē Pen-  
 gwidē, qas ōgwaqē yāq'leg'a<sup>h</sup>la. Wā, lā <sup>h</sup>nek'a: "Ēx<sup>h</sup>mis wāldemōs,  
 gr'igāmē, qaxs ālēlaqōs wīnal laxōx Ts'endegemg'islakwax k'lēdē-  
 laq'les Q'ūmx'ōdē. Wā, hē<sup>h</sup>mis ēk'ēltsēs wāldemōs gr'igāmē, qens

(IV 4<sup>1</sup>), and therefore your word is good, chief. Let us go during daytime and talk with the Nāk'wā' dā'x about this. I think there will be a sham-fight for the women (IV 4<sup>2</sup>). Thus he said and stopped. The tribe agreed to what he had said.

Now they slept; and in the morning, when day came, the men of the Gwa'sēla dressed themselves. When they had finished, they started in four large canoes; and when they arrived at the island in front of Baās, the four canoes stopped. Then the four walis (III 11) arose and spoke. He said, "Now, Chief Sēwid, chief of the numaym Gīg'ilgām, now go and ask Chief Q'ūmx'ōd (IV 4) for his daughter in marriage; and you, Chief Gwāyōlēlasēmē—you, chief of this numaym Sīsīnl'ē, go and ask in marriage the daughter of Chief Q'ūmx'ōd (IV 4); and you, Pēgwīd of my numaym Q'ōmk'ūt'ēs, go and listen behind our ears. Now, you, my young men, paddle for these chiefs. Then he stopped speaking; and they went into one canoe, the first and the eling canoe; and the young men paddled very fast and arrived at the beach of the house of Q'ūmx'ōd (IV 4). Then the two chiefs, Sēwid and Gwāyōlēlasēmē, and the speaker of Q'ūmx'ōd, Pēgwīd, went ashore, and went into the house of Chief Q'ūmx'ōd (IV 4).

nengālil lāxens wāldemla lē'wa Nāk'wax'dā'xwax, qaxg'it'k'ot, 5  
 'nēg'ins amāqasōl qāōxda k'ēdēlaq'ēsa gīg'āmā'yāē Q'ūmx'ōdē,  
 'nēk'ēxs lāē q'wēl'ida. Wā, ā'misē 'nā'xwa ōx'āk'ē g'ōkūlōtasēx  
 wāldemas.

Wā, hē'misē la mēx'ōdē. Wā, g'il'mēsē 'nā'x'ida xā'ālxas lāē  
 'nā'xwa q'wālx'ēdēda bēhēg'wānemasa Gwa'sēla. Wā, g'il'mēsē  
 gwālēxs lāē 'nā'xwa sēpl'ēdēda mōts'laqē āwā xwāxwāk'lūnā yā'yā  
 ts'ēs. Wā, g'il'mēsē lāg'aa lāx 'm'kūmā'yas Baasaxs lāē m'vātā'yē  
 da mōts'laqē yā'yats'ēs. Wā, lā lāx'ūlēxsē l'āsōtiwāse m'x'āē  
 g'ālē. Wā, lā 'nēk'a: "Wāg'il la gīg'āmē Sēwidā g'ig'āmā'yāē  
 'nē'mēm Gīg'ilgem. Laems lāl wālaqag'ilililal lāxā g'ig'āmā'yāē  
 Q'ūmx'ōdā, sō'mēts g'ig'āmē Gwāyōlēlasēmē, g'ig'āmā'yāē Sīsīnl'ē,  
 Sīsīnl'ē laems lāl wālaqag'ilililal lāxā g'ig'āmā'yāē Q'ūmx'ōdā.  
 Wā, sō'mēts Pēgwīdā, g'āyōlēx lāxē 'nē'mēmōta Q'ōmk'ūt'ēs  
 laems lāl hōlēlēg'ilxens g'ig'ig'āmā'yēx. Wā, lā mēts tēd'ē  
 hā'yā'fā sēxwālxā g'ig'ig'āmā'yēx." 'nēk'ēxs lāē q'wēl'ida. Wā, lā  
 hōg'ūxs lāxā 'nēmts'laqē xwāk'lūnāxā ying'ā'yas yā'yats'ēs q'as  
 sēx'widaēda hā'yā'fā yāyana. Wā, g'il'mēsē lāg'aa lāx 'm'vātā'yas  
 g'ōkwas Q'ūmx'ōdāxs lāē hōx'wōltāwēda mā lōkwē g'ig'āmā'yāē  
 Sēwidē lō' Gwāyōlēlasēmā'yē, lē'wa Elkwās Q'ūmx'ōdē lāx Pēg- 5  
 wīdē, q'as lā hōgwīlēla lāx g'ōkwasa g'ig'āmā'yē Q'ūmx'ōdē lāx Sē- 5

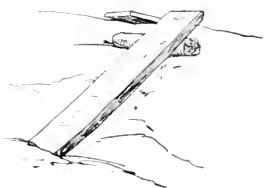
- 71 They went and sat down inside of the door of the house. Then the chief of the *numaym* *Gīg'ilgām*, *Sēwid*, spoke, and said, | "Now turn your face this way, Chief *Q'ūmx'ōd* (IV 4), and | listen to what brought us here!" (That is the way they talk in great orations.) ||
- 75 "Now we have come to ask in marriage your princess *Ts'endegemg'iflak'* (IV 3), Chief *Q'ūmx'ōd* (IV 4), for the prince of our chief *Lāsōtiwalis* (III 11), *Sēsaxālas* (IV 8)." Thus he said, and he stopped speaking. Then *Q'ūmx'ōd* (IV 4) replied, and said, "Tell | Chief *Lāsōtiwalis* (III 11) that I accept his prince | *Sēsaxālas* (IV 8), because he is of the same rank as my princess." Thus he said, and he stopped speaking. | Then the chief *Gwāyōlelasemē*<sup>e</sup> arose and | spoke. He said, "Indeed, I never fail to get | what I want and what I try to get. Thank you, Chief *Q'ūmx'ōd* (IV 4), | that you do not
- 85 refuse what we offered. Now || I shall turn back and take your good word, great chief, | to my chief *Lāsōtiwalis* (III 11). Now, come, Chief *Sēwid*,—and | you, *Pengwid*,—and let us go now!" Thus he said. When they had | stopped speaking, Chief *Q'ūmx'ōd* (IV 4)
- 90 spoke again, and | said, "Please wait a while, chiefs, and | carry along my princess *Ts'endegemg'iflak'*<sup>a</sup> (IV 3)!" Thus he said, and took | three pairs of blankets, and he gave each | of them one pair.

- 71 *k'ūs'ālil lāx āwilelās tlex'ilāsa g'ōkwē. Wā, hē'mis yāq'legālē gīgāma'yasa 'ne'mēmōtasa Gīg'ilgāmē, yix Sēwidē. Wā, lā 'nē'ka: "Wāg'il la hēlgemlilē gwāsgemlilōl gīgāmē Q'ūmx'ōd, qā's hōlēla-ōsaxg'ann'x' g'āxēnēk'." Lāxōx gwēgwasaxsa 'wā'walatsilax wāldema-*
- 75 *"Wā, g'āx'menn'x' wālaqag'ililēla lāl, gīgāmē Q'ūmx'ōd, qā's k'ōdēlax lāxōx Ts'endegemg'iflakwax, qā lāwūlgāma'yasa gīgāma'yē Lāsōtiwalisē, yix Sēsaxālasē," 'nēk'exs lā q'wēfida. Wā, lā Q'ūmx'ōdē nā'naxmēq. Wā, lā 'nē'ka: "Wāga, āem āxa gīgāma'yāē Lāsōtiwalisaxg'in dāēla'mēg'ax lāwūlgāma'yasē, lāx Sēsaxālasa, yixs 'namūlasō'maa lōgūn k'ōdēlek'." 'nēk'exs lā q'wēfida. Wā, hē'mis la lāx'ūlilatsa gīgāma'yē Gwāyōlelasema'yē, qā's yāq'legālē. Wā, lā 'nē'ka: "Qen wālē, qaxg'in k'ēsēk' wiyōl'ē-nox'xēn gwe'yā qen lālōlase'wa. Wā, gēlak'as'la, gīgāmē Q'ūmx'ōd, qaxs k'ēsāēx āem lālagwālxg'in wāldemk'. Wā, la-*
- 85 *mōsen lāl qwōsgemalalsg'as ēx'g'ōs wāldemag'ōs 'wālas gīgāmē lāxen nōsa gīgāma'yē Lāsōtiwalisa. Wā, gēlag'a gīgāmē Sēwid lō's Pengwid qens lālag'i." nēk'exs lā q'wāg'ilila. Wā, g'il'mēsē q'wēfide'x lā ēdzaqwa yāq'legālē gīgāma'yē Q'ūmx'ōdē. Wā, lā 'nē'ka: "Wēga'emsl ēstlax, gīgīgāmē, qā's hē'māōs q'ēlēlqē-laxg'in k'ōdēlek', lāxga Ts'endegemg'iflak'ōk'." 'nēk'exs lā āx'ēd-xa yūduxūxa p'ēlxelāsgēma, qā's la ts'ewanaqelasa 'nā'l'nēmxxa laqēxs yūdukwāē. Wā, g'il'mēsē gwālexs lā hōqūwelsēda yūdu-*

After this the three chiefs went out, singing their sacred songs, and they went along. They went aboard the traveling-canoe. The young men were sitting in the canoe, waiting for them. They then paddled back to where the other canoes were left. The three canoes were still standing, carrying in their arms the blankets, and singing their sacred songs. When they arrived, the speaker of Q'umx'od Pengwid, spoke and said, "O Chief Lāsōtiwalis (III 11) ! you will now see these chiefs coming, carrying in their arms the wife of Sēsaxālas (IV 8). They are so great, that they obtain what they want, on account of their greatness. Now, get ready, and let us pay the marriage-money!" Thus he said, and he stopped speaking. Then Lāsōtiwalis (III 11) thanked him for what he had said, and all the strong young men were put into two canoes, to be ready for a sham-fight. After this had been done, the bows of the canoes were put in line, and they started. Now on each side of the canoes (2 and 3) with the young men, were the canoes used by the weaker men and by the chiefs (1 and 4). When they had nearly arrived at the beach of the house of Q'umx'od (IV 4), they did not see a single man walking about, for they had all gone into the house of their chief. Q'umx'od (IV 4), and they saw a long roof-board standing on end at the bank in front of Baās, in front of the house of

kwē g'ig'igāma<sup>a</sup>ya yiyālagūtāwēsēs yiyāla<sup>x</sup>LENē, qa<sup>s</sup> lā hēxsēla 93  
lāxēs yā<sup>a</sup>yatslā xwāk'lūna, qaxs k'ūd<sup>x</sup>exsalax'sa<sup>a</sup>maēda ha<sup>a</sup>yāl'a  
ēselāq. Wā, lā sēx<sup>a</sup>wida, qa<sup>s</sup> lā aēdaaqa lāx mēxālasasēs waoy- 95  
ts!aqela xwāxwāk'lūna lāx lāxlēxūxsalax'sa<sup>a</sup>maēda yūd<sup>u</sup>kwē  
gēgenālalexsa <sup>a</sup>nāl<sup>a</sup>nem<sup>x</sup>sa p'el<sup>x</sup>elaxgema yiyālaqūla. Wā, g'il  
<sup>a</sup>mēsē lāgraaxs laē yāqlēgra<sup>a</sup>lē ilkwās Q'umx'odē, yix Pengwide.  
Wā, lā <sup>a</sup>nēk'a: "Wēgra dōqwalax g'igāmē Lāsōtiwalis gra-  
xemgra g'ig'igāmēk' genālalexsgas geneml<sup>g</sup>gas Sēsaxālas. Helo- 100  
laxaēgra wiyōl laxg'ins g'ig'egāmēk' qaōs āwāwasēx. Wā,  
wēgil la xwānal<sup>a</sup>idēx, qens lālagi qādzi<sup>a</sup>lēda." <sup>a</sup>nēk'ens laē  
q'wēl<sup>a</sup>ida. Wā, la<sup>a</sup>mē mō<sup>a</sup>lē Lāsōtiwalisas wāldemas. Wā, la<sup>a</sup>mē  
q'ap<sup>a</sup>lēgraalex<sup>a</sup>dzema lēlākwē ha<sup>a</sup>yāl'a lāxa ma<sup>a</sup>lts!aqē xwāxwāk'lūna,  
qa<sup>s</sup> g'wālālē qō ama<sup>a</sup>qasolaxō. Wā, g'il<sup>a</sup>mēsē g'wāl<sup>x</sup>ens laē <sup>a</sup>nemagiwa- 5  
lēx xwāxwāk'lūnāxs laē sep<sup>a</sup>lēda. Wā, laem <sup>a</sup>wāx<sup>a</sup>sagawa<sup>a</sup>yē xwāxwā-  
k'lūnāsa ha<sup>a</sup>yāl'a lāx yā<sup>a</sup>yatslā waōyatslāla hēbegwānema lū<sup>a</sup>wis  
g'ig'igāma<sup>a</sup>yē (*fig.*). Wā, g'il<sup>a</sup>mēsē ilaq lāgra lāx Lēma<sup>a</sup>lisas g'ōkwas  
Q'umx'odāxs laē dōx<sup>a</sup>walelaqēxs k'lēsaē <sup>a</sup>nemōk' begwanlū  
g'ig'il<sup>a</sup>sela, qaxs lē<sup>a</sup>maaxōl <sup>a</sup>wēlaēlela lāx g'ōkwasēs g'ig'ama<sup>a</sup>ye 10  
Q'umx'odē. Wā, laxaē dōx<sup>a</sup>walelaxa ek'lebalise g'il<sup>a</sup>la wadzo<sup>a</sup>snokwa  
lāx ōsgēmdza<sup>a</sup>yas Baāsē lax neqemālisas g'ōkwas Q'umx'ode, gra gwa-

12 Q'ūmx'ōd (IV 4), in this manner:  
Its name is Climbing-Board.  
Not all the Gwa'sida knew what  
it meant, why the roof-board was  
15 put up. Only one among the old  
men knew what it meant, and then  
all the Gwa'sida were forbidden  
by that one old man to paddle.



As soon as they all stopped paddling, the old man, whose  
name was Hayalk'in, spoke, and said, "Now, take care, young  
men, of the roof-board that I see standing on end! It is  
20 called Climbing-Board, for it means a mountain as it is stand-  
ing on the beach. Ts'endegemg'ilak' (IV 3) will come and sit  
on top of what represents a mountain, and you, young men, will  
be called upon to go up towards her whom we want to get in  
marriage; and if one of you young men succeed in going up to  
the seat of Ts'endegemg'ilak' (IV 3), you must stand by her  
25 side and just stand still, and let our chief speak, for then we shall  
claim Ts'endegemg'ilak' (IV 3). If you do not reach the seat of  
the princess (IV 3) of Chief Q'ūmx'ōd (IV 4), then we can not get  
her whom we came to get in marriage. I mean that all of you  
men must take care." Thus he said, and he stopped speaking.  
30 Immediately they all paddled, and came to the beach in front of the  
house of Q'ūmx'ōd (IV 4). Now, the bows of the four canoes

13 lēga (fig.). Heem lēgades Naxedzowē. Wā, la'mē k'ōs 'nāxwa q'lāle-  
lēda Gwa'selāx hēg'ilas gwaēsa saōkwē. Wā, hē'ta q'lālanokwēda  
15 q'lūsq'lūlyakwaq. Wā, lā belase'wēda 'nāxwa Gwa'sela, q'a's gwāl  
māwislē sēxwa, yisa 'nemōkwē q'lūlyak' begwānema. Wā, g'il-  
'mēsē gwāl 'nāxwa sēxwaxs hē yāq'lēga'lēda q'lūlyakwē begwāne-  
ma lēgades Hayalk'inē. Wā, lā 'nēk'a: "Wēga yāl'lālex hā-  
'yāl q'aen dōgūla laōsēx g'ilddedzō saōkwa. Yūem lēgades Na-  
20 xedzowōx, yis nek'ilakwaēx lāxōs gwaēdzasēx. Wā, g'āxlē Ts'en-  
degemg'ilakwa k'waxtewilxwa nek'ilakwēx. Wā, la'mēts lē'lā-  
lasōlōl 'nāxwa hā'yā'fa, q'a's laōs nāxa lālōl'alxens qādželasōlax.  
Wā, hē'maasēxs lāgustāwēlē 'nemōx'la lāl hā'yā'fa lax k'wāhuasas  
Ts'endegemg'ilakwē, q'a's laōs lāx'walela lāx āpsālēlās. Wā,  
25 ā'mēts sch'lālela q'a grāsg'ins grīgīgāmēk' yaēq'ent'lāla, qaxg'ins la-  
'mēk' lālex Ts'endegemg'ilakwē lāxēq. Wā, hē'maaqasō wigu-  
stālaxō lax k'wāhuasas k'lēdēlasa grīgāmā'yē Q'ūmx'ōdē; wā, la-  
'mēsēns wiyollaxxens gīgak'ase'wēxēn nēnakilē, q'a's ā'maōs 'nā-  
xwa yāl'lāx'da'xwa yūl hā'yā'fa," 'nēk'ēxs hē q'wē'lida. Wā, hēx'i-  
30 da'mēsē 'nāxwa sēx'wida, q'a's lā lāgalis lāx L'ema'sisas g'ōkwās  
Q'ūmx'ōdē. Wā, la'mē 'nemāgiwalaxa mōts'laqē xwāxwāk'lūma



were in line on the beach; and first Chief Sewid spoke, and said, "Nāk!wax'da<sup>ex</sup> to go and get in marriage the princess of Q'ūmx'ōd (IV 4), Ts'endegemg'i<sup>lak</sup> (IV 3). As soon as he stopped speaking, || the other chief, Gwāyōlelasemē, spoke also, and said the same as the other one had said to the Nāk!wax'da<sup>ex</sup> about coming to get in marriage the princess of Q'ūmx'ōd (IV 4). Ts'endegemg'i<sup>lak</sup> (IV 3). Thus he said, and took up a blanket. Then he called | one of his young men to go and stand by his side in the canoe. Then he || counted five pairs of blankets, which he put on 10 his shoulders; and after | he had put on the five pairs of blankets, he said, "Now I shall marry you with these five pairs of blankets." The young man went up the beach and carried them into the house of Q'ūmx'ōd (IV 4), and put them down in the rear of the house of Q'ūmx'ōd (IV 4). | The Nāk!wax'da<sup>ex</sup> remained in the houses, and not || one of them showed himself outside. Then he counted five 15 more pairs of | blankets on the shoulders of another young man, and Gwāyōlelasemē | said, "Carry these five blankets." They continued doing this, and did not stop until | two hundred and twenty blankets had been given out of the canoe. | After this had been done, he said, "That is all." Then he turned || towards the Gwa'sela, 50 spoke, and said, "Now, Gwa'sela, | we have finished. Now let us see what is coming, how they will turn | my word into war." Thus

k'egōsxa l'ēma'sisē. Wā, hē'mis g'il yāq'ēga'lē grīgāma'yē Sēwīde, 32  
Wā, laem nēlaxa Nāk!wax'da<sup>ex</sup>wasēs gāgak'laēna'yax k'ēdēlas  
Q'ūmx'ōdē lāx Ts'endegemg'i<sup>lak</sup>wē. Wā, g'il'mēsē q'wēfīdixs laē  
lāx'wūlēxsēda 'nemōkwē grīgāma'yē Gwāyōlelasema'yē. Wā, hē'mē 35  
yāq'ēga'lē ōgwaqa. Hēemxat! āem wāldēmsēs nēlēna'yaxaaxa  
Nāk!wax'da<sup>ex</sup>wasēs gāgak'laēna'yax k'ēdēlas Q'ūmx'ōdē lāx Ts'endegemg'i<sup>lak</sup>wē, 40  
nēk'ēxs laē dāx'ējdx p'ēlxelasgemē qā's lēlālēxa  
gāyōlē lāxa hā'yāfā qa lās lāxwaxdzēxa xwāk'lūna. Wā, lā hōts'eyap!  
ēndālāsa sēk'lāxsa p'ēlxelasgem lāq. Wā, g'il'mēsē sēk'lāx 40  
saxs laē 'nēk'a: "La'men qādzēlasēq sēk'lāxsa p'ēlxelasgemāi'." Wā, hēx'ida'mēsēda hēfā lā lāsēsas qā's lā grīmēlas  
lāx g'ōkwas Q'ūmx'ōdē, qā's lā gemxalilas lāx ōgwiwalilas g'ōkwas  
Q'ūmx'ōdē, yixs hēx'sāmaē 'wīlaēlēlēda Nāk!wax'da<sup>ex</sup>wē, k'ēās 45  
'nemōx' nēlēma'ag'isla. Wā, lā ēt'ēd hōts'eyap'ēntsa sēk'lāxsa  
p'ēlxelasgem lāxa ōgū'la'maxat! hēfā. Wā, 'nēk'ē Gwāyōlelasē  
ma'yē dālaxēq sēk'lāxsa. Wā, hēx'sā'mēs lā gwēk'lālē. Wā, āl-  
'mēsē gwālēxs laē 'wīlōltāwēda hāma'tsok'āla p'ēlxelasgēma. Wā,  
g'il'mēsē gwāla laē 'nēk'a: "Wā, laem 'wīla." Lā gwēgemx'ōd  
lāxa Gwa'sela, qā's yāq'ēga'lēq. Wā, lā 'nēk'a: "Wā, Gwa'sēla  
la'mēns gwāla. La'mēsēns ōlastogwaalēxsa, qa gwebax'ōdaaslas  
wāldēmlasēn wīnēlē." nēk'ēxs laē k'wāg'aalēxsa. Wā, g'il'mēsē 50

53 he said, and sat down; and when he sat down in the canoe, the  
uncle of Ts'endegemg'i'lak' (IV 3), Qāsnomalas (III 14), came out  
55 and stood in front of the house of Q'ūmx'ōd (IV 4). ¶ He spoke, and  
said, "Is that you, Gwa'sela? Have you come to get in marriage the  
princess of my chief Q'ūmx'ōd (IV 4)? Now, take care, Gwa'sela!"  
Thus he said, and turned towards the door of the house of Q'ūmx'ōd  
(IV 4), and said, "Sham-light!" As soon as he had said "Sham-  
60 light!" the ¶ chiefs of the Nāk'wax'da'sx<sup>u</sup> came out, bent forward and  
carrying short poles representing spears, and went against the  
Gwa'sela, who were still sitting in their ¶ marriage canoes; and when  
the chiefs had come out of the house, then the young men came.  
They did not carry anything. They went right down to the beach;  
65 and when they had gone down, ¶ the chief of the Gwa'sela, L'āsōti-  
walis (III 11), arose, and spoke to his tribe. He said, "Don't sit in  
this way, Gwa'sela! Go and meet the great tribe!" and he said,  
"Wayá!" and when he said "Wayá!", all the young men stood  
70 up in their canoes, ¶ jumped into the water, and went to meet  
the young men of the Nāk'wax'da'sx<sup>u</sup>. Then ¶ they took hold of  
one another; and while they were fighting, ¶ Ts'endegemg'i'lak'<sup>u</sup>  
(IV 3) went up to the top of the climbing-board, and ¶ sat down on a  
platform at the top of the board. They had not seen when she

53 k'wāg'aalēxsēxs grāxaas grāxewelsē q'lūlēyas Ts'endegemg'i'lakwē  
yix Qāsnomalasē, qā's lāx'welsē lāx L'āsānā'syasa grōkwās Q'ūm-  
55 x'ōdē. Wā, lā yāq'ēg'a'la. Wā, lā 'nēka: "Sō'smaa Gwa'se-  
lasa gāgak'laswa lāx'grā k'ēdēlgrasg'in grīgāmēk' lāx'grā k'ēdēlgras  
Q'ūmx'ōdēwa? Wā, wēgrillax'ōs yāl'lāLEX. Gwa'sEL." ā'mē 'nēkēxs  
lāē gwēgrmx'fid lāx t'ēx'ilās grōkwās Q'ūmx'ōdāxs lāē 'nēka:  
"Amaqyē'." Wā, grīl'mēsē q'lūlbē amāqaxaēnā'yasēxs grāxāē  
60 sēsaxēsālē grīgīgāmā'yasa Nāk'wax'da'sxwē dēdālaxa ts'ēlts'loxs'towē  
dzōmegala sesāyak'lālas lāxa Gwa'sELāxs k'lūdzēxsālāē lāxēs gāga-  
k'laats'ē xwāxwāk'lūna. Wā, grīl'mēsē 'wīl'ewelsēda grīgīgāmā'yē  
lāxa grōkwāxs grāxāē grāxāwelsēda 'nāxwa hā'yā'fa k'lēā'sal da-  
ax'xs, qā's lā hā'yints'ēsēla lāxa L'ēma'sisē. Wā, grīl'mēsē 'wīl'ēnts'ō-  
65 sēxs lāē lāx'wūlēxsē grīgāmā'yasa Gwa'sELē L'āsōtiwalisē, qā's yāq'ē-  
g'a'fēxsē grōkūlōtē. Wā, lā 'nēka: "Gwāllas hē gwālē, Gwa'sEL,  
wēgradzā tāta'wālxwa 'wāksēx lēlqwālala'yē," 'nēk'ēxs lāē 'nē-  
ka: "Wayá!" Wā, grīl'mēsē wayāxāxs lāē 'nemāgrīlēxsēda hā-  
'yā'fa q'wāgrīlēxs lāxēs yāē'yats'ē xwāxwāk'lūnāxs lāē 'nāxwaem  
70 dī xūmsta, qā's tāta'wālēx hā'yā'fāsa Nāk'wax'da'sxwē. Wā, lā'mē  
dādrōy'wīda. Wā, hē'mis ālēs yāla dādfgālas lāē Ts'endegemg'i-  
'lakwē ēk'lō'sta lāx ēk'lēba'yasa lāēsē naxēdzō suōkwa, qā's lā  
k'lwadzōdxa lalalēla lāx ālōtha'yasxa grā gwālēgrā.<sup>1</sup> Wā, lā'mē  
hēwāxa grāyanōlē lāx'dimas lāgrōstā lāq. qāxs lē'māē ālax'fid la

<sup>1</sup> See figure on p. 1054.

went up there, for the Gwa'sela and the Nāk!wax'da'x<sup>u</sup> were fighting. When she was seated, Qāsnomalas (III 14) stopped his tribe the Nāk!wax'da'x<sup>u</sup>, saying that there had been enough sham-fighting. Immediately he was obeyed by his tribe the Nāk!wax'da'x<sup>u</sup>, who went back to the top of the bank of the village Baās, and they all stood behind the top of the climbing-board. The Gwa'sela, on their part, went into their canoes. Then Qāsnomalas (III 14) spoke and said, "O Gwa'sela! we have finished the sham-fight, for we have made a name for the future child of Ts!endegemg'i'lak<sup>u</sup> (IV 3), and our chief Sēsaxālās (IV 8). His name shall be El'elkūlas and Xōma'elalas, if by good luck they obtain a child. Now, take care, Gwa'sela, on account of Ts!endegemg'i'lak<sup>u</sup> (IV 3)! She is sitting now on top of a mountain. —Now you, young men, try to get her! Go ashore from your canoes, and try one at a time to run up to the seat of this princess of Chief Q'ūmx'ōd (IV 4)!" Thus he said, and stopped speaking. Then Chief Q'ūmx'ōd (IV 4) put down forty blankets on one side of the climbing-board, and Chief Sēwid of the Gwa'sela stood up and spoke. He said, "Don't stay in this way, young men of the Gwa'sela! Try to get the wife for our chief Sēsaxālās (IV 8)!" Thus he said, and he stopped speaking. Immediately the young men of the Gwa'sela went ashore out of their

xōma'fidēda Gwa'sela lē'wa Nāk!wax'da'xwē. Wā, g'il'mēsē gwā-  
 lēlaxs laē Qāsnomalasē belk'ig'a'lxēs g'ōkūlotaxa Nāk!wax'da-  
 'xwē, qa hēlāx'idēs lāxa amaqānā'yē. Wā, hēx'ida'mēsē nānagē-  
 g'ēsōsēs g'ōkūlōta Nāk!wax'da'xwē. Wā, la'mē k'lek'a, qa's lā 'wīl'g'u-  
 stā lāx ōxwiwalasas g'ōx'demsas Baāsē, qa's lā 'wīla q!wāg'a'ls lāx  
 ālōtbā'yasa naxedzowē saōkwa. Wā, g'il'mēsē 'nāxwa lāxat! hōx'wa-  
 lēxsēda Gwa'sela lāxēs xwāxwāk'lūnāxs laē yāq!eg'a'fē Qāsnomalasē.  
 Wā, lā 'nēk'a: "Wā, Gwa'sel, la'mens gwālalāxa amāqa, qaxg'ins lēqē-  
 lēk," qa lēg'ems xūnōx'widelaxas Ts!endegemg'i'lakwē lē'wa g'igāma-  
 'yōx Sēsaxālasax. Wā, la'mē lēgadelaxs el'elkūlasē lō' Xōma'elalasē,  
 qaxō wāwalk'inala lāx xūngwadex'idō. Wā, wēg'illa yal'ālex, Gwa-  
 'sel, qag'a Ts!endegemg'i'lakwak' g'āxemk' k!waxtewēxg'ada ne-  
 g'āk. La'mēsō g'āxlōs hā'yā'āq!ōs lalōl'alqek'. Wā, gēlag'a hōx'-  
 wūltā laxōs yaē'yats'lāqōs, qa's gūnx'idaōs 'nāl'nemōk'lumk'a nāxa  
 lalōl'laxg'a k!waxtē'wēsōgwasg'a k'ēdelg'asen g'igāma'yē Q'ūmx'-  
 ōdē, 'nēk'exs laē q!wē'fida. Wā, g'āxēda g'igāma'yē Q'ūmx'ōdē gem-  
 xelxelaxa mōx'sōkwē p'elxelasgemē lāx āpsenxa'yasa naxedzowē.  
 Wā, lā lāx'wūlexsē g'igāma'yasa Gwa'selē Sēwidē, qa's yāq!eg'a'fē.  
 Wā, lā 'nēk'a: "Gwāllas hē gwēx'sē hā'yā'fās Gwa'sel, qa's lālag'aōs  
 wāweldzewa lalōl'lax genēmlasens g'igāma'yōx Sēsaxālasēx," 'nē-  
 k'exs laē q!wē'fida. Wā, hēx'ida'mēsēda hā'yā'fāsa Gwa'sela la hōx'-  
 'wūltā lāxēs yaē'yats'lē, qa's lā q!wāg'alīs lāx ōx'sūdza'lisasa naxē-

97 traveling-canoes, and stood at the lower end of the | climbing-board;  
and the chiefs of the Gwa'sela stood | seaward from the young men.  
Then one young man tried to run up, | but he did not reach the top.  
200 Then they gave him one pair of blankets. || They continued doing  
this. Now, there was one really skillful | young man, who was told  
by the chiefs to go last, when all the others had given it up. | He was  
the only one left to run. Then Chief | L'āsōtiwalis (III 11) spoke to  
him, and said, "Now go, child! You are the one who has | never  
given up. Now go and get the name for obtaining the princess of  
5 Chief || Q'ūmx'ōd (IV 4)!" Thus he said, and stopped speaking.  
Immediately | the young man went. He stepped into the water to  
wet his feet, and then he | came back and ran up the climbing-board;  
and there he stood by the | side of Ts!endegemg'īlak<sup>u</sup> (IV 3); and  
while he was standing there, | the chiefs of the Gwa'sela sang their  
10 sacred songs. || Now Chief Q'ūmx'ōd (IV 4) gave five pairs of blan-  
kets | to the young man. The name of this young man was Gwāyōs-  
dēdzas. | Gwāyōsdēdzas did not stand there long when he came down  
with Ts!endegemg'īlak<sup>u</sup> (IV 3), | and they went into the house of  
Q'ūmx'ōd (IV 4). Now Qāsnomalas (III 14) told the | Gwa'sela to  
15 go back into their traveling-canoes for a little while, "for || you have  
obtained the princess Ts!endegemg'īlak<sup>u</sup> (IV 3) of my chief. |  
Now listen to what I shall say to you, Chief Sēsaxālas (IV 8), to  
your | prince, Chief L'āsōtiwalis (III 11)! Now you will receive the

97 dzowē saōkwa. Wā, la'mēsa g'īgāma'yasa Gwa'sela q'waēs lāx  
L'āsalisasa hā'yāfa. Wā, lā wāx' dzelx'ustāwēda 'nemōkwe hēfa.  
Wā la'mēsē wig'ustāxs hē ts!āsōsa 'nemixsa p'elxelasgema. Wā,  
200 lā hēx'sā'mēsē gwēg'ila. Wā, la 'nemōkwa ālak'lala ex'sdek'in  
hēfa 'nēx'sōsēs g'īg'īgāma'yē. qa āl'mēles lāl. qō lāl 'wīlal yāx'īdlēs  
hā'yāfa. Wā, g'il'mēsē 'nemōx'ūm lāxs laē yāq'leg'a'lēda g'īgāma'yē  
L'āsōtiwalisē. Wā, lā 'nēk'a: "Wēg'illa xūnōk", sō'maas k'leās wiyō-  
lānema. Hā'gal la, qa's lēgadaōsasō lāles lax k'lēdēlasa g'īgā-  
5 ma'yāē Q'ūmx'ōda," 'nēk'exs laē q'wēfida. Wā, hēx'ida'mēsa  
hēfa la taxt'la lax demsx'ē 'wāpa, qa's k'lūnk'lūnxsēselēxs g'āxaē  
aēdaaqa. Wā, lā dzelx'ōstū lāxa naxēdzowē, qa's lā lāx'walela lāx  
āpsūlēlās Ts!endegemg'īlakwē. Wā, g'il'mēsē la lāxwala laqēxs  
lāasē 'nāxwa yālaqwē g'īg'īgāma'yasa Gwa'selāsēs yēyāla'x'LENē. Wā,  
10 la'mēda g'īgāma'yē Q'ūmx'ōdē yāx'witsa sek'laxsē p'elxelasgem  
lāxa hēfa. Hēm lēgēmsa hēfē Gwāyōsdēdzasē. Wā, k'lēst'la gāla  
lāxwalē Gwāyōsdēdzasaxs g'āxaē lāxa lō' Ts!endegemg'īlakwē, qa's  
lē laēl lāx g'ōkwas Q'ūmx'ōdē. Wā, la'mē Qāsnomalasē āxk'lāla  
Gwa'sela, qa lās hōx'walexs lāxēs yaē'yats'lē yāwas'ida, "qaxs le-  
15 'maaxlaqōs lālex k'lēdēlasg'in g'īgāmēk' lāx Ts!endegemg'īlakwē,  
qa's hōlēlaōsaxg'in wāldēmlek', lōl g'īgāmē, Sēsaxālas, laxōs lā-  
wūlgāma'yāqōs g'īgāmē L'āsōtiwalis. Wā, laem lāla mewēla

four | house-dishes—the sea-otter house-dish, the sea-lion house-dish, the whale | house-dish, and the sea-monster house-dish. These were given in marriage to the || dead father (III 1) of my chief here 20 Q!üm̃x'öd (IV 4), by Chief Qwax'ila (II 9) of the | Koskimo. Now, Chief Sēsaxâlas's (IV 8) name will be | Kwax'ilanōkūmēs (IV 8), and the marriage mat of Ts!endegemg'īlak<sup>u</sup> (IV 3) | will be a hundred and twenty blankets,—else your wife, | Chief Sēsaxâlas (IV 8), would sit down on the bare floor of your house,—and also these ten boxes of crabapples and five boxes of | oil to be poured on the 25 crabapples, and also the house | which I obtained in marriage, Aurora-Face, from Chief | Qwax'ila (II 9) of the Koskimo, and the name for your dancer when you | give a feast. His name shall be Melnēd. That is all || now. Now, come, Gwa'sela, and warm your- 30 selves in the house of | Q!üm̃x'öd (IV 4)! The fire is burning." Thus he said, and he stopped speaking. | Immediately the Gwa'sela went ashore out of their canoes and | went into the house of Q!üm̃x'öd (IV 4). When they had all gone in, | they were given dried salmon to eat; and after eating, || Q!üm̃x'öd (IV 4) told his brother-in-law 35 Sēsaxâlas (IV 8) to stop over night at Baās, so that | Ts!endegemg'īlak<sup>u</sup> (IV 3) might get ready what she was going to take along. Then | Sēsaxâlas (IV 8) obeyed what his brother-in-law Q!üm̃x'öd (IV 4) had said. | In the morning, when day came, the Gwa'sela

lōelqūlitaxa q'āsa lōqūlila lē'wa l'ēxenē lōqūlila lē'wa gwe'yimē 18  
lōqūlila lē'wa hānagats'lē lōqūlila. Wā, hēem geg'ādanems ōmp-  
'wūlasg'in grīgāmēk', yixga Q!üm̃x'ōdek' laxa grīgāmā'yē Qwax'ilās 20  
Gōsg'imoxwē. Wā, la'mēsa grīgāmāyōx Sēsaxâlasēx lēgadelts  
Kwax'ilanōkūmā'yē. Wā, lāk' lē'waxselag'a Ts!endegemg'īla-  
kwaxa ma'itsōgūg'iyowē p!elxelasgema ālak' wūtahileg'a genem-  
g'os, grīgāmē Sēsaxâlas laxēs grōkwaōs: ga'mēsēga neqasgemk'  
lenxstaats'lē k'lik'limyaxlā. Wā, hē'misa sek'lasgemē dēdengwa- 25  
ts'lē l'ē'na, qa k'lūngemaxsēsa lenxē. Wā, hē'misa grōkwē.  
Hēemxaen geg'ādanema l'ēxl'lexāgemē grōk<sup>u</sup> lāx grīgāmā'yasa  
Gōsg'imoxwē Qwax'ila. Wā, hē'misa lēgemē qaēs sēnattaōs quasō  
k'wē'las'idlō. Wā, la'mē lēgadelts Melnēdē. Wā, laem 'wīla  
lāxēq. Wā, gēlag'a Gwa'sel, qa's grāxaōs telts'la lāxga grōk'gwas 30  
Q!üm̃x'ōdē. Laemk' leqwēlakwa," 'nēk'exs laē q'wē'fida. Wā,  
hēx'ida'mēsēda Gwa'sela 'nāxwa hōlwūltā lāxēs yaē'yats'lē qa's lā  
hōgwēl lax grōkwas Q!üm̃x'ōdē. Wā, gr'il'mēsē 'wīlaēlexs laē  
hāmgiilasōsa ts!enkūwē xamasa. Wā, gr'il'mēsē gwāl ha'māpexs hē  
āxk'lālē Q!üm̃x'ōdāxēs q'ūlēsē Sēsaxâlasē qa xa'māsē lāx Baāsē, qa 35  
k'leswūlēs Ts!endegemg'īlakwaxēs memwālālē. Wā, la'mē nāna-  
geg'a'yē Sēsaxâlasax wāldemasēs q'ūlēsē Q!üm̃x'ōdē. Wā, gr'il'mēsē  
'nāx'idxa gaālāxs laē mōxselāxēs yaē'yats'ēxa Gwa'selāsa lōlunxsta-

loaded their canoes with the crabapple-boxes | and the boxes of oil  
 40 and the four house-dishes; || and when all were aboard, Ts!endegemg'ielak<sup>u</sup> (IV 3) came out | of the house of her brother Q!üm̄x'öd  
 (IV 4) with her husband Sēsaxâlas (IV 8), and | she went aboard the  
 canoe of her husband Sēsaxâlas (IV 8). When | they were seated,  
 the Gwa'sela paddled away, | going home to their village Qwēk'ilis.  
 45 As soon as they arrived || there, the father of Sēsaxâlas (IV 8),  
 L!āsōtiwalis (III 11), told the | young men of his numaym to clear  
 out the house, because he wished | a feast to be given at once by his  
 prince Sēsaxâlas (IV 8), for he was proud of | the four house-dishes  
 which he had obtained in marriage. When the young men had |  
 50 cleared out the house, they went to invite the numaym || G'īg'ilgām  
 and the Sisenl!ē<sup>ε</sup> and the young men of the | numaym Q!ōmk'!ut!ēs.  
 When they were all inside, they took ashore the | ten boxes of crab-  
 apples and the five boxes | with oil, and also the four house-dishes.  
 They | put them down inside the door of the house; and after they  
 55 had || been put down, Chief L!āsōtiwalis (III 11) arose and | spoke.  
 He said, "Now, look at these, you two | numayms, G'īg'ilgām and  
 Sisenl!ē<sup>ε</sup>! I went to marry Ts!endegemg'ielak<sup>u</sup> (IV 3), | the princess  
 of Chief Q!üm̄x'öd (IV 4); and | by good luck I obtained these ten  
 60 boxes of crabapples || and these five boxes of oil to be poured | over

ats!ē Lē'wa dēdengwats!ē L!ē'na. Wā, hē'misēda mewēxla lōelqū-  
 40 lila. Wā, g'il'mēsē 'wīlxsexs g'āxaē Ts!endegemg'ielakwē hōqūwels  
 lāx g'ōkwāsēs wūq!wē Q!üm̄x'ōdē Lē'wis lā'wūnemē Sēsaxâlasē, qā's  
 lā hōx'wālexs lax xwāk'lūnāsēs lā'wūnemē Sēsaxâlasē. Wā, g'il-  
 'mēsē k'lūs'ālexsexs laē 'nemāg'ilē sēx'widēda Gwa'sela. Wā,  
 la'mē lāl nā'naḡ'ul lāxēs g'ōkūlasē Qwēk'ilisē. Wā, g'il'mēsē lāg'aa  
 45 lāqēxs laē hēx'ida'mēsē ōmpas Sēsaxâlasē, yix L!āsōtiwalisē hēlaxa  
 hā'yā'asēs 'ne'mēmōtē, qā ēx'widēsēx g'ōkwās, qaxs 'nēk'aē, qā  
 hali'lālēs k'wē'lasēs lāwūlgāma'yē Sēsaxâlasē, qaxs yālaqalaasēs  
 geg'adānema mewēxla lōelqūlila. Wā, g'il'mēsē gwā'lēda hā'yā'fa  
 ēkwaxa g'ōkwaxs laē hēx'ida'em la Lē'lālasēwēda 'ne'mēmōtasa  
 50 G'īg'ilgāmē Lē'wa 'ne'mēmōtasa Sisenl!a'yē, yisa hā'yā'āsa 'ne'mē-  
 motasa Q!ōmk'!ut!ēsē. Wā, g'il'mēsē g'āx 'wīlaēlexs laē mōltoyo-  
 wēda neqāsgēmē lēlenxstaats!ē k'lik'limyaxla Lē'wa sek'lāsgēmē  
 dēdengwats!ē L!ē'na. Wā, hē'mislēda mewēxla lōelqūlila, qā's  
 g'āxē mex'alilelas lāx āwilelāsa tlex'ilāsa g'ōkwē. Wā, g'il'mēsē  
 55 g'āx 'wīla mex'alilexs laē lāx'ūlilēda g'īg'āma'yē L!āsōtiwalisē, qā's  
 yāq!eg'afē. Wā, la 'nēk'a: "Wēg'a dōqwalax ma'ltsemaḡ' 'ne-  
 'mēm, yūl G'īg'ilgām lōs Sisenl!ē. Lāx'den gāgāk'lax Ts!endegem-  
 g'ielakūk' lāx'g'a k'lēdēlgrasa g'īg'āma'yāē Q!üm̄x'ōdē. Wā, g'a'mē-  
 sen wāwalk'inēg'as lag'ōs dōgūlax'g'ada neqāsgēm' lēlenxstaats!ē  
 60 k'lik'limyaxla lōg'wa sek'lāsgēm' dēdengwats!ē L!ē'na k'lūngema-

the crabapples. Now sing your feasting-songs, G'ig'ilgām, and SISEN!lē!" | Thus he said, and stopped speaking; and immediately the G'ig'ilgām sang their feasting-songs. | They sang two feasting songs, and two | feasting-songs were also sung by the SISEN!lē. After they had sung their | feasting-songs, they poured the crab- 65 apples into the four house-dishes; | and when they had poured one box into each one | of the house-dishes, they took one box of oil and | poured it into the four house-dishes. Then they | took many small dishes and put crabapples into them; || and when the crabapples had 70 been put in, they poured oil over them. | Then all were wet with oil. Then L'āsōtiwalis (III 11) stood up | and spoke. He said, "Now I will distribute the dishes, | my numaym Q'lōmk'!utles." He said, "This | sea-otter dish and sea-monster dish are for you, G'ig'ilgām." Immediately the young men || put the sea-otter dish in front of 75 the chief of the | G'ig'ilgām, Sēwid; and they put the sea-monster house-dish | in front of the prince of Sēwid, K'ingēd. After | this had been done, L'āsōtiwalis (III 11) spoke again, and said, "This | whale dish and sea-lion dish are for you, SISEN!lē!" and immediately || the young men took up the whale house-dish and put it in 80 front of | the chief of the numaym SISEN!lē, G'wāyōl'elasemē; and | they took the sea-lion dish and put it in front of his prince | X'ilx'ēd.

xa'sya. Wā, la'mēts wēgil k'wē'lalalōl G'ig'ilgām lōs SISEN!lē," 61 'nēk'exs laē q'wē'fida. Wā, hēx'fida'mēsē k'wēl'g'a'lēda G'ig'ilgāmē. Wā, ma'ltsemē k'wē'lalayās q'lemq'lemdema. Wā, lāxaē ma'ltsemē k'wē'lalayās q'lemq'lemdemas SISEN!lē'yē. Wā, g'il'mēsē g'wāla k'wē- 65 'lalāxs laē gūxts'lālayōwēda lēnxsta lāxa mewēxla lōelqūlila. Wā, g'il'mēsē gūxts'lōyowēda 'nāl'nemsgēmē k'lik'limyaxla lāxa 'nāl'nemēxla lōelqūlila, laē āx'ētse'wēda 'nemsgēmē dengwats'le l'ē'na, qa's k'lūnq'eqēs lāxa mewēxla lōelqūlila. Wā, g'il'mēsē g'wālexs laē āx'ētse'wēda q'lēnemē lōelq'!wa, qa's āxts'lālayāēda lēnxsta lāq. Wā, g'il'mēsē 'wēlts'lāwēda lēnxsta lāqēxs laē k'lūnq'eqasōsa l'ē'na. 70 Wā, g'il'mēsē 'wēla k'lūnq'egēkūxs laē lāx'ūlilēda g'ig'āma'yē l'āsōtiwalisē. Wā, lā yāq'leg'a'la. Wā, lā 'nēka: "La'men k'ux'fidi nōs 'ne'mēmōt Q'lōmk'!ut'les," 'nēk'exs laē 'nēka: "Lōqūlas, G'ig'ilgām q'lāsa lē'wa hānagāts'le." Wā, hēx'fida'mēsa hā'yā'la la k'ax'dzamōlilasa q'lāsa lōqūlil lāxa g'ig'āma'yasa 'ne'mēmōtasa 75 G'ig'ilgāmē Sēwidē. Wā, lā k'ax'dzamōlilēma hānagats'le lōqūlil lāx nexdzamōlilas lāwūlgāma'yas Sēwidē K'ingēdē. Wā, g'il'mēsē g'wālexs laē ēdzaqwa 'nēk'ē l'āsōtiwalisē: "Lōqūlas, SISEN!lē'yē g'wē'yim lē'wa l'ēxenē lōqūlila." Wā, hēx'fida'mxāwī'sēda hā'yā'la āx'alilaxa g'wē'yimē lōqūlila, qa's lā k'ax'dzamōlila lāx 80 g'ig'āma'yasa 'ne'mēmōtasa SISEN!lē'yē G'wāyōl'elasema'yē. Wā, lā āx'ētse'wēda l'ēxenē lōqūlila, qa's lā k'ax'dzamōlilēm lāx lāwūlgā-

After this had been done, they put | small dishes, one in front of each  
 85 four men (they call it || "lā'staak" when there is one dish for every |  
 man, and one dish for every chief and for | every prince). When  
 they all had been put down, | Lāsōtiwalis (III 11) told them to go  
 ahead and eat, and they all | began to eat; and after they were  
 90 through, || Lāsōtiwalis (III 11) told them that now he had changed  
 the name of his prince Sēsaxālas (IV 8), and that | his name would  
 be Kwax'īlanōkumē (IV 8), and that the name of his dancer would  
 be | Melnēd. Thus he said, and turned to his numaym the |  
 Q'ōmk' lut!es, and said, "Don't sit in this way, numaym Q'ōmk' lu-  
 95 tles, | but go and get the marriage mat of Ts!endegemg'i'lak"  
 (IV 3), the || hundred and twenty blankets, so that we may wipe off  
 the mouths of our chiefs; | otherwise their mouths will be oily."  
 Thus he said, and stopped speaking. | Immediately the young men  
 went and took the blankets ashore out of | the canoe. They brought  
 them in, and put them down inside of the door of the house. | Then  
 300 Lāsōtiwalis (III 11) spoke again, and said to his || numaym Q'ōmk' lu-  
 tles, "Now let us wipe off the mouths of our chiefs | with these  
 hundred and twenty blankets, the marriage mat of the princess of |  
 Q'ūmx'ōd (IV 4)." Thus he said, and turned his face to the guests,  
 and | said, holding one pair of blankets, "Now I will wipe off your  
 mouth, | Chief Sēwid." Then a young man belonging to the ||

83 ma'yasē X'īlx'ēdē. Wā, gril'mēsē gwālexs laē k'ax'dzauōlilēma  
 lōelq'wa lāxa 'nāl'nēmōkwē bēbegwānema. Hēem lēgades  
 85 lā'staakwē, yix 'nāl'nexūlase'waēda lōelq'wāsa 'nāl'nēmōkwē  
 bēbegwānema, lē'wa grig'igāma'yaxs 'nāl'nexūlaaxa lōelqūlilē  
 lē'wis lōlaelgāma'yē. Wā, gril'mēsē 'wil'galilaxs laē wāxasōs  
 Lāsōtiwalisē, qa hām-x'īdēs. Wā, hēx'īda'mēsē 'nāxwa hām-  
 x'īda. Wā, gril'mēsē gwālexs laē nēlē Lāsōtiwalisaxs  
 90 lē'maē L'āyōxlēs lāwūlgāma'yē Sēsaxālasē, qaxs lē'maē lēga-  
 des Kwax'īlanōkūma'yē. Wā, hē'mis lēgemas sēnatasē, yix Melnē-  
 dē, 'nēk'exs laē gwēgemx'īd lāxēs 'nē'mēmota Q'ōmk' lut!esē.  
 Wā, lā 'nēk'a: "Gwāllas hē gwaēlē, 'nē'mēmota, Q'ōmk' lut!es,  
 qa's laōs āx'ēdex lē'waxsa'yas Ts!endegemg'i'lakūk'xa ma'ltso-  
 95 giyowa p'elxelasgema, qens dāyaxstendayoxens grig'igāma'yē,  
 āla xēlēlax q'ēq'ēldzextalalax," 'nēk'exs laē q'wē'īda. Wā,  
 hēx'īda'mēsēda hā'yā'la la āx'wōltōdxa p'elxelasgemē lāxa  
 xwāk'lūna, qa's g'āxē āx'ā'ilas lāx āwilelāsa t!ex'īlāsa g'ōkwē.  
 Wā, lā Lāsōtiwalisē ēdzaqwa yāq'leg'a'la. Wā, lā 'nēk'a lāxēs  
 300 nē'mēmota Q'ōmk' lut!esē: "La'mens dāyaxstendelxens grig'igā-  
 ma'yē yisga ma'ltsoyōg'iyok" p'elxelasgem lē'waxsēsa k'ēdēlaxs  
 Q'ūmx'ōdā." 'nēk'exs laē gwēgemx'īd lāxa k'wēlē. Wā, lā 'nē-  
 k'a: "Laem dālaxa 'nemxsa p'elxelasgema. La'men dāyaxstend-  
 lōl grigāmāyai Sēwidē." Wā, lā lāx'ūlilēda hē'fa grayōl lāx 'nē-



numaym of Kwax'ılanōkūmē<sup>2</sup> (IV 8) took the one pair of blankets 5 and gave it to Chief Sēwid; and | L'āsōtiwalis (III 11) took up another pair of blankets, and said, | "Now I will wipe off your mouth, Chief K'imgēd" (he meant the prince of | Sēwid); and this also was given by a young man to K'imgēd; || and L'āsōtiwalis (III 10 11) continued doing this with the blankets; | and when all had been given out to the numaym G'ig'ilgām, then he also | wiped off the oil from the mouth of the Sisenl!ē<sup>3</sup>; and after this had been done, | the guests went out. Ts!endegemg'īlak<sup>u</sup> (IV 3) did not have a child | by her husband Kwax'sē'stāla (IV 8), for she did not stay long || with her husband. Then they parted. Ts!endegemg'īlak<sup>u</sup> (IV 3) 15 went home | to Baās. For two winters | Ts!endegemg'īlak<sup>u</sup> (IV 3) had no husband. Then she was asked in marriage by 'māxūlag'īlis (IV 9) | of the numaym Sēnl!ēm of the Kwāg'ul; but her | name was no longer Ts!endegemg'īlak<sup>u</sup> (IV 3), because her uncle || Qāsnomalas (III 14) made her dance, and her name was lāl!ēle- 20 wēdzemga (IV 3), and | I shall call her so after this. When her brother Q'ūmx'ōd (IV 4) | (but now the name of Q'ūmx'ōd (IV 4) was no longer Q'ūmx'ōd (IV 4), for his name was | K'ladalag'īlis (IV 4), the name of his dead uncle K'ladalag'īlis<sup>1</sup> (III 12), and | I shall now name him thus, by this his new name) . . . || When 'māxūlag'īlis 25 (IV 9) finished speaking with K'ladalag'īlis (IV 4), then 'māxūlag'īlis | called the Kwāg'ul tribes into the house of his son | 'nemōgwis.

'mēmotas Kwax'ılanōkūmā'yē, qa's dāx'idēxa 'nemixsa p!elxelasge- 5 ma qa's lā ts!ās lāxa g'igāma'yē Sēwidē. Wā, lāxaē ēt!ēdē L'āsōtiwalisē dāx'idēxa 'nemixsa p!elxelasgema. Wā, lāxaē 'nēk'a: "La'men dāyaxstendlōl g'igāmayai' K'imgēdē," lāx lāwūlgāma'yas Sēwidē gwe'yōs. Wā, lāxaē ts!ewōsa hē'fa lāx K'imgēdē. Wā, lā hēx'sā gwek'lālaxs yāqwaē L'āsōtiwalisasa p!elxelasgemē. Wā, 10 g'il'mēsē 'wilxtowē 'ne'mēmotasa G'ig'ilgāmāxs laē ōgwaqa dāyaxstendxa 'ne'mēmotasa Sisenl!ā'yē. Wā, g'il'mēsē gwālexs laē 'wī'la hōqūwelsēda k!wēldē. Wā, k'lest!a xūngwadex'idē Ts!endegemg'īlakwē lāxēs lā'wunemē Kwax'sē'stāla, qa's k'lesāē ālaem gāla lā'wadesēxs laē k'lasā. Wā, g'āx'ēm nā'nakwē Ts!endegemg'īla- 15 kwē lāx Baāsē. Wā, hēt!a la ma'lenxē ts!āwūnxas k'leās la lā'wūnemē Ts!endegemg'īlakwāxs laē g'ayox'witsōs 'māxūlag'īlisē g'ayōlē lāxa 'ne'mēmotas Sēnl!emasa Kwāg'ulē, yixs lē'maē gwāl lēgades Ts!endegemg'īlakwē, qaxs lax'dē sēnatsēs q'ūlē'yē Qāsnomalasē. Wā, laem lēx'ēdes lāl!ēlewēdzemga lāq. Hē'mē- 20 sen lāl lēqelayoleq. Wā, g'il'mēsē wūq!wāsē Q'ūmx'ōdē, yixs lē'maaxat! gwāl lēgadē Q'ūmx'ōdās Q'ūmx'ōdē: yixs laē lēgades K'ladalag'īlisē lēgemasēs q'ūlē'yōlāē K'ladalag'īlis'wūla. Wā, hēm-xaāwisen lāl lēqēlōyōlqēs ālē lēgema. Wā, g'il'mēsē gwālē wāt- 25 demas 'māxūlag'īlisē lō<sup>3</sup> K'ladalag'īlisāxs laē lē'lalē 'māxūlag'īlisaxa 'nāxwa Kwākūg'ula, qa lās 'wī'laēlela lāx g'ōkwāsēs xūnō

<sup>2</sup> See p. 1079.

27 (V 1), and then 'māxūlag'ilis (IV 9) told the chiefs that he had | asked in marriage L!āl!ēlewēdzemga (IV 3), the princess of K'!ādalag'ilis (IV 4), the chief | of the numaym 'wālas, and also that  
 30 K'!ādalag'ilis (IV 4) had || told him to marry his sister quickly. Thus said 'māxūlag'ilis (IV 9). | After he had told this to his chiefs, the Kwāg'ul agreed, | and told him to marry quickly. Immediately 'māxūlag'ilis (IV 9) counted | twelve hundred blankets with the young men of his numaym, | the Sēn!ēm; and when they had all been  
 35 put down, the || chiefs told them to start, if the next day should be fine. After | they had finished talking, they went out and got ready. At | daylight in the morning he put the twelve hundred blankets | into four large canoes; and when they were all aboard, |  
 40 they started. At noon they arrived on the island in front of || Baās; and when the four canoes came together, | the chief of the numaym Sēn!ēm, | Hāmislal, arose and spoke. He said to the chiefs of the | Kwāg'ul, "Now, let us follow the words of our past old men | in regard to what we have to say when we go paddling to get a wife —  
 45 Now, || Chief P!aselal, — and you, Chief Nōlis, — and you, Chief Kwax'sēstāladzē, | — go and speak about the marriage to Chief K'!ādalag'ilis (IV 4). Now | let the young men take you there, for you always succeed in what you want, | chiefs." Then he stopped

27 kwē 'nemōgwisē. Wā, la 'māxūlag'ilisē nēlaxa g'ig'egāma'yaxs g'a-yālaax L!āl!ēlewēdzemga lax k'!ēdēlas K'!ādalag'ilisē lāx g'ig'egāma'yasa 'ne'mēmōtasa 'wālasē. Wā, hē'misē K'!ādalag'ilisaxs lē'maē  
 30 āem hanak'lūla, qa's lā qādzēlasē'wēs wūq'wa, 'nēk'ē 'māxūlag'ilisaxs laē ētālaxēs g'ig'egāma'yē. Wā, lā 'nāxwaem ēx'ak'ēda Kwākūg'ulax hāl'lāla gāgak'la. Wā, hēx'ida'mēsē 'māxūlag'ilisē hōs'wūtlalilaxa ma'itsōgūnwāla p!ēlxelasgema lō' hū'yāl'āsēs 'ne'mēmōta Sēn!ēmē. Wā, g'il'mēsē 'wilg'alilēxs laasē 'nāxwa 'nēk'ēda g'ig'egāma'yē, qa's ālēx'wida'mēl qō ēx'la 'nālāx lēnsla. Wā, g'il'mēsē g'wālē wāldemasēxs laē hoqūwēlsa, qa's xwānal'idē. Wā, g'il'mēsē 'nāx'īdxa gāālāxs laē mōxsasa ma'itsogūnwāla p!ēlxelasgem lāxa mōts!aqē āwā xwāxwāk'lūna. Wā, g'il'mēsē 'wilxsēxs laē sep'lēda. Wā, k'!ēs'mēsē neqālaxs laē lāg'aa lāx 'mekūma'yas  
 40 Baāsē. Wā, g'il'mēsē 'wīla la q!ap!ēwālēda mōts!aqē xwāxwāk'lūnāxs laē lāx'wūlēxsē g'ig'egāma'yasa 'ne'mēmōtasa Sēn!ēmē Hāmislalē. Wā, la yūq!ēg'a'la. Wā, lā 'nēk'alāxa g'ig'egāma'yasa Kwākūg'ulē: "La'men dāx'īdlex wāldemasēns q'lūsq'lūlyax" dā lāxwa g'ūxaqēns sē'wēna'ya gāgak'lax wāldema, g'ig'egāmē. Laēms  
 45 lālōl, g'ig'āmē, P!aselal lōs g'ig'āmē Nōlis lōs g'ig'āmē Kwax'sēstāladzē wālaqag'ililēlaxa g'ig'egāma'yāē K'!ādalag'ilisa. Wā, la'mēts lāl sēxwasōltsa hū'yāl'ax, qaxs sō'maē k'!ēās wiyōlanēms g'ig'egāmē," 'nēk'ēxs laē q'lwēfida. Wā, lā lāsē g'ig'egāma'yasa

speaking. And the chief of the numaym Laälax's'endayo, P'aselalē, and the chief of the numaym Kūkwāk'lūm of the Q'ōmoyā'yē Nōlis; and the chief of the numaym Dzēndzenx'q'layō, Kwax'sē'stāladzē, went in one canoe; and the young men paddled, going to the beach in front of the house of K'ādalag'ilis (IV 4). As soon as they arrived, the three chiefs went ashore and into the house of K'ādalag'ilis (IV 4). There they sat down next to the door; and the first Chief P'aselalē arose and spoke, and said, "Now sit up, Chief K'ādalag'ilis (IV 4), and listen to what I have to say. I come, sent by my chief māxūlag'ilis (IV 9), to speak about the marriage, for I want to pay the marriage money for your princess 60 Lāl'lelewēdzemga (IV 3)." Thus he said, and stopped speaking. Then he sat down again; and Chief Nōlis arose, and he also spoke, and said, "Now you have heard it, Chief K'ādalag'ilis (IV 4). I come to speak about the marriage, sent by my chief māxūlag'ilis (IV 9), who wants to marry your princess, Chief K'ādalag'ilis (IV 4). Lāl'lelewēdzemga (IV 3)." Thus he said, and stopped speaking. 65 Then he sat down, and Kwax'sē'stāladzē arose and spoke. He said, "Indeed, it is necessary to speak in this way when we try to get the princess of a chief. Listen to me, child, K'ādalag'ilis (IV 4), for I came here on account of a great thing. It is really from you that I try to get in marriage your princess, Chief K'ādalag'ilis 70 (IV 4). I come, sent by my friend māxūlag'ilis (IV 9), to talk

ne'mēmōtasa Laälax's'endayowē P'aselalē, lō' grīgāma'yasa ne'mēmōtasa Kūkwāk'lūmasa Q'ōmoyā'yē Nōlisē, lō' grīgāma'yasa 50 ne'mēmōtasa Dzēndzenx'q'layowē Kwax'sē'stāladzē lāxa nēmōts'laqē xwāk'lūna lē'wa hā'yāl'a. Lā sēx'wida, qā's lā lax l'ema'isas g'ōkwas K'ādalag'ilisē. Wā, g'il'mēsē lā'raaxs laē hēx'idaem hōx'wūltāwēda yūdukwē grīg'egāma'yā, qā's lā hōgwīl lāx g'ōkwas K'ādalag'ilisē, qā's k'ūs'alilē lax āwīlēlāsa t'ex'ila. Wā, hē'mis 55 g'il lāx'ūlilēda grīgāma'yē P'aselalē, qā's yāq'leg'a'lē. Wā, lā nēk'a: "Wēg'a, k'wāgemg'alilēx grīgāmē K'ādalag'ilis, qā's hōlēlāōsaxg'in wāldemlek'. G'āx'men yālagēmsen grīgāma'yāc māxūlag'ilisa, qen g'āxē wālaqag'ililēla. G'āx'men qādzēlāxs k'lēdēlaq'ōs lāxōx lāl'lelewēdzemgāx." nēk'exs laē q'wēl'ida. Wā, 60 la k'wāg'alilāxs laē lāx'ūlilēda grīgāma'yē Nōlisē. Wā, lāxāc yāq'leg'a'lē. Wā, lā nēk'a: "Laems hōlēla grīgāmē, yōl K'ādalag'ilis. G'āx'men wālaqag'ililēla yālagēmsen grīgāma'yāc māxūlag'ilisa laxōs k'lēdēlaq'ōs, grīgāmē K'ādalag'ilis, laxōx lāl'lelewēdzemgāx." nēk'exs laē q'wēl'ida. Wā, lāxāc k'wāg'alilāxs laē 65 lāx'ūlilē Kwax'sē'stāladzē, qā's yāq'leg'a'lē. Wā, lā nēk'a: "Qālāxs hēq'lamaaxs g'wēk'lālag'ilēxwa hōlōlāx k'lēdēlāsa grīgāma'yē. Wēg'a, hōlēla g'āxen, xūnōk' K'ādalag'ilis, yixs wālasēg'in sē'wēnēk'. Ālax'idēn gāgāk'la laxs k'lēdēlaq'ōs, grīgāmē K'ādalag'ilis. G'āx'men yālagēmsen nēmōkwaē māxūlag'ilisa, qen 70

- 71 about the marriage. I come to pay the marriage-money for your princess, | Chief K'ladalag'ilis (IV 4), for L'läl!elēwēdzemga (IV 3). After he had said so, he stopped | and sat down. At once Qāsnomalas (III 14), the | uncle of K'ladalag'ilis (IV 4), arose. He took one  
75 pair of blankets, || spoke, and said, "Now you have her, chief. | Now your wife will go with you, chiefs. Now come and pay the marriage-money, | chiefs. Now your wife will go with you: namely, what I carry here." | Thus he said, and gave two pairs of blankets to each of the | three chiefs. Then Qāsnomalas (III 14) gave two pairs of ||  
80 blankets to the chiefs, and said, "This is your wife, | these blankets." Thus he said, and went out. Then | the three chiefs went out, aboard their | canoe, and they paddled back. When they approached | the place where they had left the three canoes, they stood  
85 up, || holding the blankets in their arms and singing their sacred songs. When | they arrived, P'asela! spoke. He said, "Now look at me, Chief | 'māxūlag'ilis (IV 9)! Now we come, carrying on our arms your wife, | L'läl!elēwēdzemga (IV 3). Now we have her, Kwāg'ul. We were told to go ahead and pay the marriage money | by Chief K'ladalag'ilis (IV 4)." Thus he said, and stopped speaking. ||  
90 Immediately strong young men went aboard one of the canoes, | for it was known that the Nāk!wax'da'x<sup>u</sup> always had a sham-fight

- 71 grāxē wālaqāg'ilila. Grāx<sup>ē</sup>men qādzēla lāxōs k'ledēlaq'lōs, g'igāmē K'ladalag'ilis lāxōx L'läl!elēwēdzemgāx, "nēk'exs laē q'lwēl'ida, qā's k'wāg'alitē. Wā, hēx'ida'mēsē Qāsnomalasē, yix q'lūlēyas K'ladalag'ilisē lāx'ūlila, dālaḡa 'nemxsa p'elxelasgema.  
75 Wā, lā yāq'eg'a'la. Wā, lā 'nēk'a: "Laems lāla, g'ig'egāmē. La'mēsek' lālg'as genemg'ōs lāxs lōl, g'ig'egāmē. Gēlaḡa qādzēl'idx, g'ig'egāmē. Wā, la'mēsek' lālg'as genemg'ōs yixg'in daā-kūk'." 'nēk'exs laē yāx'witsa maēmalexsa p'elxelasgēm lāxa yūdukwē g'ig'egāma'ya. Hē'misē Qāsnomalasē la ts'lāsa maēmalexsa  
80 p'elxelasgēm lāxa g'ig'egāma'yē. Wā, lā 'nēk'a: "Yūems genemōxxwa p'elxelasgēmē." 'nēk'exs laē aēdaaqa. Wā, hēx'ida'mēsē la hōqūwelsēda yūdukwē g'ig'egāma'ya, qā's lā hōx'walēxs lāxa xwāk'lūna. Wā, grāx'mē sēx'wida. Wā, g'il'mēsē elūq lāḡ'au lāx mexālasasa yūdux'ts'aq' xwāxwāk'lūnaxs laē lāxūmg'aalēssa  
85 gēgenalaxa p'elxelasgēmē yiyālaqūlasēs yiyāla<sup>x</sup>LENē. Wā, g'il'mēsē lāḡ'aaxs laē yaq'eg'a'lē P'asela!ē: "Wēḡ'a dōqwalax g'igāmē 'māxūlag'ilisē. Grāx'menu'x<sup>u</sup> genālxg'as genemg'ōs lāxg'a L'läl!elēwēdzemgak'. La'mens lāleq, Kwākūg'ul. Wāḡ'ilaens aēm qādzēl'ida." 'nēk'ēda g'igāma'yē K'ladalag'ilisē, 'nēk'exs laē q'lwēl'ida. Wā,  
90 hēx'ida'mēsē la hōgūxsēda lēlākwē hā'yā'la lāxa 'nemts'laq' xwāk'lūna, qaxs q'lala'maēda Nāk!wax'da'xwaxs hēmenala'maē amāqaxs laē

when | any one of another tribe married their princess. After this 92  
 had been done, | they put the bows of the marriage canoes in line  
 and paddled. When they came to the point of the || island in front 95  
 of Baās, they saw the climbing-board standing up | in front of the  
 house of K'ladalag'ilis (IV 4), and there was nobody | walking about  
 outside of the houses. Then the four canoes arrived in front of the  
 house of K'ladalag'ilis (IV 4). Then P'aselal arose, and spoke to  
 the Kwāg'ul. || He said, "Now I will speak. Chief Nōlis, and Kwax'- 400  
 sēstāla, | the way our ancestors used to speak when they went  
 wooing." | Thus he said, and turned his face towards the village of the  
 Nāk'wax'da'x'u; | and he spoke aloud, and said, "I come, great tribe.  
 Nāk'wax'da'x'u, I come to woo L'lāl'!elwēdzemga (IV 3), your  
 princess, Chief K'ladalag'ilis (IV 4)." Thus he spoke, and took a 5  
 blanket, | and he said, "I get married with this one pair, two pairs,  
 three pairs, | four pairs, ten blankets." Thus he said when there  
 were five pairs of blankets. | And now the son of 'māxūlag'ilis (IV 9),  
 'nemōgwis (V 1), carried the | blankets up the beach and put them  
 into the house of K'ladalag'ilis (IV 4); || and then P'aselal counted 10  
 another five pairs of blankets and | put them on the shoulder of  
 'nemōgwis, and he carried them into the house of | K'ladalag'ilis  
 (IV 4); and when there were five hundred blankets, | he spoke again  
 while he was carrying the blankets. "Now I | carry these." Thus

gāgak'!ase'wēs k'ledēlasa ōgūxsemakwē lēlqwālala'ya. Wā, g'il'mēsē 92  
 gwālexs laē 'nemāgiwalē. āgiwa'yas qādzēlats'ās xwāxwāk'lūna.  
 Wā, lā sēx'wida. Wā, g'il'mēsē tēx'wid lāx āwīlba'ayasa 'mekūma-  
 'yas Baāsaxs laē dōx'walelaxa naxēdzowaxs lē'maē ēk'lebalis lax 95  
 L'āsanā'ayas g'ōkwas K'ladalag'ilisē. Wā, lā k'lēās 'nemōk'  
 begwānem g'ig'isela lāx L'āsanā'ayasa g'ōkūla. Wā, lā lāg'alisēda  
 mōts'laqē xwāxwāk'lūna lāx neqents'ēsas g'ōkwas K'ladalag'ilisē.  
 Wā, lā lāx'ūlexsē P'aselalē, qā's yāq'ēgra'lē lāxa Kwākūg'ulē. Wā,  
 lā 'nēk'a: "La'mēn yāq'ent'lālal g'igāmē Nōlis. Kwax'sēstāladzē 400  
 lāx gwēk'lālasasens q'lūlsq'lūlyax'dā lāxwa gāgak'lax wāldema."  
 'nēk'exts laē gwēgemx'fid lāx g'ōx'demsasa Nāk'wax'da'xwē. Wā,  
 lā yāq'ēgra'la hasela. Wā, lā 'nēk'a: "G'āx'mēn 'wālas lēlqwālalē,  
 Nāk'wax'da'x'u, g'āx'mēn gāgak'laxōx L'lāl'!elwēdzemgāx lāxōs  
 k'ledēlaq'ōs, g'igāmē K'ladalag'ilis," 'nēk'exts laē dāx'fidxa p'lēlxē- 5  
 lasgemē. Wā, lā 'nēk'a: "Qādzēlasēq nemxsa, mā'lexs, yūduxūxs,  
 mōxsa lastāai'," 'nēk'exts laē sek'laxsēda p'lēlxelasgemē. La'mē-  
 sē xūnōkwas 'māxūlag'ilisē, yix 'nemōgwisē, gemxūsdēsaxa p'lēl-  
 xelasgemē, qā's lā gemxēlax lāx g'ōkwas K'ladalag'ilisē. Wā,  
 lāxaē ēt'ledē P'aselalē hōs'fidxa sek'laxsa p'lēlxelasgema, qā's gem- 10  
 xseyap'lēndēs lāx 'nemōgwisē. Wā, lāxaē gemxēlas lāx g'ōkwas  
 K'ladalag'ilisē. Wā, g'il'mēsē sek'lāp'enyag'ēxa p'lēlxelasgemaxs  
 laē ēdzaqwa 'nēk'a, laemxaa dālaxa p'lēlxelasgemē: "La'mēn

- 15 he said while he was counting another five pairs of blankets; || and when there were another five hundred blankets, then he said, "There | are one thousand blankets!" and he said again, | "Now I carry these blankets. I call her with these blankets." Then he counted | one hundred blankets and put them on the shoulders of ten | young men; 20 and when they went up the beach, P'aselaḥ said, || "Now there are eleven hundred blankets." When the | young men came back, P'aselaḥ said again, holding up a blanket, | "Now with these hundred blankets I lift your | princess, Chief K'ḥadalag'ilis (IV 4). I wish that | your princess come now into my canoe." Thus he said, || 25 and put five pairs of blankets on the shoulders of each of the ten | young men. They took them into the house of K'ḥadalag'ilis (IV 4); | and when the young men came back, they went aboard their canoes. | Then Qāsnomalas (III 14), the uncle of K'ḥadalag'ilis (IV 4), came and stood | in front of the house. He turned towards the door of the 30 house of || K'ḥadalag'ilis (IV 4), and called out aloud, and said, "Come, now, Chief | K'ḥadalag'ilis (IV 4), come out with your tribe and | take your princess to her husband, | ḥmāxūlag'ilis (IV 9)!" Thus he said, and stopped speaking. Then the | Nāk'wax'da<sup>ex</sup> went 35 out of the house of K'ḥadalag'ilis (IV 4) and stood in a row || in front of the house. Then K'ḥadalag'ilis (IV 4) followed them with his

- dāla<sup>ex</sup>eq," ḥnēk'ḥxs laē hōs'ḥdxa sek'ḥaxsa p'Elxelasgemē. Wā, 15 g'il'mēsē sek'ḥap'enyag'ḥxa p'Elxelasgemaxs laē ḥnēk'a: "Laēm lōxsemx'ḥida ḥēyag'owa p'Elxelasgemē." Wā, lā ēdzaqwa; lā ḥnēk'a dāla<sup>ex</sup> p'Elxelasgemē: "La<sup>ex</sup>men lēḥālasēq," lāxāē hōs'ḥdxa lāk'ḥendē p'Elxelasgema, qā<sup>s</sup> k'ḥexseyap'endālē<sup>s</sup> lāxa neqākwē ḥā'yāḥa. Wā, g'il'mēsē la hōx'wūdsēda ḥā'yāḥaxs laē ḥnēk'ē 20 P'aselaḥ: "La ḥnemx'sōgūnwalai'." Wā, g'il'mēsē g'āxēda ḥā'yāḥa aēdaaqaxs laē ēdzaqwē P'aselaḥ dāla<sup>ex</sup> p'Elxelasgemē. Wā, lā ḥnēk'a: "La<sup>ex</sup>men lāg'ililasa lāk'ḥendē p'Elxelasgemē lāxs k'ḥēdēlaq'lōs, g'igāmē K'ḥadalag'ilis, qaxg'in ḥnēk'ek', qā g'āx'mēsō g'ax'alaxsōs k'ḥēdēlaq'lōs, g'igāmē, lāxg'in yā'yats'ēk'." ḥnēk'ḥxs 25 laē gemxseyap'endālasa sēsek'ḥaxsa p'Elxelasgem lāxa neqākwē ḥā'yāḥa. Wā, lāxāē gemxēlas lāx g'ōkwās K'ḥadalag'ilisē. Wā, g'il'mēsē g'āx aēdaaqēda ḥā'yāḥaxs laē hōx'wāḥxs lāxa xwāk'lūna. Wā, g'āxē Qāsnomalasē, yix q'lūlēyas K'ḥadalag'ilisē lāx'wēls lāx lāsānā'yasa g'ōkwē. Wā, lā gwēgemala lāx t'ḥex'ilās g'ōkwās 30 K'ḥadalag'ilisē, qā<sup>s</sup> lēlōxsā ḥūsēla. Wā, ḥnēk'a: "Ḡēla, g'igāmē K'ḥadalag'ilisai'. Ḡēla ḥōqūwēls lē'was g'ōkūlōtaq'losai', qā<sup>s</sup> lūlōs taōdaxsasōs k'ḥēdēlaq'lōs lāxg'a lā'wūnemg'asōx lāxg'a ḥmāxūlag'ilisa," ḥnēk'ḥxs laē q'wēḥida. Wā, g'āxē ḥwila ḥōqūwēlsēda Nāk'wax'da<sup>ex</sup>wē lāxa g'ōkwās K'ḥadalag'ilisē, qā<sup>s</sup> yīpēmgaelsē 35 lāx lāsānā'yasa g'ōkwē. Wā, g'āxē K'ḥadalag'ilisē Elx'āla<sup>ex</sup>s k'ḥē-

princess | L!āl!ēlewēdzemga (IV 3). L!āl!ēlewēdzemga (IV 3) wore on her head a | hat covered with abalone shells, and she wore a blue blanket covered with abalone shell, | and she carried a copper named Looking-Sideways. They stood | in the middle of the line of their tribe. Then Qāsnomalas spoke, || and said, "Look at this | chiefs of the Kwā'ul, at this | wife of 'māxūlag'ilis (IV 9)! This is the dress of my grandfather, | the way L!āl!ēlewēdzemga (IV 3) is dressed. Now come, chiefs, to this | wife of your chief, and let her go with her marriage mat, | the copper Looking-Sideways, which is worth fourteen hundred blankets; || and her dress has sixty | abalone 15 shells, and your name will be Q!ēxētaso (IV 9), | son-in-law, and the name of your dancer will be | Hēmāsk'asō Q!ōmogwa and Hēlē'stēs and P!ēsp!ēdzēdzemga and | Ēx'ts!emalalil!ak<sup>u</sup> and Hāmasi!ak<sup>u</sup>;" for the chief had many children, and || therefore he received many 50 names as a marriage gift. "Now come, and take | your wife, chiefs!" Thus he said, and he stopped speaking. Immediately the three chiefs—P!aselal and Nōlis and Kwax'sēstāladzē—went ashore. They went to the place where L!āl!ēlewēdzemga (IV 3) was standing; and when | they reached there, K'!ādalag'ilis (IV 4) gave two pairs of blankets to || each of the three chiefs, and L!āl!ēlewē- 55 dzemga (IV 3) | walked back with them. Then she sat down by the

dēlē L!āl!ēlewēdzemga. Iaem letemālē L!āl!ēlewēdzemgāxā ēx' 36 ts!emsgēmāla letēmāla. Wā, lāxāē 'nēx'ūnālaxa ēx'tsemala qōtsēma. Wā, lā dālaxa L!ūqwa iēgades l!ēsaxelayuwē. Wā, lā q!wā'gaelis lāx neq!ēgēlasasēs g'ōkūlōtē. Wā, lā yāq!ēg'ālē Qāsnomalasē. Wā, lā 'nēk'a: "Wēg'a dōqwalax g'ig'egāmēs Kwā'ul lāxg'a 10 gēnēmg'asōx 'māxūlag'ilisēx. Hēm gwālaats!en gāgēmpē lāxg'a lāx gwālaatsg'a L!āl!ēlewēdzemgak'. Wā, gēlag'a g'ig'egāmē lāxg'a gēnēmg'asa g'igāma'yēx, qa lālag'isek' 'nemāxsela lōgwas lē'waxsēk' lāxg'a l!ēsaxelayōk<sup>u</sup>, yāxs mōp!ēnyaganālaxwēk' yisa p!ēlxelasgēmē, lōgwas q!wāq!lūlax'lenk', yāxg'a q!ēl!ēsēmg'ustāk!wē- 15 mak' ēx'ts!ēma. Wā, hē'misa lēgēmē laēms lēgādēlts Q!ēxētasi!wē, nēgūmp. Wā, hē'misa lēgēmīlasēs sēnatlaōs, la'mē lēgādēlts Hēmāsk'asō Q!ōmogwa lō' Hēlē'stēs lō' P!ēsp!ēdzēdzemga lō' Ēx'ts!emalalil!ak<sup>u</sup> lō' Hāmasi!akwē," qaxs q!ēnēmaē sāsemasa g'igāma'yēx, lāg'ilas q!ēnēma lēgēmg'ēlx!a'yē. "Wā, gēlag'a dāxsaxg'as 50 gēnēmg'ōs g'ig'egāmē," 'nēk'ēxs laē q!wēlōida. Wā, lā hēx'tidamēda yūdukwē g'ig'egāma'yē P!aselalē, lō' Nōlisē, lō' Kwax'sēstāladzē la hōx'wūltā, qa's lā lāx lādzasas l!āl!ēlewēdzemga. Wā, g'il'mēsē lāg'aaxs laē K'!ādalag'ilisē ts!ēwanaqasa māmalēxsa p!ēlxelasg'iu lāxa yūdukwē g'ig'egāma'yā. Wā, g'āxē qāqelax L!āl!ēlewēdzemgāxs 55 g'āxāē aēdaaqa, qa's g'āxē k!wāk!ūgogwaalēxsas lē'wis lā'wūntme

- side of her husband | 'māxūlag'ilis. They did not run up the climbing-board, which was | just standing there. When L'āl'!Ewēdzemga (IV 3) was seated, | Qāsnomalas spoke, and said, "Now wait a while, | Kwāg'ul for the privilege-box of your wife, | 'māxūlag'ilis (IV 9)!" Thus he said, and ran into the house of K'ladalag'ilis (IV 4). And when he went in, the cannibal whistle and the | q'lāmināgās whistle sounded, and the frog whistle of the frog warden-dancer and the whistle of the | fire-dancer, and it was not long before they stopped sounding. || Then Qāsnomalas came out of the house, swinging the | rattle of the assistant of the cannibal; and he told his tribe | the Nāk'lwax'da'x<sup>u</sup> to beat time fast; and when they were beating time, he caught in his hand the | supernatural power of the winter dance and threw it upon the Kwāg'ul. | Immediately L'āl'!Ewēdzemga (IV 3) told her husband's son, || Yāgwis (V 1), to get excited, and then Yāgwis (V 1) uttered the cannibal cry. | He was excited, went ashore, and ran into the house. | Then Qāsnomalas (III 14) spoke, and said, "Now I | invite you in, friends, on behalf of my son-in-law 'māxūlag'ilis (IV 9), that we | may pacify Yāgwis (V 1)." Then he stopped speaking, and the || Kwāg'ul went ashore and went into the house of K'ladalag'ilis (IV 4). | When they were all in the house, 'māxūlag'ilis (IV 9) and his wife | L'āl'!Ewēdzemga (IV 3) went in and sat down in the rear of the house; | and when they were seated, Qāsnomalas (III 14) spoke, and said, | "Now,
- 57 'māxūlag'ilisē. Wā, la'mē hēwāxa la nāx'idaasa naxedzowē. Wūl-  
'em la lāsa. Wā, g'il'mēsē k'wā'aa'lexsē L'āl'!Ewēdzemgāxs  
laē Qāsnomalasē yāq'leg'a'la. Wā, lā 'nēk'a: "Wē'gaemasl ēselax.  
60 Kwākūg'ul, qā lās'ga k'lēs'ewats'lek' g'ildatsōs genemaqōs. 'māxū-  
lag'ilis," 'nēk'exs laē dzelwīla lāx g'ōkwās K'ladalag'ilisē. Wā,  
g'il'mēsē laēlexs laasē hēk'leg'a'lē medzēsasa hūmats'la lē'wa  
q'lāmināgāsē, lē'wa xwāk'walāsa tōx'widē wūq'ēsa, lē'wa nōnltē-  
'stalalē medzēsas hēk'lāla. Wā, k'lēs'tla gāla hēk'lālaxs laē q'wēl-  
65 'ida. Wā, g'āxē Qāsnomalasē g'āxāwēls lāxa g'ōkwē yatelaxa  
yadenasōx hēlik'āsa hūmats'la. Wā, la wāxaxēs g'ōkūlota Nā-  
k'lwax'da'xwē qā t'ēmsalēs. Wā, g'il'mēsē t'ēms'idexs laē dāsgemd-  
xa 'nawālakwasa ts'lēts'lēqa, qā's meqents'ēsēs lāxa Kwāg'ulē. Wā,  
hēx'ida'mēsē L'āl'!Ewēdzemga āxk'lāx xūnōkwāsēs lā'wūnemē  
70 Yāgwisē, qā xwasēs. Wā, hēx'ida'mēsē Yāgwisē hamadzelaqwa.  
Wā, la'mē xwāsa, qā's lōltāwē, qā's lā lāl'!Ewē lāxa g'ōkūla. Wā,  
hēx'ida'mēsē Qāsnomalasē yāq'leg'a'la. Wā, lā 'nēk'a: "La'men  
lē'halolai' 'nē'nemokwai' qāen negūmpōx 'māxūlag'ilisēx, qens  
yālēx Yāgwisē," 'nēk'exs laē q'wē'ida. Wā, lā hēx'ida'ma Kwā-  
75 kūg'ulē hōx'wūltā, qā's lā hōgwīl lāx g'ōkwās K'ladalag'ilisē. Wā,  
g'il'mēsē wī'laēlexs laē hōgwīlē 'māxūlag'ilisē lē'wis genemē L'āl-  
!Ewēdzemga, qā's lā k'lūs'ālil lāxa ōgwiwalāsa g'ōkwē. Wā,  
g'il'mēsē k'lūs'ālilexs laē yāq'leg'a'lē Qāsnomalasē. Wā, lā 'nēk'a



friends, Nāk!wax'da'x<sup>n</sup>, be ready to pacify || our great friend Yāgwis (V 1). When he stopped speaking, | Yāgwis (V 1) uttered the cannibal cry at the door, and then | the Nāk!wax'da'x<sup>n</sup> sang four songs; and when they had pacified | Yāgwis (V 1), Qāsnomalas (III 14) let him sit down at the seat of 'māxūlag'ilis (IV 9). When he was seated, Qāsnomalas (III 14) brought the || carved privilege- 85 box. On top of the box was a neck-ring || of red cedar-bark. Then he turned to his | tribe the Nāk!wax'da'x<sup>n</sup>. He did not speak loud, and said, "What shall we say against this, what I carry here, my tribe | Nāk!wax'da'x<sup>n</sup>? for this is what the late 'māxwā (II 1) obtained in marriage || from the Āwik'lenox<sup>n</sup>. Now, this shall go to 90 my son-in-law | 'māxūlag'ilis (IV 9), and also the name for this cannibal. His | name shall be Hāmtsē'stāselag'ilis; and after a while I shall give | names to the other three dancers when I pay the marriage debt." Thus he said while he was putting | down in front of Yāgwis (V 1) the box containing the carved privileges. After | this 95 they gave food to the Kwāg'ul; and as soon as the 'Kwāg'ul had eaten, they went out, and Yāgwis (V 1) | carried the carved box. Then he went out of the house and | went aboard the canoe of his father 'māxūlag'ilis (IV 9). Now | Lāl!ēlewēdzemga (IV 3), and

"Wēg'il la 'nē'nēmōk<sup>n</sup>, Nāk!wax'da'x<sup>n</sup>, q'lāgemgalilex, qens yāfī-  
dēxens 'nemōx'dzēk'asē lāx Yāgwisē." Wā, g'il'mēsē q'wēfīdexs 80  
g'āxaē hāmts'eg'a'lē Yāgwisē lāxa t'ēx'ila. Wā, la'mē denx'fīdēda  
Nāk!wax'da'xwasa mōsgēmē q'ēmq'ēmdema. Wā, g'il'mēsē yāfīdē  
Yāgwisaxs laē k'lwāgalīlēms Qāsnomalasē lax k'waēlasas'māxūlag'i-  
lisē. Wā, g'il'mēsē k'lwāgalīlēms g'āxaasē Qāsnomalasē dālaxa  
k'lāwats'ē k'lēsgemala g'ildasa. Wā, lā wūlk'ēyalēda lēkwē k'lā- 85  
wats'ēk'lināla qenxawē Lāgekwa. Wā, lā gwēgemgalil lāxōs  
g'ōkūlōtaxa Nāk!wax'da'xwē. Wā, lā k'lēs hāselaxs laē yāq'l-  
g'a'la. Wā, lā 'nēk'a: "Qa 'masēltsēs wāldemlaōs, g'ōkūlōt,  
Nāk!wax'da'x<sup>n</sup>: qag'in daākūk' yīxs g'a'maē geg'adānēms 'māxwōla  
lāxa Āwik'lenoxwē. Wā, la'mēsik' lāl lāxen negūmpēx lāxōx 90  
'māxūlag'ilisēx. Wā, hē'misa lēgemē qaēda hānats'la. •Laems  
lēgadelts Hāmtsē'stāselag'ilisē. Wā, ālēmīlwisen lēx'ēdlex lēlēg-  
masa yūduxwīdala lēlēd, qenlō qōtex'alō," 'nēk'ēxs laē hāngemli-  
lasa k'lāwats'ē k'lēsgemala g'ildas lāx Yāgwisē. Wā, g'il'mēsē  
gwālexs laē hāmg'ilasēwēda Kwākūg'ulē. Wā, g'il'mēsē gwūlēda 95  
Kwākūg'ulē hāmāpēxs laē hōqūwēlsa. Wā, la hē'misē Yāgwisē dā-  
laxa k'lāwats'ē k'lēsgemāla g'ildasaxs laē lāwēls lāxa g'ōkwē, qas  
lāl lāxs lāx xwāk'ūnāsēs ōmpē 'māxūlag'ilisē. Wā, lā elx'la'yē  
Lāl!ēlewēdzemga lē'ēwis lā'wūnemē 'māxūlag'ilisaxs laē hōqūwēls

500 her husband <sup>ε</sup>māxūlag'ilis (IV 9), went last || out of the house, and went aboard the canoe in which Yāgwis (V 1) was seated. When | all the Kwāg'ul had gone aboard, they started, and went home to Fort Rupert. | Late at night they arrived at Fort Rupert, and | immediately all the Kwāg'ul went ashore into their | houses. When  
 5 daylight came, in the morning, <sup>ε</sup>māxūlag'ilis (IV 9) invited || the Kwāg'ul to a feast in the house of his son <sup>ε</sup>nemōgwis (V 1), | for now his name was no longer Yāgwis (V 1), because it was no real | winter dance. When all the Gwētela, Q'ōmoyā'yē, | <sup>ε</sup>wālas Kwāg'ul, and Q'ōmk'ut!es had come in, they were given breakfast: | and after  
 10 breakfast <sup>ε</sup>nemōgwis (V 1) took the copper || Looking-Sideways and told the four Kwāg'ul tribes that he was going to sell it. | At once the chief of the numaym | G'ig'ilgām of the Q'ōmoyā'yē, whose name was <sup>ε</sup>wālas, arose, and asked <sup>ε</sup>nemōgwis (V 1) for the copper. | Immediately <sup>ε</sup>nemōgwis (V 1) gave the copper | to the chief <sup>ε</sup>wālas.  
 15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, <sup>ε</sup>nemōgwis (V 1) thanked him for what he had said; | and after they had finished talking, the Kwāg'ul tribes went out | before noon. Then Chief <sup>ε</sup>wālas called to-  
 20 gether the | four Kwāg'ul tribes, to sit in the summer seat outside || of his house; and when all the Kwāg'ul had assembled, | <sup>ε</sup>wālas asked all the men to pay their blanket debts, and | immediately they paid him.

500 lāxa g'ōkwē qa's lā hōx<sup>ε</sup>wālexs lax lā k'waxdzats Yāgwisē. Wā, g'il-  
<sup>ε</sup>mēsē <sup>ε</sup>wilxsēda Kwākūg'ulaxs laē sep'lēda, qa's lā nā'nak' lāx Tsāxisē. Wā, la<sup>ε</sup>mēsē gāla ganolexs laē lāg'aa lāx Tsāxisē. Wā, ā<sup>ε</sup>misē  
 hēx'idaem <sup>ε</sup>nāxwa la hōx<sup>ε</sup>wūltāwēda Kwākūg'ulē, qa's lā lāxēs  
 g'ig'ōkwē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>nāx<sup>ε</sup>idxa gaālāxs laē lē'lalē <sup>ε</sup>māxūlag'il-  
 5 lisaxa Kwākūg'ulē, qa, lās k'wēla lāx g'ōkwasxs xūnōkwē <sup>ε</sup>nemō-  
 gwisē, qaxs le<sup>ε</sup>maē gwāl lēgades Yāgwisē, qaxs k'lēsaē ālaem  
 ts'lēts'leqa. Wā, g'il<sup>ε</sup>mēsē g'āx <sup>ε</sup>wī<sup>ε</sup>laēlēda Gwētela lē<sup>ε</sup>wa Q'ōmoyā'yē  
 lē<sup>ε</sup>wa <sup>ε</sup>wālasē Kwāg'ula lē<sup>ε</sup>wa Q'ōmk'ut!esē, laē gaaxstāla. Wā,  
 g'il<sup>ε</sup>mēsē gwāl gaaxstālaxs laē āx<sup>ε</sup>dē <sup>ε</sup>nemōgwisaxa L!āqwa, lāx L!e-  
 10 saxelayowē, qa's nēlēxa mōsgemakwē Kwākūg'ulaxs le<sup>ε</sup>maē lāxōdleq.  
 Wā, hēx'ida<sup>ε</sup>mesē lāx<sup>ε</sup>ūlilē g'igāma'yasa <sup>ε</sup>ne<sup>ε</sup>mēmotasa G'ig'ilgā-  
 masa Q'ōmoyā'yēxa lēgades <sup>ε</sup>wālasē. Wā, lā dāk'lāla L!āqwa  
 lāx <sup>ε</sup>nemōgwisē. Wā, hēx'ida<sup>ε</sup>mesē <sup>ε</sup>nemōgwisē la ts'lāsa L!āqwa  
 lāxa g'igāma'yē <sup>ε</sup>wālas. Wā, la<sup>ε</sup>mē dāx<sup>ε</sup>ideq. Wā, laem <sup>ε</sup>nēk'exs  
 15 le<sup>ε</sup>maē k'ilxwas mōp'enyaganāla p'elxelasgem lāxa L!āqwa, <sup>ε</sup>nē-  
 k'exs laē q'wēl'ida. Wā, hē<sup>ε</sup>misē <sup>ε</sup>nemōgwisē mō'las wāldemas.  
 Wā, g'il<sup>ε</sup>mēsē gwālē wāldemasēxs laē hōqūwelsēda Kwākūg'ulaxa  
 k'lē<sup>ε</sup>em neqāla. Wā, hēx'ida<sup>ε</sup>mesa g'igāma'yē <sup>ε</sup>wālasē lēx'lēlsaxa  
 mōsgemakwē Kwākūg'ula qa lās k'lūts!es lāxa āwāgwasē lāx L!āsanā-  
 20 <sup>ε</sup>yas g'ōkwas. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'aelēda Kwākūg'ulaxs laē gūgūnē  
<sup>ε</sup>wālasaxēs g'ig'ūlaxa <sup>ε</sup>nāxwa bēbēgwānemaxa p'elxelasgemē. Wā, lā

The Kwāg'ul did not stay there a long time. | They paid enough for 2  
the price of the copper. | Then | they bought it for fourteen hundred  
blankets: and || after they had bought it, Yagwis (V 1) became excited 30  
again, and in the evening | he was pacified. | Then he danced, wearing  
around his neck the thick | cedar-bark ring which carried the winter  
dance, and a thick head-ring of red cedar-bark, and he also | wore the  
bear-skin blanket while he was dancing. | After | they had sung four  
songs for him, he was pacified. || Now he had the name given him in 30  
marriage by K'ladag'ilis (IV 4). Now his name was Hāntse-  
stāselag'ilis (V 1); and after this he was no longer called Yagwis  
(V 1); | and when he went into the sacred room, they gave away | the  
fourteen hundred blankets to the four Kwāg'ul tribes: and after the  
blankets had been given away, the Kwāg'ul went out. | This was the 35  
marriage mat given by Lāl'lelwēdzemga (IV 3) to her husband, |  
fourteen hundred blankets. Now | K'ladag'ilis (IV 1) is going to  
pay the marriage debt to his brother-in-law 'māxūlag'ilis (IV 9) the  
coming winter. | That is all about this. |

Now I shall answer what I have been asked by you about the late 1  
chief | 'māxūyalidzē when he married Q'ēx'sēselas (II 7), the princess of  
Q'ūmx'ōd (II 8). | Q'ūmx'ōd gave in marriage his name Q'ūmx'ōd to

hēx'idaem gūnase<sup>wa</sup>. Wā, k'lēstla gēx'grasa Kwākūgūlaxs lāe hē- 22  
lālēda gūna<sup>yē</sup> p'elxelasgem lāx laōxwasa Lāqwa. Wā, hēx'ida-  
mēsē k'ilxwasa mōp!enyaganāla p'elxelasgem lāxalāqwa. Wā, g'il-  
mēsē gwāla k'ilxwaxs lāe xwāsa ōt'lēdē Yāgwisē. Wā, lā gānūl'idexs 25  
lāe yāfase<sup>wē</sup> Yāgwisē. Wā, g'il'mēsē yix<sup>widexs</sup> lāe qenxālaxa lēkwē  
k'lošenxawē Lāgekwa lē<sup>wa</sup> lēkwē qex'imē Lāgekwa. Wā, lāxāē  
'hēx'ūnālaxa Lēntslēmē 'hēx'ūnā'yaxs lāe yixwa. Wā, g'il'mēsē  
gwāl q'ēmtasōsa mōsgemē q'ēmqlēmde<sup>m</sup>xs lāe yāfida. Wā, lā  
'mē lēgadesa lēgemg'elxlā'yas K'ladag'ilisē. Wā, laem lēgades 30  
Hāntse<sup>stā</sup>selag'ilisē. Wā, laem gwāl lēgades Yāgwisē lāxēq.  
Wā, g'il'mēsē latslālil lāx lēmē<sup>lats</sup>lāxs lāe yāx<sup>widayowēda</sup> p'elxel-  
lasgemē mōp!enyaganāla lāx mōsgemak'lūsē Kwākūgūla. Wā,  
g'il'mēsē gwāla yāqwāsa p'elxelasgemaxs lāe 'wila hōqūwelseda  
Kwākūgūlē. Wā, hēem lē<sup>waxsēs</sup> Lāl'lelwēdzemga lāxs lā<sup>wū-</sup> 35  
nema mōp!enyaganāla p'elxelasgima. Wā, lā<sup>mēsē</sup> qōtēx'alē  
K'ladag'ilisaxēs q'ūlēsē 'māxūlag'ilisaxwa tsāwūnxlēx. Wā,  
laem lāla lāxēq.

Wā, lā<sup>mēsen</sup> nā<sup>naxmēlxēs</sup> wūlase<sup>wōs</sup> gaxen lāx g'igāma<sup>yōlae</sup> 1  
'māxūyalidzē yixs lāe gēgades Q'ēx'sēselas lāx k'lēdēlas Q'ūm-  
x'ōdē. Wā, lā<sup>lāe</sup> Q'ūmx'ōdē lēgemg'elxlā<sup>lāxēs</sup> lēgemē Q'ūmx'ōdē

<sup>1</sup> This is the marriage of 'māxūlag'ilis, the narrator, to his second wife.

his son-in-law, *ᵐmāxūyalidzē* (H 1). Then the name of *ᵐmāxūyalidzē* 5 was *Q'ūmx'ōd* after that. Then the father-in-law (H 8) of the one who had now the name *Q'ūmx'ōd* gave property to his tribe, and then he had the name *Q'ūmx'elag'ilis* (H 8). Now one of the family names of the chief *Q'ūmx'ōd* (H 8) had been given away in marriage, for he gave him a name in marriage; for *Q'ūmx'ōd* had many family names before he had given the name *Q'ūmx'ōd* to his son-in-law *ᵐmāxūyalidzē*. 10 His family names were *NEG'ā* and *NEG'ādzē*, and *NEG'āēsīlakʷ*, and *NEG'ūg'īlakʷ*, and the other kind of mountain names were *Q'ūmx'ōd*, and *Q'ūmx'elag'ilis*, and *Q'ūmx'āxelag'ilis*; and as soon as he had given away in marriage one of his family names, he took another one of his family names. When he gave 15 away in marriage the name *Q'ūmx'ōd*, he gave a potlatch to his tribe, and took the other name *Q'ūmx'elag'ilis*; and his numaym had no word against it, because they were his own family names.

And when the princess of *Q'ūmx'elag'ilis* married again, he could 20 give away in marriage the name *Q'ūmx'elag'ilis*. He gave a potlatch to his tribe, and took his other family name *Q'ūmx'āxelag'ilis*; and when he had given these three family names in marriage — *Q'ūmx'ōd*, *Q'ūmx'elag'ilis*, and *Q'ūmx'āxelag'ilis*—then he had the name *NEG'ā* and the other family names derived from mountain. Therefore you know that I did not make a mistake when (I said that) 25 he who had the name *Q'ūmx'ōd* and gave the name *Q'ūmx'ōd*

*lāxēs negūmpē ᵐmāxūyalidzē*. Wā, laem lēgadē *ᵐmāxūyalidzās* 5 *Q'ūmx'ōdē lāxēq*. Wā, lā<sup>ē</sup>laē negūmpasa la lēgades *Q'ūmx'ōdē p'les'idxēs g'ōkūlōtē*. Wā, laem lēgades *Q'ūmx'elag'ilisē*. Wā, laem *ᵐnemsgemg'elxlālē lēxlēgemēlasa g'igāma yix Q'ūmx'ōdē*, *yixs laē lēgemg'elxlālaq*, *yixs q'lēnemaē lēxlēgemēlasa Q'ūmx'ōdē*, *yixs k'lē<sup>s</sup>maē lēgemg'elxlālax Q'ūmx'ōdē lāxēs negūmpē ᵐmāxū-* 10 *yalidzē*. Wā, g'a<sup>s</sup>mēs *lēxlēgemēltsēgra NEG'ā*, *lō<sup>s</sup> NEG'ādzē*, *NEG'āēsīlakʷ*, *NEG'ūg'īlakʷ*. Wā, g'a<sup>s</sup>mēs *ᵐnemx'sa neg'ā lēlēgemē Q'ūmx'ōdē lō<sup>s</sup> Q'ūmx'elag'ilis lō Q'ūmx'āxelag'ilis*. Wā, g'il<sup>s</sup>mēsē *lēgemg'elxlālaxa ᵐnemsgemē lāxēs lēxlēgemilē laē lēx'ētsa ᵐnemsgemē lāxēs lēxlēgemilē*. Wā, hē<sup>s</sup>maēxs laē *lēgem-* 15 *g'elxlālax Q'ūmx'ōdē*. Wā, lā *p'les'idxēs g'ōkūlōtē*. Wā, lā *āx'ēdxēs ᵐnemsgemē lēgemē Q'ūmx'elag'ilis*. Wā, la *k'lēās wāldems ᵐnemēmōtasēq qaxs hās<sup>s</sup>maaq lēxlēgemila*.

Wā, g'il<sup>s</sup>mēsē *ēl'ēd lā<sup>s</sup>wadē k'lēdēlas Q'ūmx'elag'ilisē*. wā, lā *gwēx'ēdaasno<sup>x</sup>ēm la lēgemg'elxlālax Q'ūmx'elag'ilisē*. Wā, la 20 *p'les'idxēs g'ōkūlōtē qaxs āx'ēdēxs ᵐnemē lēxlēgemilē Q'ūmx'elag'ilis*. Wā, g'il<sup>s</sup>mēsē *ᵐwīla la lēgemg'elxlālaxa yūdux<sup>s</sup>ēmē lēxlēgemiltsē Q'ūmx'ōdē lō<sup>s</sup> Q'ūmx'elag'ilisē lō<sup>s</sup> Q'ūmx'āxelag'ilisē*, laē *lēx'ēdes NEG'ā lē<sup>s</sup>wēs waōkwē nānax'bala lēxlēgemila*. Wā, hē<sup>s</sup>mits *lāgilaōs q'ālēlaxg'in k'lē<sup>s</sup>ēk' lēxlēqūlīg'in lēk' nēx'qēxs*

away in marriage, had the name Q'ūmx'elag'ilis. That is all about this. |

Now<sup>1</sup> I shall talk about the children of Q'ūmx'ōd (II 1), K'esoyak + lis, | and Hāmdzid, and the two nephews of Q'ūmx'ōd: for Āgwila (II 12) was the younger brother of Q'ūmx'ōd. The name of the elder one | of the children of Āgwila was Hāqelax (IV 10), and the name of the 30 younger one was | Q'lēx'lāla (IV 11); and the marriage of Āgwila and his wife was a disgrace, | for Āgwila never performed the marriage ceremony with his wife Ālāk'ilayugwa (II 13). | Some men say that Ālāk'ilayugwa was an Āwīk'!ēnox" woman, and others say that she was a Gwa'sela woman, and they are ashamed | to talk about them, 35 This is what the Indians call an irregularly married woman, | when she just takes her husband without being formally married. | It is like the female dog and the male dog sticking together. These children of the chief are not counted, because | their parents acted this way; and the numaym of Āgwila was the || numaym of his elder brother Q'ūmx'ōd. 40 Āgwila was never treated well | by his people, because he had for his wife Ālāk'ilayugwa, and | they were not formally married; therefore his children were not well treated, for they were a disgrace to his elder brother Q'ūmx'ōd. Then Q'ūmx'ōd pitied his two nephews; therefore he took them as his dancers. That is all 45 about this. |

Lēgem'elxlalāē Q'ūmx'ōdaxēs lēgemē Q'ūmx'ōde. Wā, lā lēgad's 25 Q'ūmx'elag'ilise. Wā, laem gwāla lāxēq.

Wā, la'mēsen gwāgwēx's'alal lāx sāsēmas Q'ūmx'ōdē lāx K'esoyak- 30 k'elise lōē Hāmdzide lē'wa ma'ōkwē lōlalēs Q'ūmx'ōde, yix Āgwila yix ts'lā'yās Q'ūmx'ōde. Wā, lā lēgadē 'nōlast'egri- ma'yas sāsēmas Āgwila yis Hāqelāl. Wā, lā lēgadē ts'lā'yās 35 Q'lēx'lāla, yix q'ēma'yāē ha'yasek'ālaēna'yas Āgwila lē'wis g'ri- nemē qaxs hēwāxāē Āgwila qādzēlaxēs genēmē Ālāk'ilayugwa, yix 'nēk'aēda waōkwē begwānemqēxs Āwīk'laxsemaē Ālāk'ilayugwa. Wā, lā 'nēk'aēda waōkwaqēxs Gwa'selaxsemaē. Laem māx'ts'a 40 gwāgwēx's'alā lāq. Wā, hēem gwe'yāsa bāk'lumē k'lūtēxsda xas ts'he- dāqē yix wū'fmaē lā'wadex'itsēs lā'wūnemē k'lēs qādzēlase'wa. (Hē gwēx'sa 'wāts'lāxs k'lūtēxsdaēda ts'edāqē 'wāts'lē'wa begwā- nemē 'wat'sā.) Wā, hēem k'lēs gēlōkwē sāsēmasa g'igūma'yaxs hē 45 gwēx'idēs g'ig'aōlnokwē. Wā, hēem 'ne'mēmots Āgwila yix 'ne- 'mēmotasēs 'nōlē Q'ūmx'ōdē. Wā, hēem hēwāxāem aek'ilasō'sēs g'ōkūlotē Āgwila qaxs lāē gegratsēs genēmē Ālāk'ilayugwa yix k'lēsāē qādzēlaq. Wā, lāxāē k'lēs aek'ilas'wē sēsenias qaxs lē'maē q'ēmēsēs 'nōlē Q'ūmx'ōdē. Wā, lā'lāē Q'ūmx'ōdē wātses 50 ma'ōkwē lōlalēya, lāg'ilas āx'ēdeq qa lās lāx sēnatas. Wā, laem gwāla lāxēq.

<sup>1</sup> See p. 1034, line 89

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (H 14):<sup>1</sup> | for that is his shaman's name, for it is said that Qāsnomālas was the name among people of olden times for a great shaman; and when he had a  
50 son, or even a daughter, the child was at once washed in water to be purified, for they wished that when he grew up he should be a shaman, for they wished the child to have the name Qāsnomālas. | Qāsnomālas the shaman never had a child, and the name of Qāsnomālas is past, because he just died this summer while he was fishing at Rivers Inlet.
- 55 Now I shall talk about his name as chief of the numaym Temltemlels of the Nāk'wax'da<sup>x</sup> on his father's side | which was Yāqōlas (H 11), for Yāqōlas (15) was the father of P'āselal. Lālep'lalas was an only child — that is the mother of P'āselal —, and her father was Lēlak'enx'id, head chief of the numaym <sup>ε</sup>wālas. Then  
60 Lālep'lalas made a potlatch for her son P'āselal. Then she gave him the name G'ēxsē<sup>ε</sup>stalisema<sup>ε</sup>yē. Now he was the head chief of the numaym <sup>ε</sup>wālas. | Now he obtained the name G'ēxsē<sup>ε</sup>stalisema<sup>ε</sup>yē from his mother's side: for some chiefs of the tribes and their wives do that way. The chief and his wife both gave a pot-  
65 latch, and their son had one name from the father's side and one name from the mother's side. This is done by couples who do not

- 46 Wā, la<sup>ε</sup>mēsen gwāgwēx's'ālal lāx q'ūlē<sup>ε</sup>yasen genēmē Qasnomalas. yixs lēgadaas lāxēs pāxālaēnē<sup>ε</sup>yē qaxs lēgadaa<sup>ε</sup>laēs g'il<sup>ε</sup>galisasa lē-  
gemōx Qasnomalasēxa <sup>ε</sup>wālasē pāxāla. Wā, g'il<sup>ε</sup>mēsō xūngwa-  
dex<sup>ε</sup>tsa bābagumō lē<sup>ε</sup>wa wāx<sup>ε</sup>em ts!āts!adāgema laē hēx'idaem  
50 g'ig'iltāla lāxa <sup>ε</sup>wāpē qā<sup>ε</sup>s q'ēqelēxs laē hēlak'lo<sup>x</sup>wida qaxs <sup>ε</sup>nēk'āē  
qā<sup>ε</sup>s pāxāla<sup>x</sup>'idē qaxs <sup>ε</sup>nēk'āē qā<sup>ε</sup>s lālēxa lēgemō lāx Qasnomalasē.  
Wā, lā<sup>ε</sup>laē hēwāxa wiyōlēda sūsem<sup>ε</sup>nākūlāsa Qasnomalasaxa pāxāla.  
Wā, g'āxōx lēgēms Qasnomalasdē qaxs ā<sup>ε</sup>māa wik'lex'id<sup>x</sup>wa hē-  
enxēx lāxēs k'ēlāsa āwik'leuxwē.
- 55 Wā, la<sup>ε</sup>mēsen gwāgwēx's'ālal lāx lēgemas lāxēs g'ig'āma<sup>ε</sup>yaasa  
<sup>ε</sup>ne<sup>ε</sup>mēmotasa Temltemlelsasa Nāk'wax'da<sup>x</sup>wē lāxēs āsk'lotē Yā-  
qōlasē qaxs hē<sup>ε</sup>maē ōmps P'āselalē Yāqōlasē. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nemō-  
x'ūm xūnōkwē Lālep'lalasē, yix ābempas P'āselalasēs ōmpē Lēlā-  
k'enx'idē, yixs lāxuma<sup>ε</sup>yaasa <sup>ε</sup>ne<sup>ε</sup>mēmotasa <sup>ε</sup>wālasē. Wā, lā p'ē-  
60 s'idē Lālep'lalasē qā<sup>ε</sup>s xūnōkwē P'āselalē. Wā, la<sup>ε</sup>mēlaē lēx'ēdes  
G'ēxsē<sup>ε</sup>stalisema<sup>ε</sup>yē lāq. Wā, la<sup>ε</sup>m lāxumēsa <sup>ε</sup>ne<sup>ε</sup>mēmotasa <sup>ε</sup>wālasē.  
Wā, la<sup>ε</sup>m g'āyānemaxa lēgemō G'ēxsē<sup>ε</sup>stalisema<sup>ε</sup>yē lāxēs ābāsk'lotē  
qaxs hē<sup>ε</sup>maē gwēg'ilatsa waōkwē g'ig'egāmēsa lēlqwāla<sup>ε</sup>yē lē<sup>ε</sup>wis  
genēmē; ā<sup>ε</sup>maē <sup>ε</sup>nemāx'id p'ēsēda g'ig'āma<sup>ε</sup>yē lē<sup>ε</sup>wis genēmō qā  
65 <sup>ε</sup>ni msēmēs lēgemasēs xūnōkwē lāxēs āsk'lotē. Wā, lāxaē lēgad  
lāxēs ābāsk'lotē. Wā, hēm hē gwēg'ila ha<sup>ε</sup>yasek'ālaxa yāx'stōsaq

<sup>1</sup> See p. 1063, line 20

want | their names to go out of their family to their ~~children~~ together with the seats and | the privileges.

Now<sup>1</sup> I shall talk about Sēsaxālas (IV 8), whose father's name had been || Sēsaxālas (III 15). And Sēsaxālas had a younger brother Lāsōtiwalis (III 11); and Sēsaxālas (III 15) had for his wife Lāl'Eqwasila (III 16), the princess of Q'ēq'EX'Lāladzē (II 12), chief of the numaym of the G'īg'ilgām of the Gwa'sela; and Q'ēq'EX'Lāladzē had for his wife Ēk'lālablil'ak<sup>9</sup> (II 13), and Ēk'lālablil'ak<sup>9</sup> was the princess of Yāqōlas (I 5), head chief of the numaym Q'omk'lut'es. And Sēsaxālas (III 15) had a son | with his wife Lāl'Eqwasila (III 16), and before the boy was two<sup>1</sup> years old his father Sēsaxālas died. Then the ancestors of the Gwa'sela wished that Lāsōtiwalis (III 11) should marry<sup>2</sup> | Lāl'Eqwasila, the widow of his elder brother Sēsaxālas (III 15). And when | he married Lāl'Eqwasila (III 16), he gave the son marriage presents to her son; and | then the son of Lāl'Eqwasila gave a potlatch with the marriage gifts paid for his mother. Then his name was Sēsaxālas (IV 8), the name of his dead father, and | he gave an oil feast. Now his name was also Kwax'sē'stāla (IV 8), the<sup>1</sup> name of his uncle Lāsōtiwalis (III 11); for his feast name was || Kwāx'sē'stāla. Now the name Kwāx'sē'stāla was<sup>8</sup> given in marriage by<sup>1</sup> Q'ēq'EX'Lāladzē (II 12) to his son-in-law Lāsōtiwalis. Then Lāsōtiwalis (III 11) treated his nephew Sēsaxālas (IV 8) like his own son, and he gave him the feast

lālt'slāwēs lēlēgenē laxēs lēlēlāla lē'wis lēlaxwa'yē lēwēs k'ē- 67  
k'ēs'ō.

Wā, la'mēsen gwāgwēx'slālax Sēsaxālas, yixs āyadaasa lēgadō-  
las Sēsaxālasē. Wā, lā ts'lāyanōkwē Sēsaxālaswūlas Lāsōtiwalisē. 70  
Wā, lā gegadē Sēsaxālaswūlas Lāl'Eqwasila k'ēdēlas Q'ēq'EX'Lā-  
ladzē, yixs g'īg'āma'yasa 'nē'mēmōtasa G'īg'ilgāmase Gwa'sela.  
Wā, lā gegadē Q'ēq'EX'Lāladzās Ēk'lālablil'ak<sup>9</sup>, yixs k'ēdēlax  
Ēk'lālablil'akwas Yāqōlas laxuma'yasa 'nē'mēmōtasa Q'omk'lut-  
esē. Wā, laem'lāwise xūngwadē Sēsaxālaswūlasa babagumē 75  
lē'wis genēmē Lāl'Eqwasila. Wā, k'ēs'im'lāwisē ma'luxe ts'lā-  
wūnxasa bābagumaxs laē wik'EX'ulēs ōmpdē Sēsaxālasē. Wā,  
hēx'fidaem'lāwisa g'ulāsa Gwa'sela 'nēx'qa kwalōsēs Lāsōtiwalisax  
Lāl'Eqwasila lāx genemasēs 'nōlax'dē Sēsaxālasdē. Wā, g'il'mesē  
qādzēlax Lāl'Eqwasila, yixs hē'maē ts'lewēdē xūnokwas. Wā 80  
hēx'fida'mēsē xūnōkwas Lāl'Eqwasila pl's'itsa qādzēlax ax'abim-  
pas. Wā, la'mē lēgades Sēsaxālas yix lēgemasēs ōmpdē. Wā, la  
k'wē'las'itsa Lē'na. Wā, la'muxaē lēgades Kwax'sē'stāla yix  
lēgemasēs q'ulē'yē Lāsōtiwalisē qaxs hē'maē k'wēladzēlaxayōs  
Kwax'sē'stāla. Wā, laem lēgem'ELMAYē Kwax'sē'stāla, yis 85  
Q'ēq'EX'Lāladzē lāxē negūmpē Lāsōtiwalisē. Wā, la xwayn'x'sila  
Lāsōtiwalisaxēs lōlō'yē Sēsaxālas qax hēs k'wē'ladzēlaxayōs

<sup>1</sup> See p. 1057 line 91.

<sup>9</sup> A. G. D. I. 3. 1. 1. 1. 1. 1.

88 name | Kwax'sō'stāla. Then he was the head chief of the numaym  
 Sī-ENL!ē in the seat of L'āsōtiwalis (III 11), for L'āsōtiwalis treated  
 90 Sēsaxālas like his own son; | for L'āsōtiwalis (III 11) had no child of  
 his own. | L'āl!eqwasila had only one child. | Now Sēsaxālas was the  
 prince of L'āsōtiwalis. Then Sēsaxālas married my (present) wife,  
 and he was given in marriage the name | Kwax'īlanōkum. Then my  
 95 wife, this | L'āleyig'ilis (IV 3), gave much oil to her husband | Sēsaxā-  
 las as a marriage present, and at the same time the feast name Kwa-  
 x'īlanōkum. Then Sēsaxālas gave a feast with the oil to his tribe,  
 the | Gwa'sela, to the two numayms, G'ig'ilgām and the | Q'ōmk'!u-  
 100 tēs; for the numaym of Sēsaxālas (IV 8) were the Sī-ENL!ē, | and  
 Sēsaxālas was the head chief of the numaym | Sī-ENL!ē. Next to  
 his seat was the seat of L'āsōtiwalis (III 11), | next to the seat of his  
 elder brother Sēsaxālas (III 15). Then Sēsaxālas had also a seat | in  
 the numaym Sī-ENL!ē. Then Sēsaxālas had two | feast names in his  
 5 numaym || Sī-ENL!ē. He had the name Kwax'sō'stāla, when he was  
 made to give a feast | by his uncle L'āsōtiwalis (III 11); and by his  
 wife when his wife gave him | oil at the time of their marriage, he was  
 given the feast name Kwax'īlanōkum. Next L'āsōtiwalis (III 11)  
 died, | and immediately Sēsaxālas gave a potlatch. Then Sēsaxālas  
 10 had also the name L'āsōtiwalis. Now Sēsaxālas had two seats, || his  
 own and that of L'āsōtiwalis. I think that is all about this.

88 Kwax'sō'stāla. Wā, laem!āē lāxumōsa 'ne'mēmōtasa Sī-ENL!ē  
 lāx lāxwa'yas L'āsōtiwalisē, qaxs le'māē L'āsōtiwalisē xwā-  
 90 yen'x'silax Sēsaxālasē qaxs k'ēāsaē t'ānawaēs xūnō'x's L'ā-  
 sōtiwalisē. Wā, lāxāē 'nāwabewē xūnō'x's L'āl!eqwasila. Wā,  
 laem lāwēlgāma'yē Sēsaxālasas L'āsōtiwalisē. Wā, lā gegradex'fidē  
 Sēsaxālasasg'in genemk'. Wā, lāk' lēgemg'elxlāx Kwax'ī-  
 lanōkum lāx Sēsaxālasē. Wā, laem lag'in genemk' yixga  
 95 L'āleyig'ilis wāwadzesa q'lēneme L'ē'na lāxēs lā'wūnemē  
 Sēsaxālas qa 'nemā'nakūlōtsa k'wē'ladzexlāyō lēgemē Kwax'īlanō-  
 kumē. Wā, laem!āē Sēsaxālasē k'wē'las'ētsa L'ē'na lāxēs g'ōkūlota  
 Gwa'sela lāxa ma'ltsemak'ūsē 'nāl'ne'mēmōmasaxa G'ig'ilgāmē lē'wa  
 Q'ōmk'!ut'ēsē qaxs hāē 'ne'mēmōts Sēsaxālaswūla Sī-ENL!ā'yē.  
 100 Wā, hē'mēs lāx'ste'wēsōs Sēsaxālasa lāxuma'yē lāxēs 'ne'mēmōta  
 Sī-ENL!ā'yē. Wā, lā māgrap!ā'yē lāxwa'yas L'āsōtiwalisē lāx  
 lāxwa'yasēs 'nōlōlē Sēsaxālaswūlē. Wā, hē'mis la lāxwēs Sēsaxā-  
 lasē lāxaaxēs 'ne'mēmōta Sī-ENL!ā'yē. Wā, laem ma'ltsemē lēge-  
 mus Sēsaxālasē lāxa k'wē'ladzexlāyō lēgem lāxēs 'ne'mēmōta  
 5 Sī-ENL!ā'yē. Wā, laem lēgades Kwax'sō'stāla, yixs lāē k'wēlasa-  
 matsōsēs q'ūlēyē L'āsōtiwalisē. Wā, la wāwadzeso'sēs genemasa  
 L'ē'na. Wā, lā k'wē'ladzexlāx Kwax'īlanōkumē. Wā, lā wik'!e-  
 x'fidē L'āsōtiwalisē. Wā, hēx'ida'mōsē p'f'sidē Sēsaxālasē. Wā,  
 laemxāē lēgadē Sēsaxālasas L'āsōtiwalisē. Wā, laem ma'lo'x'sālē  
 10 Sēsaxālasē lō' L'āsōtiwalisē. Wā, lax'st'laax'ēm 'wifla lāxēq.



Now I shall talk about Q'ūmx'ōd (IV 4) and why he had the name K'ādalag'ilis (IV 4): for Q'ūmx'ōd married the niece of the chief of the numaym G'ēxsem of the Nāk!wax'da'x', whose name was Wāyats'ōl'ēlak' (IV 12), | the daughter of Lāqwaḡilayugwa (III 17) the sister of Sēwid (III 18), | head chief of the numaym G'ēxsem: but the father of Wāyats'ōl'ēlak' was a Gwa'sela' whose name was K'waēlask'in (III 19), head chief of the | numaym Q'ōmk'lutles of the Gwa'sela. Therefore | Sēwid had Wāyats'ōl'ēlak' for his princess, because K'waēlask'in died early, when Wāyats'ōl'ēlak' (IV 12) was a young child. || Sēwid took her for his princess, because he had no daughter. When Wāyats'ōl'ēlak' was grown up, Q'ūmx'ōd asked her in marriage from her uncle Sēwid. Then Q'ūmx'ōd was accepted. Then Q'ūmx'ōd married Wāyats'ōl'ēlak' | from her uncle Sēwid. And Sēwid gave a copper as a marriage present to || Q'ūmx'ōd, and Sēwid gave him in marriage the name K'ādalag'ilis. | Q'ūmx'ōd at once sold the copper. And when | the copper, whose name was ŀngwāla, was sold, three thousand blankets were the price of the copper. It was bought by Lēlak'inx'ēd, | chief of the numaym Ts'ēts'ēmēleqela. Then Q'ūmx'ōd || gave a potlatch with the blankets to the five numayms of | the Nāk!wax'da'x'; that is, besides to the Eagles, to the numayms G'ēxsem, | Sisenl'lē, Temtemels, and Kwākūḡul. The num-

Wā, la'mēsēn ḡwāḡwēx's'ālal lāx Q'ūmx'ōdē, yix lāḡilas lēgades K'ādalag'ilis, yixs laē gegadex'ēdē Q'ūmx'ōdā lōlēḡasas ḡḡāma-  
 'yasa 'ne'mēmōta G'ēxsemasa Nāk!wax'da'x'xa lēḡadās Wāyats'ōl-  
 'ēlak', yix ts'ēdāqē xūnōx's Lāqwaḡilayugwa, yix weql'was Sēwidē,  
 yix lāxuma'yasa 'ne'mēmōtasa G'ēxsem. Wā, lāla Gwa'selē ompas  
 Wāyats'ōl'ēlak'xa lēḡadās K'waēlask'in, yix lāxuma'yasa 'ne'mē-  
 motasa Q'ōmk'lutlesasa Gwa'sela. Wā, ḡa'mēs lāḡilasa ḡḡā-  
 ma'yē Sēwidē ḡāx k'ēdades Wāyats'ōl'ēlak', yixs ḡeyōlāē wik'lex-  
 ēdē K'waēlask'in'ōlaxs hē'maē ālēs ḡinānemē Wāyats'ōl'ēlakwē.  
 Wā, laēm āx'ēdē Sēwidā ḡa's k'ēdēla ḡaxs k'ēāsāē ts'ēdāq xūnō-  
 kwa. Wā, ḡil'mēsē ēxent'ēdē Wāyats'ōl'ēlakwaxs laē Q'ūmx'ōdē  
 ḡayāla lāx q'lūlē'yasē Sēwidē. Wā, hēx'ēda'mēsē Q'ūmx'ōdē daqlē-  
 ma. Wā, hēx'ēda'mēsē Q'ūmx'ōdē ḡādzēlax Wāyats'ōl'ēlakwē  
 lāxēs q'lūlē'yē Sēwidē. Wā, la Sēwidē sāyabalasa Lāqwa lāx Q'ūm-  
 x'ōdē. Wā, lā lēḡemḡelx'āla Sēwidāx K'ādalag'ilis lāx Q'ūm-  
 x'ōdē. Wā, hēx'ēda'mēsē Q'ūmx'ōdē lāxōdxa Lāqwa. Wā, ḡil'mēsē  
 k'ilxwase'wēda Lāqwaxa lēḡadās ŀngwāla, yixs yūdux'plēnāē lōx-  
 semx'ēd p'lēlxelasḡemē k'ilwa'yāxa Lāqwa, yis Lēlak'inx'ēdē, yix  
 ḡḡāma'yasa 'ne'mēmōtasa Ts'ēts'ēmēleqela. Wā, la'mē Q'ūmx'ōd  
 p'lēs'ētsa p'lēlxelasḡemē lāxa sek'lūsḡemak'ūsē 'nāl'n'l'mēmasasa  
 Nāk!wax'da'xwēxa ōḡū'la lāxa kwēkwēkwēxa 'ne'mēmōtasa G'ēxsem  
 Lē'wa Sisenl'lē Lē'wa Temtemelsē Lē'wa Kwākūḡulē, yixs 'nūme-

33 aym of Q'ūmx'ōd was 'wālas. Then Q'ūmx'ōd took at the potlatch  
the name K'ādabag'ilis. And these were the family names of  
35 Sēwid: K'ādōqā, K'ādē, and K'ādē'stāla, and also the name  
given in marriage to | Q'ūmx'ōd, K'ādabag'ilis. Now Sēwid had  
given one of his family names to the husband of his niece Wāyats'ōl-  
l'lak'. I think that is all about this. |

(Eagle and head chief are those who eat the long cinquefoil roots.)

10 Common people, low people, and speakers are those who eat short  
cinquefoil roots.)

### HISTORY OF THE DZENDZENX'Q'AYO

1 Now, I will talk about the chief of the numaym Dzēndzenx'-  
q'ayo, who was called 'max'mewisagemē (H 1), when he went  
to marry Lēyālag'ilayugwa (H 2), the princess of Q'aēd (I 1),  
head chief of the Āwīl'ēdex, the head tribe of the Bella Bella. |  
5 The ancestors of the numaym Dzēndzenx'q'ayo went to get her in  
marriage; and after they got her in marriage by (paying) fifty  
dressed elk-skins for they were married at once when they  
arrived at the beach of the house of the one whose daughter he was  
to marry - when the elk-skins had been put ashore out of the |

33 madadaē Q'ūmx'ōdāsa 'wālasē. Wā, laem lēgades K'ādabag'ilis  
yix Q'ūmx'ōdē lāxēs p'esaē. Wā, grāmēs lēxlegēmēlts Sēwidōga  
35 K'ādōqā lō' K'ādē lō' K'ādē'stāla: wā, hēm'sē la lēgemg'elx'ēs,  
yix K'ādabag'ilis lāx Q'ūmx'ōdē. Wā, la'mē 'nemsg'emg'elx'lāē  
lēxlegēmēlas Sēwidē lāx hāwūnemāsēs lōlēgasē Wāyats'ōl'lakwē.  
Wā, lāx'st'laax'ūm 'wīla lāxēq.

(Kwēk', ōgumē, xāmagēmē, lāxumē, grīgāmē grāstaem hā'māpxa  
10 lāxabālisē. Begwānemq'lāla, begū'īdē, begwabā'yē, a'yilk', grāstaem  
hā'māpxa t'lex'sōs.)

### HISTORY OF THE DZENDZENX'Q'AYO

1 Wā, la'mēsen gwāgwēx's'ālāl lāx grīgāmā'yas 'nemēmāsa Dzen-  
dzenx'q'ayowēxa lēgadā 'max'mewisagemā'yē yixs laē gāgak'ax'ī-  
dex Lēyālag'ilayugwa lāx k'ēdēlas Q'aēd, yixs xamagemā'yāē  
grīgāmēsa Āwīl'ēdexwē, yisa xamagemā'yasa Hēldza'qwē. Wā,  
5 la'mē 'wīl'wīg'ilē lā qādzēlēda grālasa 'nemēmāsa Dzēndzenx'q'-  
ayowē. Wā, grīl'mēsē gwāla qādzēlāsa ālāg'imāxs sek'ax'sokwaē yixs  
hēx'īdā'māē qādzil'ēdexs grālaē lāg'alis lāx l'ēmā'fisas grōkwāsēs  
qādzēlēdē. Wā, grīl'mēsē 'wīl'ōhtāwēda ālāg'imē qādzēlēm lāxa  
qādzēlāts'ō xwāxwāk'lūmaxs laē q'lwāg'nēlsēda mōkwē lāx āyil-

marriage canoe, four of the speakers of Q'laed (I 1) invited the chief and his crew to come and eat in his house, and also called his | tribe to come and eat with his son-in-law. When they were all in, | the people who came to get the chief's daughter in marriage began to eat. After they had eaten, the four speakers of Chief Q'laed (I 1) arose and told | the tribe that Q'laed (I 1) was going to give the box with his privileges to his son-in-law, namely, the cannibal dance, the tamer of the cannibal-dancer, the rattle, and the | rich-woman, and also the fire dance, all of which were in the box of privileges; | for, indeed, they kept in the privilege-box the neck-rings of red cedar-bark, the head-rings of red cedar-bark, the leg-rings, || and the wrist-rings of red cedar-bark, and also the rattle of 20 the cannibal-tamer. | Then they took the privilege-box out of the bedroom. It was brought out | by the cannibal-dancer of Q'laed (I 1). He carried it, for it was given in marriage | to 'max'mewisagime' (II 1), and the names of the four | privileges were also given. The name of the cannibal-dancer was Q'ladanats'lē, and the name of the rich- 25 woman dancer was Q'lāmināwagās, and the name of the cannibal-tamer was Ts'lāqāxelas, and the name of the fire-dancer was Xwadzēs; and then the privileges-box was given to 'max'mewisagime' (II 1) by his father-in-law (I 1), and also the secular names—Q'wel-taak<sup>u</sup> and Dōqūlāsela. That is the number of names given to 30

kwas Q'laed qa's lēl'wūltōdēxa grīgāma'yē lē'wis lēlōtē qa lās 10  
 'wiflōsdēsa qa's lā l'ēxwa lāx grōkwās. Wā, laēmxaūwisē āxk'lāxēs  
 grōkūlōtē qa lās k'wamēla lāxēs negūmpē. Wā, grīl'mēsē la 'wi-  
 'laēlēxs laē l'ēxwilagila qadzelelela. Wā, grīl'mēsē gwālalēlēs  
 laē lāx'ūlilē mōkwē ayilx'sa grīgāma'yē Q'laed. Wā, la'mē nēla  
 xēs grōkūlōtaxs lē'māē lālē Q'laēdāsēs k'lēs'owats'lē gildas lāxēs 15  
 negūmpēxa hāmats'la lē'wa hēlik'ilalela lē'wis yadine lē'wa  
 q'lāmināwagās. Wā, hē'mislēda nonltsē'stalalē grits'lāxa k'lēs'owats'lē  
 gildasa, yixs lēx'a'mē āla grīyims'lāxa k'lēs'owats'lē gildasa lē  
 l'lagek'lūxawa'yē lē'wa l'lēllagekūma'yē lē'wa l'āl'legex'sidza'yē  
 lē'wa l'āl'legex'slana'yē. Wā, hē'misa yadenasa hēlek'ilalela. Wā, 20  
 la'mē ax'ētse'wēda k'lēs'owats'lē gildas lāxa ōts'lālilē qa's gūxē daax's  
 hāmats'lāsa grīgāma'yē Q'laedē. Wā, lā dālax'sāemqēxs laē lāk'lī-  
 g'ālem lāx 'max'mewisagema'yē lē'wa lēlegemasa mōx'widala  
 k'lēk'lēs'owa. Wā, hē'mis lēgemsa hāmats'lē Q'ladanats'lē. Wā,  
 hē'mis lēgemsa q'lāmināwagās Q'lāmināwagās. Wā, hē'mis lēgem- 25  
 sa hēlik'ilalelē Ts'lāqāxelasē. Wā, hē'mis lēgemsa nonltsē'stalalē  
 Xwadzēs. Wā, la'mē lāyowēda k'lēs'owats'lē gildas lāx 'max'-  
 mewisagema'yasēs negūmpē. Wā, hē'misa baxū-ē lēgem-  
 yix Q'wel'taak<sup>u</sup> lōs Dōqūlāsela. Wā, hēm 'wāxaatsa lēlegime  
 grāxyō lāx 'max'mewisagema'yē yisēs negūmpē Q'laede. Wā, 30

31 'max'mewisagemōē (II 1) by his father-in-law, Q'laēd (I 1). | Now  
 'max'mewisagemōē (II 1) had the privilege-box, and the names for  
 the winter dance, and the secular names; and when | the speakers  
 stopped speaking, 'max'mewisagemōē (II 1) expressed his thanks |  
 35 for the privilege-box and the secular names; | and when he stopped  
 speaking, the carved posts of the house were given to him by his  
 father-in-law, Q'laēd (I 1). Now the house was given by Q'laēd (I 1)  
 to 'max'mewisagemōē (II 1); and when the speaker stopped  
 speaking, the Bellabella went out.

40 Now, 'max'mewisagemōē (II 1) lived with his Bellabella wife.  
 'max'mewisagemōē (II 1) was left by his numaym the Dzendzenx'-  
 q'layo when they went home, and | 'max'mewisagemōē (II 1) just  
 continued to visit his people with his Bellabella wife at Ts'āde, for  
 that is where the Dzendzenx'q'layo lived. | Now 'max'mewisagemōē  
 45 (II 1) staid for a long time with the Bellabella. He had two sons and  
 two daughters. The name of the eldest son was lālēlū'la (III 1);  
 and the next one was a girl, who was named | K'anēlk'as (III 2);  
 and the third one was a girl, whose name was | l'āqwaēl (III 3);  
 and the youngest one was a boy, whose name was Qwēnō (III 4). ||  
 50 And when lālēlū'la (III 1) and K'anēlk'as (III 2) were grown up,  
 'max'mewisagemōē (II 1) and his two children, lālēlū'la (III 1) and  
 K'anēlk'as (III 2) went home; and he left behind his wife and his

31 la'mō lālē 'max'mewisagemā'yaxa k'les'owats'lē gildasa lē'wa  
 lēlēgemē lāx ts'lets'ēqa lē'wa bāxūsē lēlēgema. Wā, gil'mēsē  
 q'wēl'idēda ā'yilkwaxs laē mōmelk'lālē 'max'mewisagemā'yasa  
 k'lek'les'owats'lē gildasa lē'wa bāxūdzexlayōwē lēlēgema. Wā,  
 35 gil'mēsē q'wēl'idēxs laē 'wī'la lāyowōda k'lex'k'ladzekwē grōk'  
 lāxauq yīsēs negūmpē Q'laēdē. Wā, la'mō grōkūlxē Q'laēdē lāx  
 'max'mewisagemā'yē. Wā, gil'mēsē q'wēl'idēda elkwaxs laē hōqū-  
 welsēda Hēldza'q'wē.

Wā, la'mō 'max'mewisagemā'yē ha'yasek'āla lē'wis Hēldza'q'wax-  
 40 semē genema. Wā, laem lōwalēmō 'max'mewisagemā'yasēs  
 hē'mēmotaxs g'āxaē nā'nakwēda Dzendzenx'q'layowē. Wā, ā'mēsē  
 'max'mewisagemā'yē hō'menalaem g'ūx bāgūns lē'wēs Hēldza-  
 'q'waxsemē genem lāx Ts'ādē qaxs hē'māē grōkūlatsa Dzendzenx'-  
 q'layowē. Wā, lā gāla hēlē 'max'mewisagemā'ya Hēldza'q'wē.  
 45 Wā, la'mō sāsemno'x'sa ma'lōkwē bāb'baguma hē'mēsa ma'lōkwē  
 ts'āts'ēdagema. Wā, la'mō lēgadēda 'nōlast'ēgema'yē bābagums  
 lālēlū'la. Wā, hē'mēs mak'ilaqēda ts'āts'ēdagemaqē lēgadās  
 K'anēlk'asē. Wā, hē'misēda q'āyā'yē ts'āts'ēdagema lēgadās l'ā-  
 qwaēl. Wā, lā āma'inxā'ya bābagumē lēgadās Qwēnawē.  
 50 Wā, gil'mēsē ha'yalak'lōx'widē lālēlū'la lōē K'anēlk'asaxs g'ū-  
 xaē nā'nakwē 'max'mewisagemā'yē lē'wa ma'lōkwē sāsems, yix  
 lālēlū'la lōē K'anēlk'asē. Wā, la'mō lōwalasēs genemē lē'wa

two children, — Gwēnō III 4, the third boy, and the younger son of his daughter, Lāqwaēl (III 3). They ¶ were going to stay with ¶ his mother among the Āwīl'ēdix.

Then 'max'mewisagemē (II 1) went home with his two children, taking along his privilege-box, every kind of food, and two expensive coppers, Lēta and Sea-Lion, for these were the names of the two coppers. When ¶ they arrived at Tslādē, they were called in by 60 their tribe in the evening. ¶ It was nearly winter-time when they arrived. After having eaten, ¶ they all went out, and then his tribe went to eat with him. ¶ When all had gone out, 'max'mewisagemē (II 1) sent his two ¶ speakers to ask the chiefs of his numāym Dzendzenx'q'layo to come into the house of 'max'mewisagemē to a 65 secret meeting; ¶ and when all the men and the women were asleep, when it was past midnight, the four chiefs of the Dzendzenx'q'layo came in, — Hāmōtelasōē, Q'ūmlēdnōl, ¶ and Wadzē, and also Yāqolas, — and when all were seated, ¶ they were told by 'max' 70 mewisagemē (II 1) that he was going to give a winter dance in winter with all the kinds of food that he had brought in his canoe, and ¶ the two coppers; and then his prince 'lālēlila (III 1) was to disappear to be a cannibal-dancer; and his daughter K'anēlkas

ma'lōkwē lāxēs sāsemē yix Gwēnawēxa q'layā'yē bābaguma, wā, 53  
hēmislēs āmayadza'yē ts'lāts'edagem xūnōkwē Lāqwaēl. Wā, hē-  
mē hēx'sāeml lāda Āwīl'ēdexwē lē'wis ābempē. 55

Wā, g'āx'mēsla 'max'mewisagemā'yē lē'wis ma'lōkwē sāsem  
mālaxa k'lēs'ōwats'lē gildasa lē'wa 'nāxwa qā's gwēx'sdema hē-  
maōmasē lē'wa maltsemē lēla'xūla Lāl'ēlqwa yix Lēta lō Mawa-  
k'la qaxs hē'maē lēlēgēmsa ma'ltsemē Lāl'ēlqwa. Wā, g'il'mēsē  
lāgrāa lax Tslādāx laē hēx'idaem lāl'ēlālasōsēs grōkūlōtaxa dzū- 60  
qwāsēs lāgrālsdēmēxa la Elaq ts'lāwūxa. Wā, g'il'mēsē gwāl hēmā-  
pexs laē hoqūwelsa lē'wa g'āxē k'wamēlq yix grōkūlōtāseq. Wā,  
g'il'mēsē 'wīl'wūlsax laē 'max'mewisagemā'yē 'yālaqasa ma'lōkwē  
lāxēs āyilkwē, qā lās āwābenōlemāxa g'ig'igāmā'yāsēs 'nēmēmōtēda  
Dzendzenx'q'layowē, qā g'āxēs 'wīla lāx grōkwas 'max'mewisagē- 65  
mā'yē, qō lāl 'wīla mēx'idla 'nāxwa bēbegwānem lē'wis ts'edaqē.  
Wā, g'il'mēsē la gwāl nēgēg'ēxs g'āxaē hōgwīleda mōkwē g'ig'igā-  
mā'yasa Dzendzenx'q'layowē, yix Hāmōtelasē'wē lō' Q'ūmlēdnōle  
lō' Wadzē; wā, hēmīsē Yāqolasē. Wā, g'il'mēsē 'nāxwa k'lūsā-  
lilēxs laē nēlē 'max'mewisagemā'yāxs lē'maē yāwix'ilāxa ts'lā- 70  
wūnxē yīsēs māya 'nāxwa ōgūq'lēmas hēmaōmasa. Wā, hēmīsa  
ma'ltsemē Lāl'ēlqwa; wā, hēmīsēxs lē'maē x'is'idlē lāwīlgāma  
'yas, yix Lāl'ēlila, yixs hāmats'lēlē; wā, hēmīsa ts'lāts'edagemē xū-  
nōx'sē K'anēlkasāxs lē'maē x'is'idēl lāxēs q'lāmīnāwagā'sēlē. Wā

75 (III 2) was to disappear to be a rich-woman dancer; and after he had spoken, Lālēlūlā (III 1) disappeared when it was nearly daylight; and in the evening disappeared the girl K'anēlk'as (III 2), who was to be a rich-woman dancer. Then he took two young men from among the nearest relatives, who were to disappear on the following day, to be a fire-dancer and a cannibal-tamer. Now  
 80 'max'mewisagemē (II 1) gave a winter dance to his tribe with what he received in marriage from the 'Āwīl'ēdex of the Bellabella. Now he had the first cannibal-dancer and rich-woman dancer and fire-dancer and cannibal-tamer. After he had given his winter dance, he changed the name of Lālēlūlā (III 1); and his cannibal name was Q'ādanats'ē; and the rich-woman dancer name of  
 85 K'anēlk'as (III 2) was Q'lāmināwagās; and the name of the fire-dancer was Xwadzēs; and the name of the cannibal-tamer was Ts'āqāxelas. Thus the Bellabella dances and names came first to the Kwakiutl. Then he wooed the princess of Lālāk'ōts'la (II 3), the head chief of the Temtemlels, one of the numayms of the Mamalē-  
 90 leqūla, for Lālēlūlā (III 1); for now he had changed his name for his secular name, and his name was now Dōqūlāsela (III 1). The name of the princess of Lālāk'ōts'la (II 3) was Lelendzewēk'ē (III 5). Now he had her for his wife; and Dōqūlāsela (III 1) had not been married long to her when they had a boy. They called him  
 95 Pengwēd (IV 1). This name was obtained from his father-in-law

75 g'il'mēsē gwālē wāldemas'ōxs laē x'is'idē Lālēlūlāxa la elāx 'nāx'ida. Wā, lā dzāqwa'xs laē x'is'idēda ts'āts'ēdāgemē yix K'anēlk'as'ēxa q'lāmināwagās'ēlē. Wā, la'mē āx'ēdxa mā'lōkwē hā'yā'fā grayōl lāxēs māx'meg'ilē lēlēlāla, qa x'is'idaxa lāxat! 'nāx'ida, qa nōnlts'ēstālala lē'wa hēlēk'ilalelāxa hāmats'la. Wā, la'mē yāwix'i-  
 80 lālē 'max'mewisagemā'yē qāēs grōkūlōtasēs gegradānemē lāxa 'Āwīl'ēdexwasa Hē'ldza'qwē. Wā, la'mē hāmdzadasa grālē hāmats'la, lē'wa q'lāmināwagāsē, lē'wa nōnlts'ēstālala, lē'wa hēlēk'ilalelāla. Wā, g'il'mēsē gwālexs yāwix'ilaē, laē l'āyoxlayē Lālēlūlā. Wā, la'mē hāmdzēlālax Q'ādanats'ē. Wā, lāxāē K'anēlk'asē q'lāmināwag-  
 85 dzēlālax Q'lāmināwagāsē. Wā, lāxāē lēgadēda nōnlts'ēstālalas Xwadzēsē. Wā, hē'mis'la lēgemsa hēlik'ilalelē Ts'āqāxelasē. Wā, hēm g'il grāx lēlētsa Hē'ldza'qwē, lē'wa lēlēgemē lāxa Kwāgrulē. Wā, la'mē grāyox'witse'wē k'lēdēlas Lālāk'ōts'lāxa xamāgemā'yē grīgā-mēsa Temtemlels'ēxa 'nemsgemakwē 'nemēmōt lāxa Mamalēleqūla,  
 90 qa Lālēlūlā, yix lē'māē l'āyoxlāxat! lāxa bāxūsē. Wā, hēm lēgades Dōqūlāsela, yix lēgadāē k'lēdēla Lālāk'ōts'lās Lelendzewēk'ē. Wā, la'mē gegradex'its. Wā, k'lēst'la gāla lā hāyasek'āla Dōqūlāsēlāxs laē xūngwadex'itsa bābagūmē. Wā, hēx'ida'mēsē lēx'ides Pengwēdē lāxēs xūnōkwē. Wā, la'mē grāyanemāxa lē-  
 95 gemē lāxēs negūmpē lāx Mamalēlēxk'lōt'lenā'yāsēs xūnōkwē.

on the Mamalēleqāla side for their son. Then they had another child, a girl, and she was called Melēd (IV 2). Then they had another child, a girl, who had the name Menlēdaas (IV 3) and they had another child, a boy, who was named laq'layōs (IV 4). Lālāk'otsla (II 3) gave these names to his son-in-law Doqūlasēla (III 1) to be the names of his children. Now the marriage debt was paid by Lālāk'otsla (II 3) to Dōqūlasēla (III 1); and he gave as privileges to his son-in-law the speaker's dance, and the great dance from above, and the war-dance, and the double-headed-serpent dance, and the name of the speaker's dance was Aōmalā; and the name of the great dance from above, Nōng'āxtā'yē, and the name of the war-dance, wilenkūlag'ilis; and the name of the double-headed-serpent dance was wāx'sgemlis. And the secular name of Dōqūlasēla (III 1) was now wālas Kwax'īlanōkūmē, and (those mentioned before) were the names of his children. Then he went back to his tribe at Ts'ādē, and that winter he gave a winter dance. He used the names which he had received in marriage from Lālāk'otsla (II 3) for his children; and thus the names of the Mamalēleqāla came to the Dzendzen'q'layō, and the winter dances. This is all about the Bellabella and the Mamalēleqāla.

Now I will talk about K'anēlk'as (III 2). She married the chief of the Q'ōmoyā'yē, Yāqok'wālag'ilis (III 6). He received the house

Wā, laxaē ētlēd xūngwadex 'itsa ts'āts'ladagemē. Wā, la'mēsē lēx'ē-  
des Melēdē lāq. Wā, laxaē ētlēd xūngwadex 'itsa ts'āts'ladagemē.  
Wā, laxaē lēgadex 'idēs Menlēdaasē. Wā, laxaē xūngwadex 'itsa  
bābagūmē. Wā, lā lēx'ēts laq'layōsē lāq. Wā, la'mē hex'samē  
Lālāk'otsla ts'lasa lēlegemē lāxēs negūmpē Dōqūlasēla, qa lēle-  
gem'sēs sāsemē. Wā, la'mē qōtex 'idē Lālāk'otslāx Doqūlasēla.  
Wā, la'mē k'lē'sogūlxlāxaxa hāyāq'entelalē. lē'wa wālas axaak-  
kwē, lē'wa tōx'widē, lē'wa sīseyūllēlālē; wā, hē'mis lēgem'sa  
hāyāq'entelalē, Aōmalalē; wā, hē'mis lēgem'sa wālas axaakwe  
Nōng'āxtā'yē; wā, hē'mis lēgem'sa tōx'widē wilenkūlag'ilisē; wā, hē'mis  
lēgem'sa sīseyūllēlālē wāx'sgemlisē; wā, hē'mis bayūs lēle-  
gem'sē, yix Dōqūlasēla. Wā, la'mē lēgades wālasē Kwax'īlanō-  
kūma'yē. Wā, hē'mis lēgem'sa sāsem'sa. Wā, la'mē xax g'āx  
nā'nakwa lāxēs g'ōkūlasē lāx Ts'ādē. Wā, la'mē yawix'īlaxa la  
ts'āwūnxa. Wā, la'mē lēx'ētsa lēlegem'elx'ā'yas Lālāk'otsla  
lāxēs sāsemē. Wā, g'āx'mē lēlegem'sa Mamalēleqāla lāxa Dzen-  
dzen'q'layowē lē'wa lēlēdas ts'ēts'ēq. Wā, la'mē g'wāl lāxa  
Hē'ldza'q'wē lē'wa Mamalēleqāla.

Wā, la'mēsēn ēdzaqwal gwagwēx'sadal lax K'anēlk'asaxs hē  
lā'wadex 'id lāxa Q'ōmoyā'yē yīs g'igāma'yase Yāqok'wālag'ilisē.  
Wā, la'mē lāyowēda g'ōkwē lāq. lē'wa hāmatsla, lē'wa hēl'iki

- 17 and the cannibal dance, and the cannibal-tamer | dance, and the rich-woman dance, and the fire-dance, and the names: | and therefore the Q'ōmoyá'yē have Bellabella names. | This is all about the
- 20 Q'ōmoyá'yē: for Yāqok'wālag'ilis (III 6) had only one | child with K'anēlk'as (III 2), a boy, who was named Pōlēlas (IV 5). He received the name from Dōqūlāsela (II 1). K'anēlk'as (III 2) did not stay long with Yāqok'wālag'ilis (III 6), who was chief of the numaym Yaēx'āgemē of the Q'ōmoyá'yē.
- 25 Now I will talk about Dōqūlāsela (III 1), who next | took for his wife the princess of the chief of the Ts'lēts'elwālagāmē, | a numaym of the Nimkish—Lax'lelidzemga (III 7), the princess of | L'āqolas (II 4). They had a boy, who received the name | Yāqolas (IV 6); and they had another child, Pengwēd (IV 7). As soon as he began
- 30 to grow up, Yāqolas (IV 6) married the princess (IV 8) of | Hāmisk'enis (III 8), chief of the G'ig'ilgām of the Nimkish. Now | Yāqolas's (IV 6) name was Dōqwāyis, for he changed his name. Now the marriage debt was paid to | Dōqwāyis (IV 6) by Hāmisk'enis (III 8). Then he gave him the names | A'māwiyus and K'lādē for his secular names, and Lānalag'ilis for the | hāmshāmts'es-dance, and G'igāmēq'ōlēla for the great-fool dance, | and 'wilenkūlag'ilis for the war-dance, and Nenq'ōlēla for the | great-bear dance. These were his four names for the winter dance. | Now they changed the name of

17 lalela, lē'wa q'lāmināwagāsē, lē'wa nōnltsē'stālālē, lē'wis lēlēgemē. Wā, hē'mis lāg'ila Ilē'ldza'q'wālē lēlēgemasa Q'ōmoyá'yē. Wā, laemxaē gwāl lāxa Q'ōmoyá'yē, qaxs 'nemōx'ēmaē xūnōx-

20 'widās Yāqok'wālag'ilisē lāx K'anēlk'asēxa bābagūmēxa lēgades Pōlēlasē. Wā, laemxaē hēem grayōla lēgemē Dōqūlāsela, yixs lōmaē 'nemālfid lā'wadē K'anēlk'asas Yāqok'wālag'ilisē, yixa g'igāma'yasa Yaēx'āgemā'yasa Q'ōmoyá'yē.

Wā, la'mēsen gwāgwēx's'ex'fidel lāx Dōqūlāsela's, laē gaga-

25 k'lex'fid lāx k'ledēlasa g'igāma'yasa Ts'lēts'elwālagāmā'yasa 'nemēmōtē lāxa 'nemgēsē, yix lax'lelidzemga, yixs k'ledēlaas L'āqolasē. Wā, lā xūngwadex'itsa bābagūmē, yixa lēgadās Yāqolasē. Wā, lāxaē ētlēd xūngwadex'itsa Pengwēdē. Wā, gil'mēsē q'ūlyax'widē Yāqolasaxs laē gegradex'itsa k'ledēlas Hāmisk'en-

30 nisē, g'igāma'yasa G'ig'ilgēmasa 'nemgēsē. Wā, laem lēgadē Yāqolasas Dōqwāyisaxs laē l'āyoxlā. Wā, la'mē qōtēx'itsē'ewe Dōqwāyisas Hāmisk'enisē. Wā, la'mē lēgemg'elx'lālasa yisōx A'māwiyusē lō' K'lādē lāxa bāxūsē. Wā, lā lēgades Lānalag'ilisē lāxa hāmshāmts'esē; wā hē'mis G'igāmēq'ōlēla lāxa 'wālasē nulemāla.

35 Wā, hē'mis 'wilenkūlag'ilisē lāxa tōx'widē lō' Nenq'ōlēla lāxa 'wālasē nāna. Wā, laem lēlēgemis lāxa ts'lēts'eqaxa mōsgēmē lēlēgema. Wā, la'mē l'āyoxlā'yē lax'lelidzemgās 'nā'nemplen-





give the great copper Lōbilila to Pengwēd (IV 7). Therefore  
 60 Āwadē wished to go and comfort ʼmāxūlayugwa (V 1) who was to  
 take the place of her past father. When Āwadē stopped speaking,  
 the men went out and entered the house of ʼmāxūlayugwa (V 1)  
 and all the ʼwālas Kwāgʼul were inside and sitting down with  
 ʼmāxūlayugwa (V 1) in the rear of the house. Then the Gwētela  
 65 sat down at the right-hand side, inside the house; and the Qʼō-  
 moyáʼyē sat down on the left-hand side of the house; and when  
 they were all in, the head chief of the Maāmtagila, Āwaxelagilis,  
 stood up and comforted her; and when he had ended his speech, he  
 sat down. Then the head chief of the Kūkwākʼlūm, Ōdzēstālis,  
 70 stood up and comforted her, and when he had ended his speech he  
 sat down; then the head chief of the Gʼigʼilgām of the Qʼōmoyáʼyē,  
 Yāqoladzē, arose and comforted ʼmāxūlayugwa (V 1), and when  
 he had ended his speech he sat down; then the head chief of the  
 Yaēxʼagemāʼyē, Lālakʼōtsʼla, stood up and comforted her, and when  
 75 he had ended his speech he sat down. Now four chiefs had spoken.  
 Then Hāmasaqa, chief of the Dzendzenxʼqʼlayo, stood up. He  
 carried the great expensive copper, Lōbilila, and he promised to sell  
 it to give property to all the tribes on behalf of ʼmāxūlayugwa (V 1).

Lōbilila lāx Pengwēdē. Wā, hēʼmīs lāgʼilas Āwadē ʼnēxʼ qʼs lā  
 60 tsʼelwaqax ʼmāxūlayugwa. qaxs lēʼmaē lāxʼstōdēlʼxēs ōmpdē. Wā,  
 gʼilʼmēsē qʼwēʼlīdē Āwadāxs lāē wʼila hōqūwēlsēda bēbegwānemē,  
 qʼs lāxʼdaʼxwē lāx gʼōkwās ʼmāxūlayugwa. Wā, lāʼmē wʼilaēle-  
 lēda ʼwālasē Kwāgʼul kʼwēsemēlex ʼmāxūlayugwa lāxa ogwiwālilas  
 gʼōkwās. Wā, hēʼmīsē kʼūsʼālilelēda Gwētela lāxa hēkʼlōtsʼlālilas  
 65 āwilelēsa gʼōkwē. Wā, hētʼalāda Qʼōmoyáʼya gemxotsʼlālilas āwi-  
 lelāsa gʼōkwē. Wā, gʼilʼmēsē wʼilaēlēxs lāē lāxʼūlilē xamāge-  
 māʼyasa Maāmtagila, yix Āwaxelagilisē; wā, lā tsʼelwaxʼēda.  
 Wā, gʼilʼmēsē lābē wāldemas lāē kʼwāgalila. Wā, lā lāxʼūlilē  
 xamāgemāʼyasa Kūkwākʼlūmē Ōdzēstālisē qʼs tsʼelwaxʼēdē. Wā,  
 70 gʼilʼmēsē lābē wāldemas lāē kʼwāgalila. Wā, lā lāxʼūlilē xamā-  
 gemāʼyasa Gʼigʼilgemasa Qʼōmoyáʼya, yix Yāqoladzē, qʼs  
 tsʼelwaxʼēdēx ʼmāxūlayugwa. Wā, gʼilʼmēsē lābē wāldemas lāē  
 kʼwāgalila. Wā, lā lāxʼūlilē xamāgemāʼyasa Yaēxʼagemāʼyē, yix  
 Lālakʼōtsʼla, qʼs tsʼelwaxʼēdē. Wā, gʼilʼmēsē lābē wāldemas lāē  
 75 kʼwāgalila. Wā, lāʼmē mōkwa gʼigʼigāmāʼyē yaqʼlegʼaʼla. Wā,  
 lāʼmēs lāxʼūlilē Hāmasaqa, yix gʼigʼāmāʼyasa Dzendzenxʼqʼlayowē.  
 Wā, lāʼmē dālax Lōbililaxa ʼwālasē lāxula lāqwa. Wā, lāʼmē dzō-  
 xwas qāēda ʼnāxwa lēlqʼwālaʼya qʼ ʼmāxūlayugwa. Wā, hēm

Now | he changed her name to Dōqwāyis (V 1). Then he gave away 3 blankets || to the head man. That is all about this.

Now Dōqwāyis (V 1) was wooed by Wāg'idis (V 2). Then he was the Laā<sup>h</sup>ax'sē<sup>h</sup>ndayo, soon after Dōqwāyis (V 1) had married || the tribes.<sup>1</sup>

Dōqwāyis had not had Wāg'idis for her husband for a long time when she had a son . . . Then his name was Tsāxis (VI 1) that 85 boy, | because he was born in Tsaxis. When he was ten months old, | the thunder-bird rings were put on him . . .

Not long after this Dōqwāyis (V 1) gave away 3 blankets on behalf of her son (VI 1). Now Dōqwāyis herself spoke, and said to her numaym, || the Dzendzenx'q'layo, that her son would take the 90 head seat, and that she, Dōqwāyis (V 1), would stand at the end of the | Dzendzenx'q'layo, and that the name of Dēvad (VI 1) would be Dōqwāyis (VI 1). His mother's name was now Yaqolas (V 1). It was not | long before Wāg'idis (V 2) and his wife (V 1) Yaqolas had another son (VI 2); and when he began to grow up, then 95 Wāg'idis (V 2) gave away blankets || on behalf of his new son (VI 2). He was going to place him in the seat || of his own father, of the numaym Laā<sup>h</sup>ax'sē<sup>h</sup>ndayo, who had died, and who was named LELBEX'sālag'ilis (IV 9). Now the new child of Wāg'idis (V 2) had

L'āyoxlā, laem lēgades Dōqwāyisē. Wā, laem yāqwasō laxa kwēkwē. Wā, laem gwāl laxēq. 80

Wā, la'mē gagak'lex'itse'wē Dōqwāyisas Wāg'idisē, yix xama-gema'yasa Laā<sup>h</sup>ax'sē<sup>h</sup>ndayowē nexwāg'ēqēxs lax'dē lēlēlē Dōqwāyisaxa 'nāxwa lēlqwāla'ya.<sup>1</sup>

Wā, k'lestla gāla lāfwadē Dōqwāyisa Wāg'idisaxs laē xūngwadix'itsa bābagūmē . . . Wā, la'mē lēgades Tsāxisē, yixs bābagū 85 mē, qaxs hāe māyōleme Tsāxisē. Wā, lā hēlogwilaxs laē kūnxwēdekwa . . .

Wā, k'lestla ālaem gālaxs laē p'les'idē Dōqwāyisē quēs xūnōkwē. Wā, la'mē xamōda'mē Dōqwāyisē nēlaxēs 'nēmēmōtēda Dzendzenx'q'layowaxs lē'māē lalēs xūnōkwē L'āyostōdliq laxa 90 kwēkwē. Wā, ā'misē Dōqwāyisē la lāxwala lāxa gwāxsdi'yasa Dzendzenx'q'layowē. Wā, la'mē lēgadē Dēvadās Dōqwāyisē. Wā, ā'misē lā ābempas la lēgades Yāqolasē. Wā, k'lestla ālaem gālaxs laē ēt'lēd xūngwadex'idē Wāg'idisē lē'wiās genēmē Yāqolasē. Wā, g'il'mēsē q'wāq'lūyakwālaxs laē p'les'idē Wāg'idisē 95 quēs ālē bābagūm xūnōkwa. Wā, la'mē lax'stōts lāx laxwafyasēs ōmpwūlē lāxa 'nēmēmōtē, yixa Laā<sup>h</sup>ax'sē<sup>h</sup>ndayowēxa lēgadōlas LELBEX'sālag'ilisē. Wā, la'mē lēgadēda ālē xūnoxs Wāg'idisaxs.

<sup>1</sup> Here follows the description of the custom relating to premarital and postmarital marriage, see also p. IIII.

a name. Then the grandfather (III 8) of Yāqoḷas (V 1) -- that is, the  
 200 father (III 8) of the mother (IV 8) of Yāqoḷas (V 1), -- || died, for her  
 father was Hāmisk'enis (III 8). He was the chief of the numaym |  
 Ts!ēts!Elwālagāmē of the Ninkish; and the mother of | Yāqoḷas  
 (V 1), 'na'nemp!Eng'ilayugwa (IV 8), had no time to take her  
 father's seat, when she also was taken ill and died. Now Yāqoḷas  
 (V 1) | was with child, and the chiefs of the Ninkish wished in vain ||  
 5 for Yāqoḷas (V 1) to take the seat of her grandfather, Hāmisk'enis  
 (III 8). Then Yāqoḷas (V 1) said that she would take it after a  
 while. Then she had another | son (VI 3); and when he began to  
 grow up, Yāqoḷas (V 1) and Wāg'idis (V 2) gave blankets to the  
 Ninkish, | and then the new child took the seat of Hāmisk'enis  
 10 (III 8) in his numaym the || Ts!ēts!Elwālagāmē; and his name was  
 Hāmisk'enis (VI 3), although he was | a child, and he also  
 took his seat. That is all about this. |

Now I will speak again about Wāg'idis (V 2), when he wooed the  
 princess of | 'māxwa (V 3), head chief of the Māmalēleqāla on behalf  
 of his eldest son | Dōqwāyis (VI 1); for the princess of 'māxwa (V 3)  
 15 was Hāmdzid (VI 4). Now || Dōqwāyis (VI 1) married her. It was  
 not a long time before they had | a son (VII 1). When the son of  
 Dōqwāyis (VI 1) was | ten months old, he was given the name  
 Wāwalk'inē (VII 1), for this is the name of the child | of Dōqwāyis.  
 Now the child got a name from his | mother's side. Then 'māxwa

Wā, la'mē le'lē gagempās Yāqoḷasē, yix ōmpas ābempas Yāqo-  
 200 lasē, yixs āyadaas Hāmisk'enisē, yixa gr'igāma'yasa 'ne'mēmāsa  
 Ts!ēts!Elwālagāma'yasa 'nemgēsē. Wā, wisomālat!a ābempas  
 Yāqoḷasē, yix 'na'nemp!Eng'ilayugwa la lax"stōdxēs ōmpāxs laē  
 ōgwaqa ts!ex'q!ex'ida, wā, lā wik!ex'ēda, yixs la'maaxaa Yāqo-  
 lasē bewēkwēkwa. Wā, laem wāx'a gr'ig'egāma'yasa 'nemgēsē 'nēx'  
 5 qa hē'misē Yāqoḷasē lā lax"stōdxēs gagempdē Hāmisk'enisdē.  
 Wā, lā 'nēk'ē Yāqoḷasē, qa's hayalālēs la. Wā, la'mē ēt!ēd  
 xūngwadex'ida, yisa bābagūmē. Wā, gr'il'mēsē q!wāq!ūlyax'wī-  
 dālaxs laē Yāqoḷasē lō' Wāg'idisē p!ets!elelaxa 'nemgēsē. Wā,  
 la'mē lax"stōdēda ālē xūnōx'usēx Hāmisk'enisdē lāxēs 'ne'mēmota  
 10 Ts!ēts!Elwālagāma'yē. Wā, la'mē lēgades Hāmisk'enisā wāx'ēmē  
 g'inānema. Wā, laemxāē lālex k'wa'yas. Wā laemxāē gwāl lāq.

Wā, la'mēsen ōdzaqwales Wāg'idisaxs laē gagak!ax k'lēdēlas  
 'māxwa, yix xāmagema'yē gr'igāmēsa Māmalēleqāla qaēs lawūl-  
 gāma'yē Dōqwāyisē, yixs k'lēdadaē 'māxwas Hāmdzidē. Wā,  
 15 la'mē gegradē Dōqwāyisas. Wā, k'lēst!a gālaxs laē xūngwadex'is-  
 tsā bābagūmē. Wā, la'mēs hāyaqēda xūnōkwas Dōqwāyisaxēs  
 hēlogwilaēna'yē, yix Wāwalk'ina'yē, qaxs hē'maē lēgēms xūnō-  
 kwas Dōqwāyisē. Wā, laem gwēk!ōt!endalē lēgēmas xūnōkwas  
 lāxēs ābask!ōtē. Wā, la'mē ts!ex'q!ex'idē 'māxwa. Wā, k'lēst!a

(V 3) was taken ill, and after a short time he died. Before he died, but when he knew that he was not going to recover, because he was getting weaker all the time, he asked his daughter (VI 1) to call in his numaym, the Mamalēleq'ām, for he said he wanted to speak to them. Immediately Hāmdzid (VI 1) called in her numaym. When all came in, Chief 'māxwa (V 3) spoke, and he told his numaym that his mind was getting weak on account of his sickness. "I wish my grandchild Wāwalk'inē (VII 1) to take my place. His name shall be 'māxwa when I die." Thus he said to his tribe. Now, what should his numaym say? for really the child was of his own blood, the child of Dōqwāyis (VI 1) and of his wife Hāmdzid (VI 1). When night came, Chief 'māxwa (V 3) died, and in the morning at day-break the Mamalēleq'āla buried their chief 'māxwa (V 3). When the people who had buried him came back, the chief of the numaym Wīwomasgem, Neg'ā, called his tribe the Mamalēleq'āla; and when they were all in his house, Neg'ā said that he called them to comfort Hāmdzid (VI 1) and her child Wāwalk'inē (VII 1). Then all who were in the house of Neg'ā went out and went into the house of Wāwalk'inē (VII 1); and the chiefs of the Mamalēleq'āla spoke in turns, comforting Wāwalk'inē (VII 1) and his mother

gālaḡs laē wīk'lex'ida. Wā, hēxōlēxs k'les'maē wīk'lex'ida. Wā, laem q'ālelē 'māxwāxs k'lesāē la ēk'lema, yīxs ā'maē hēm'tāla wāl'emadze'nākūla. Wā, hē'mis la āxk'lātsēxs k'ledēlē qa rēts!ōdēsēxs 'ne'mēmōtēda Mamalēleq'ēmē, qaxs 'nek'aaxs wāldem-nōk!wēxsdaaq. Wā, hēx'ida'mēsē Hāmdzidē lēts!ōdex 'ne'mēmōtas. Wā, g'il'mēsē g'āx 'wīlaēlexs laasa g'igāma'yē 'māxwa yāq'leg'a'la. Wā, la'mē nēlaḡs 'ne'mēmōtaxs lē'maē 'wīwōl'lē-x'ēdē nāqa'yas lāḡs ts!ex'q'laēna'yē: "Wā, yu'mēsen gwe'yō qa l'āyo g'axenen ts!ōx'LEMāqōx Wāwalk'ina'yē. Wā, lā'mōx lēgadles 'māxwa qenlō lāl weyemsalēlō;" 'nek'exēs g'ōkūlōtē. Wā, qa 'māsēs wāldemas 'ne'mēmōtas. qaxs āla'maē hesemq llkwēda g'inānemē, yīx xūnōkwās Dōqwāyisē lē'wis genēmē Hāmdzidē. Wā, g'il'mēsē gānū'idexs laē wīk'lex'ēdēda g'igāma'yē 'māxwa. Wā, g'il'mēsē 'nāx'idaḡa gālaḡs laē wūnem'tēdēda 'nāxwa Mamalēleq'lāḡs g'igāmēx'dē 'māxwa. Wā, g'il'mēsē g'āx nāḡakwa wūnemtax'daq, laē hēx'ida'mē g'igāma'yasa 'ne'mēmōtasa Wīwomasgemē Neg'ā lēx'lelaxēs g'ōkūlōtēxa Mamalēleq'āla. Wā, g'il'mēsē 'wīlaēl lāx g'ōkwasēs laē nēlē Neg'āxs hē'maē lēts!ōdeg'il. qa's lā ts!elwaqax Hāmdzidē lē'wis xūnōkwē Wāwalk'ina'yē. Wā, la'mē 'wīla lā hōqūwēls lāx g'ōkwas Neg'ā qa's lā hōgwil lāx g'ōkwas Wāwalk'ina'yē. Wā, la'mē l'āl'ayogūlilela ts'elwa qēda g'ig'egāma'yasa Mamalēleq'āla ts!elwaqax Wāwalk'ina'yē. lē'wis ābempē Hāmdzidē lō'mē Dōqwāyisē. Wā, g'il'mēsē wāldem-

43 Hāmdzid (VI 4), and Dōqwāyis (VI 1). After all the chiefs had comforted her, Hāwaselal, who was chief under ʿmāxwa, arose and  
45 promised to give away blankets to all the tribes on behalf of Wāwalk'inē (VII 1); and now his name was to be changed, and his name was ʿmāxwa (VII 1); and he was the highest among all the Mamalēleqāla, although he was a child. That is all about this.

Now, you know there was one daughter of ʿmāx'mewisagemē  
50 (II 1), Lāqwaēl (III 3), and also one son, ʿGwēnō (III 4), who were left behind among the ʿAwil'ēdex<sup>u</sup>, when he went home with his prince Lālēhila (II 1) and K'anek'as (II 2) to ʿTslādē. As soon as Gwēnō (III 4) was a young man, he married the princess of Wāk'as (II 5), chief of the ʿŌyalaīdex<sup>u</sup>; and the name of the princess  
55 of Wāk'as (II 5) was Q'ākūyig'ielak<sup>u</sup> (III 9). They had a son, and the name of this child was Gwāyōlelas (IV 10). He took this name from the names of ʿmax'mewisagemē (II 1). That is all that I will say about this.

Now, Lāqwaēl (III 3) married Chief Ts'esē (III 10) of the  
60 Xaēsela, and she had a son, and the name of the son was ʿmax'mewisagemē (IV 11). The boy obtained his name from the Dzendzenx'q'ayo; and Lāqwaēl (III 3) was also given in marriage the name Lāqwaēlax ʿmaxūyalidze (III 3). These names also came from the Dzendzenx'q'ayo. And she had another child, a girl.

13 la ts'elwax'idēda grig'egāma'yaxs laē lāx'ūlilē Hāwaselalēxa grigabā'yax ʿmāxwa. Wā, la'mē dzōxwa qāēda ʿnāxwa lēlqwālala'ya  
45 qa Wāwalk'ina'yē, yixs le'maē Lāyōxlā. Wā, laem lēgades ʿmāxwa. Wā, laem kwēkwa yisa ʿnāxwa Mamalēleqāla, yixs wāx'naē grinānema. Wā, la'mē gwāl laxēq.

Wā, laemlas q'ālelaqēxs ʿnemōkwaēda ts'edāqē xūnōx's ʿmāx'mewisagemāē, yix Lāqwaēl; wā, hē'misa ʿnemōkwē bābagūm  
50 xūnōx's, yix Gwēnawē lō'wales lāxa ʿAwil'ēdexwaxs grāxāē nānak<sup>u</sup> lē'wis lēwūlgāma'yē Lālēhila; wā hē'misē K'anēlk'asē lāx Ts'ādē. Wā, gril'mēsē hēlak'ōx'widē Gwēnawaxs laē geg'adex'its k'ēdēlas Wāk'asē, yix grig'āma'yasa ʿŌyalaīdexwē. Wā, la lēgadē k'ēdēlas Wāk'asas Q'ākūyig'ielakwē. Wā, la'mē xūngwadex'itsa  
55 bābagūmē. Wā, la'mē lēgadēda grinānemas Gwāyōlelas. Wā, la'mē gwēk'lot'ēndāla lāx lēx'lēgemēlas ʿmax'mewisagemā'yē. Wā, hēmulen walox'walelal lāq.

Wā, lā lā'wadē Lāqwaēl lāxa Xaēsela lāx grig'āma'yasē Ts'esē. Wā, laem xūngwadex'itsa bābagūmē. Wā, la'mē lēgadē xūnō-  
60 kwas ʿmāx'mewisagemā'yē. Wā, laemxāē gwēk'lot'ēnalē lēgemasa bābagūmē lāxa Dzendzenx'q'ayowē. Wā, laemxāē lēgem-gēlxalē Lāqwaēlax ʿmaxūyalidzēx. Wā, laemxāē grāyola lēgemē lāxa Dzendzenx'q'ayowē. Wā, la ēt'ēd xūngwadex'itsa ts'lāts'ēdagēmē. Wā, la lēgades ʿwālastāla. Wā, laemxāē grāyola lē-

Her name was *ʷālasīlāla* (IV 12), and she obtained the Dzendzenx'q'layo, and the winter dances which she gave in marriage | to her husband. It is said that *Lāqwaēl* (III 3) had many children by her | husband; and it is said the children married other women | among the Xaēsela, and therefore the northern tribes have the names *Hāmdzid* and *Lāqwaēl*. At last this is the end.

This is the reason why the names of the Dzendzenx'q'layo are scattered. | It is on account of their chief *ʷmāx'mewisagimē* because he went far away to marry, | and on account of his children and grandchildren. That is all. |

### THE LĀXSĀ

I shall begin with *L'ōl'lotsa*, the poor one who helped *Ōmaxt'lālālē* when they lived in the village *K'lāq'a*. Nobody knows where *L'ōl'lotsa* came from. He would have been chief on account of his supernatural treasure, | the canoe found on the river *G'eyōxwē*, but he just gave it to *Ōmaxt'lālālē*, | when he first came home sitting in the hunting- | canoe, which he obtained as a supernatural treasure from Blue-Grouse. Then *L'ōl'lotsa* was foolish, and he was only the steersman of *Ōmaxt'lālālē*. He never became rich, for he was made unlucky by the hunting-canoe which he obtained as supernatural treasure. | He only continued skinning sea-otters which were speared by *Ōmaxt'lālālē*, and only was looking on when 10

*gemē lāxa Dzendzenx'q'layowē lēʷwa tslēts'ēxlenē lā lāg'laxlēs* 65  
*lāxēs lāʷwūnemē. Wā, lāʷlāē q'ēnemē sāsēmas Lāqwaēl lēwis*  
*lāʷwūnemē. Wā, laēm'laxaāwisē laelwadē waōkwē ts'ēdaq sāsēmas*  
*lax g'wāyasa Xaēsela, yix lāg'ila lēlēgādōda g'wāyasēs Hāmdzid pō*  
*Lāqwaēl. Wā, ladzālaēmē lāba lāxēq.*

*Wā, hēem lāg'ilas gwēl'idē lēlēgemasa Dzendzenx'q'layowe* 70  
*qaēs g'igāma'yē ʷmāx'mewisagemā'yaxs qwēqūsg'idaē lāx g'igādē*  
*lēʷwis sāsēmē lēʷwis ts'lōts'ōx'LEma. Wā, laēm gwāla.*

### THE LĀXSĀ

*Hēemlen g'āg'ilēlālē L'ōl'lotsa, yixa wīwōsīlaga hēlōbalt'sānes* 1  
*Ōmaxt'lālālē, yixs g'ōkūlaē lāx K'lāq'a. Wā, hēmesex k'ēsac*  
*q'lālē g'āyolasas L'ōl'lotsa, yixs wāx'ilaxsāde g'igāmē qaēs logwāya*  
*ṡwāk'lūna lāx wās G'eyōxwē. Wā, ānēsē la ts'lās lax Ōmaxt'lāla-*  
*la'yaxs g'ālāē g'āx nānakwa k'waxsāla lāxēs logwāya āle-wats'ē* 5  
*ṡwāk'lūna lāxa māg'agu. Wā, laēmē gwāblāim nīnolowe L'ōl'lotsa.*  
*Wā, laēmē āem la k'waxlēs Ōmaxt'lālālā'yē. Wā, hēme*  
*hēwāxa q'lōmx'ida qaxs lēmaē amēlamatsēsēs logwāya āle-wats'ē*  
*ṡwāk'lūna. Wā, laēm'lāē āem hēmlnāla sāpaxa q'asa āle-wats'ēs*  
*Ōmaxt'lālālā'yē. Wā, laēm'lāē āem x'its'ax'ilax Ōmaxt'lālālā'yē.* 10

12 Ōmaxt!ālalē invited all the villages in the bay of Tsāxis. | Many tribes lived there - Lālx's'endayo, and Dzenx'q'layo, | and the others. L'ōl'lotsa was always walking, | and he went to the village  
 15 of Lālx's'endayo at Tāyagol. He would | always come home when it was nearly morning, for | Lālx's'endayo had a pretty woman for a slave. Her name was Tsēlē. It is | not known where she came from. L'ōl'lotsa went to her | every day. Now Tsēlē was pregnant. | L'ōl'lotsa took Tsēlē for his wife. After some time she  
 20 gave || birth to a child, and L'ōl'lotsa did not marry his wife Tsēlē in the formal way. | This is called an illegitimate marriage (sticking together). Now Tsēlē gave birth | to a boy, and Lālx's'endayo was ashamed of what had been done | by his slave Tsēlē. He thought about the name which he was to give | to L'ōl'lotsa. Then he gave  
 25 him [the name in marriage] Nenōlogēmē<sup>s</sup> as || a marriage-name for L'ōl'lotsa, and also L'ēsp!ēgaak<sup>u</sup> for the name of his child. | Lālx's'endayo just invented these two names. | Now Nenōlogēmē<sup>s</sup> wished to remain with Lālx's'endayo. Then | Nenōlogēmē<sup>s</sup> left Ōmaxt!ālalē. Now | his wife Tsēlē was again with child, and she  
 30 gave birth to a boy, || and his children were called illegitimate children. | Then Lālx's'endayo made a name for him [his name], and he named him | Bawelē. Then Tsēlē had another child; and | Lālx'-

11 lēlēlaaxa 'nāxwa g'ōx"grēgwēs lāxgra ōts!ālisgras Tsāxis. Wā, laem-  
 'laē q'lēnem la lēlqwalala'ya g'ōkūlotas Lālx's'endayo l'ō<sup>s</sup> Dzenx'q'layo  
 lē'wis waōkwē. Wā, laem'lāwisē hēmenala'mē L'ōl'lotsa la qā'sida  
 qā's lē lāx g'ōkūlasas Lālx's'endayo lāx Tāyagolē. Wā, la'laē ālna-  
 15 xwaem g'ūx nā'nax"xa la elāq 'nāx'idxa gaāla, yixs q'āgwadaē Lā-  
 lax's'endayāsa ēx'sōkwē ts'edāqaxa lēgadās Tsēlē. Wā, laemxaē  
 k'lēs q'lālē grayolasas. Wā, hē'mis lānaxwa hēlensōs L'ōl'lotsaxa  
 'nāxwa gāgenola. Wā, laem'lāwisē bewēx'widē Tsēlē. Wā, āem-  
 'lāwisē L'ōl'lotsa la gegradex'ides Tsēlē, g'ā'alagemaqōxs k'lēs'māē  
 20 māyul'ida. Wā, la'mē hēwāxa qādzēlē L'ōl'lotsāxēs genēmē  
 Tsēlē. Wā, hēem lēgades klūt'exsdē. Wā, la'mē Tsēlē māyul-  
 'itsa bābagūmē. Wā, la'laē Lālx's'endayo max'tlas gwēx'idaa-  
 sasēs q'lāk'owē Tsēlē. Wā, la'mē senx'id qā's lēgemg'elx'la'yē  
 lax L'ōl'lotsa. Wā, laem'laē lēgemg'elx'lālx Nenōlogema'yē qa  
 25 lēgemis L'ōl'lotsa; hē'nīsē L'ēsp!ēgaak<sup>u</sup> qa lēgemis xūnōkwās. Wā,  
 laem ā'mē Lālx's'endayo senēnōx"sa ma'ltsemēx lēlēgema. Wā,  
 la'mē Nenōlogema'yē hēla dzenaasē Lālx's'endayowē. Wā, la'mē  
 ālax'id bewē Nenōlogema'yas Ōmaxt!ālalā'yaxs laē ēt'lēd bewē-  
 kwēs genēmē Tsēlē. Wā, laemxaē māyul'idē Tsēlasa bābagūmē.  
 30 Wā, hēem lēgades klūt'exsdānem g'ing'inānemē sāsemas. Wā,  
 la'mē Lālx's'endayowē lēqōla qa lēgemis. Wā, la'mē lēx'ēts  
 Bawelē. Wā, la'mē wāx'dzāla māyolē Tsēlē. Wā, laemxaē  
 Lālx's'endayowē l'āyux lēgemis Tsēlē. Wā, laem lēx'ēdes





- 57 that tribe was *elgūnwē* beginning that day. Thus said *Lālxax's<sup>ē</sup>endayo* to *ʷālas Kwax'īlanōkūmē*, and now the name of the tribe of *Nenōlogemē* and his children was *elgūnwē*. Now *L'ēsp'lēgaak* gave away property to his guests. And then *L'ēsp'lēgaak* said that he would change his name, and he said his name would be *G'ēxk'enis*. He did not get the name *G'ēxk'enis* from any place. He only thought that he was a chief, because he invited the tribe from *K'āq'la*. But they can not wipe off their ancestors: his father *L'ōl'lotsa* and his mother *Tsēlē* had been slaves. This is called by the Indians "not-noble stock," because they are slaves on both sides, those whose tribal name is *elgūnwē*. It is a great disgrace to the *numaym elgūnwē* that both were slaves — the father of *G'ēxk'enis* and his mother — and also that *ʷālas Kwax'īlanōkūmē* gave away *Nenōlogemē* that is *L'ōl'lotsa*, to *Lālxax's<sup>ē</sup>endayo*. ||
- 70 Now *G'ēxk'enis* and his younger brother *Bawelē* were grown up, and also their sister *Ālāk'ilayugwa*. Now he tried in vain to marry the princess of *Dzenx'q'layo*, whose name was *ʷmāxūlayugwa*. Now *Dzenx'q'layo* had also changed his name *Dzenx'q'layo*; and he had the name *Hayalk'engemē*. He laughed, and said, "Don't try too much *G'ēxk'enis*. Evidently you believe that you are a chief, *G'ēxk'enis*, that you ask for your wife *Dzenx'q'layugwa*." Thus said *Hayalk'engemē*, and called him his slave. Then *G'ēxk'enis*

- 57 *Lālxax's<sup>ē</sup>endayo lāx ʷālas Kwax'īlanōkūma'yē*. Wā, la<sup>ē</sup>mē legūxlā-lax elgūnwa'yē Nenōlogema'yē lē<sup>ē</sup>wis sāsēmē. Wā, lā<sup>ē</sup>lāē yāx-ʷidē L'ēsp'lēgaakwaxēs lēlēlakwē. Wā, la<sup>ē</sup>mē ʷnēk'ē L'ēsp'lēgaakwē qā<sup>s</sup> lāyoxlēxēs lēgemē. Wā, laem<sup>ē</sup>lāē ʷnēx' qā<sup>s</sup> lēgadēs G'ēxk'enis. Wā, laem k'lēās g'ayolatsēxēs lēgemē G'ēxk'enisē, yixs ā<sup>ē</sup>maē k'ōta laem g'igāma'ya qā<sup>s</sup> lēlēlāēna'yaxa g'ōkūla lāx K'āq'la. Wā, la k'lēās g'wēx'idaas dēg'ilelē q'āq'lek'āēs g'ilgalisēxēs ōmpē L'ōl'lotsa lē<sup>ē</sup>wis ābēmpē Tsēlē. Wā, hēem g'wēyāsa bāk'lūmē k'lēās āwānāya ōgū<sup>ē</sup>la lāx q'āq'legūnōsē, yixa la legūxlālxax elgūnwa'yē. Wā, laem ʷālas q'lemāsa ʷnē<sup>ē</sup>mēmotasa elgūnwa'ya, yixs malēdāla, yixs q'āq'lek'āē ōmpas G'ēxk'enis lē<sup>ē</sup>wis ābēmpē. Wā, hē<sup>ē</sup>mīsē ʷālas Kwax'īlanōkūma'yaxs laē g'ēx'ūs Nenōlogema'yē, yix L'ōl'lotsa lāx Lālxax's<sup>ē</sup>endayowē.
- 70 Wā, laem<sup>ē</sup>lāwisē q'ūlsq'lūlyakwē G'ēxk'enisē lē<sup>ē</sup>wis ts'lā'yē Bawelē. Wā, hē<sup>ē</sup>mislēs wēq'wē Ālāk'ilayugwa. Wā, laem<sup>ē</sup>lāē wāx' ʷnēk' qā<sup>s</sup> gegadēs k'lēdēlas Dzenx'q'layāxa lēgadā las ʷmāxūlayugwa. Wā, laem<sup>ē</sup>lāwisē Dzenx'q'layāxa lē<sup>ē</sup>māxat! L'āyoxlā Dzenx'q'layowē. Laem<sup>ē</sup>lāē lēgadēs Hayalk'engemē, dāl'ida. Wā, lā<sup>ē</sup>lāē ʷnēk'a: "G'wāldzās xēnlāla G'ēxk'enisā lē<sup>ē</sup>maaxēnqōs ōq'ūs<sup>ē</sup>em la g'igāma'ya G'ēxk'enisā, yūdžāx'ē genēmsē yūx Dzenx'q'layugwax." ʷnēx'lāē Hayalk'engema'yē lēx'ēdxēs q'lāk'owē. Wā, laem<sup>ē</sup>lāē G'ēxk'enisē q'lāt'ā<sup>ē</sup>lāq'ōxs q'āq'lek'āēs g'ig'āōhuk<sup>u</sup> lāxēq qaxs wē-

found out that his parents had been slaves; for he did not know although he had been told by them that his parents had been free. Now he only had Dzenx'q'layugwa for his sweetheart. He went to the house of Hayalk'engema, when Dzenx'q'layugwa was left, and went into the house of Lālah's'endayo. Now Lālah's'endayo changed his name, and his name was Lāqwalal; for Nēnōlogēmē and his children still remained there. The reason why Dzenx'q'layugwa went away was that she discovered that she was with child. Then she gave birth to a girl. Now Lāqwalal thought up a name for her, and a name occurred to him, and he called the child of G'ēxk'enis. Ālāg'imil. Then Dzenx'q'layugwa gave birth to a boy, who was born next to Ālāg'imil. Then G'ēxk'enis invented a name, and his invention was Ēk'lawig'ilak. That was the name of the boy. He named him Ēk'lawig'ilak. The name was only an invention.

Now I stop for a while to talk about G'ēxk'enis, and I shall talk about the sister of G'ēxk'enis, Ālāk'ilayugwa, who became the sweetheart of Tsāg'i'lak, a foolish man, the youngest one of the five sons of the chief of the numaym. Hāyalik'awe, who was named Hāxūyōsemē; for the youngest one is never taken care of by his father, there being five sons and he was like a slave and a

yōq'lūsaaxs wāx'āē ēnēx'sē'wa, yixs q'lāq'fē'āēs gr'ig'āōhmikwē. Wā, lā'mē ā'mel wāladē'ēdes Dzenx'q'layugwa. Wā, k'elēs'lat'ā gala sō hēla grōkwas Hayalk'engema yixs gr'āxāē bewē Dzenx'q'layugwa qaxs grāxē lāx grōkwas Lālah's'endayo yixs lē'māxat! Lāyūxla Lālah's'endayowē. Wā, lā'em lēgades Lāqwalal qaxs hēx'sā'mae lā Nēnōlogēmē'yē lē'wis sāsēmē. Hēl lāg'ilas grāx mā'wa lāe Dzenx'q'layugwa, qaxs lāē q'lāxas lē'māē bewēkwa. Wā, lā'laē s'māyul'itsa ts'lāts'edagemē. Wā, lā'em'lāē Lāqwalal s'ma qā lēgēms. Wā, lā'laē gr'ig'āēx'ēd qā lēgēms. Wā, lā'mē lēx'ets Ālāg'imilē lāxa xūnōkwas G'ēxk'enisē. Wā, lā'em'lāē Dzenx'q'layugwa yāla māyulasa bābagūm lāē ētlēdē māyulēms mak'ilax Ālāg'imilē. Wā, hē'lat'ā G'ēxk'enisē s'mx'ēd qā lēgēms. Wā, lā'em'lāē senānemax Ēk'lawig'ilak. Lā'em'lāē lēx'ets lāxēs bābagūmē xūnōkwa. Wā, lā'mē lēgades Ēk'lawig'ilak: lāq. Wā, lā'emxāē ā'em senānemaxa lēgēms.

Wā, lā'men gwāl gwāgwēx'sāla lāx G'ēxk'enisē yāwas'ida q'n gwāgwēx's'alē lāx wūq'lās G'ēxk'enisē lāx Ālāk'ilayugwa, yixs lā'axat! wāladēs Tsāg'i'lax'xa nēnōlowe begwān'ma ā'māyinxaxas sek'lāk'wē hēbegwānem sāsēm bagwanēm'sās gr'ig'āōhmikwē. lā'ēmōtasa Hāyalik'awa'yēxa lēgades Hāxūyōs'mā'yē, yixs k'elēs' q'lādzayo ā'māyinxaxāsēs ōmpax sek'lāk'wāē bagwanēm'sax s'ax mas, yixs ā'māē ēnemāx'is lē'wa q'lak'ō lē'wa wats'le. Wā, lā'em'lāē

- 2 dog. Now Ālāk'ilayugwa really loved Ts'āg'i'lak<sup>u</sup>, and | Ts'āg'i-  
 'lak<sup>u</sup> never left the house of L'āqwalal; for | Ts'āg'i'lak<sup>u</sup> came as a  
 5 stranger from south of Ts'āxis. Now Ālāk'ilayugwa really did not  
 mind that her brother G'ēxk'enis tried to tell her || in vain that she  
 should not make known that Ts'āg'i'lak<sup>u</sup> was her lover. | Ālāk'i-  
 layugwa only said that she was proud | to have for her lover the  
 prince of Hāxūyōsemē. Then G'ēxk'enis was silent. Now Ālāk'i-  
 layugwa was with child. | Then she was driven away by her brother  
 10 G'ēxk'enis, when he found out that || Ālāk'ilayugwa was with child.  
 Immediately Ts'āg'i'lak<sup>u</sup> | asked Ālāk'ilayugwa to carry their goods  
 to a cave this side of K'āq'la. Then the lovers carried their goods  
 there. | Then Ts'āg'i'lak<sup>u</sup> and his beloved Ālāk'ilayugwa | staid there  
 a long time. Then she gave birth to a boy in the cave. They  
 15 lived there a long time in the cave. Then Ālāk'ilayugwa | asked her  
 lover Ts'āg'i'lak<sup>u</sup> to go with their goods to Wādzolis. Immediately  
 Ts'āg'i'lak<sup>u</sup> loaded his small canoe, and | they went to Wādzolis.  
 When they arrived there, | Ts'āg'i'lak<sup>u</sup> took his slow-match box and  
 20 he took out || his slow-match, which was burning at one end just like  
 a rope of soft cedar bark. | Then he made a fire; and when the fire  
 blazed up, | he put out his slow-match, and put it into the slow-  
 match box. | Now he was already making fires wherever he went

- 1 ālak'lāla hāxūlanōkwē Ālāk'ilayugwas Ts'āg'i'lakwē. Wā, laēmē  
 Ts'āg'i'lakwē k'ēs hēx'ōkwās grōkwās L'āqwalalē, yixs bāgūnsaē  
 Ts'āg'i'lakwē grāx'id lāxa 'nālēnak'ālās Ts'āxisē. Wā, laēmē ālak'lāla  
 k'ēs āwīlagilē Ālāk'ilayugwa lāx wāx'aēs wūq'wa yix G'ēxk'enisaxs  
 5 wāx'aē āxk'lāla qa k'ēsēs xēnlēla nēltsemālax wāladaas Ts'āg'i'la-  
 kwē. Wā, āem'āwisē Ālāk'ilayugwa 'nēk'exs lemqaēs nāq'ayaxs  
 wāladaasa lāwēlgāma'ayas Hāxūyōsema'yē. Wā, āem'āwisē G'ēx-  
 k'enisē laq'wēlēda. Wā, laem'laē bewēx'widē Ālāk'ilayugwa. Wā,  
 laēmē k'āyōlemsēs wūq'wē G'ēxk'enisē, yixs laē q'lā'staqēxs laē  
 10 bewēkwē Ālāk'ilayugwa. Wā, āēmēsē hēx'idaēmē Ts'āg'i'lakwē  
 āxk'lālax Ālāk'ilayugwa qa's lāx'da'xwē ma'wa lāxa gwāsa'ayas  
 K'āq'la lāxa x'opēsē. Wā, laem'āwisē mū'wēda wālāla. Wā,  
 laem'āwisē gālaks hēlē Ts'āg'i'lakwē lē'wis wālēlē Ālāk'ilayu-  
 gwa. Wā, laem'laē māyul'itsa bābagūmē lāxa x'opēsē. Wā, laem-  
 15 'lāwisē gālaks'em grōkūla lāxa x'opēsē. Wā, lā'laē Ālāk'ilayugwa  
 āxk'lālaxēs wālēlē Ts'āg'i'lak<sup>u</sup> qa's lā ma'wa lāx Wādzolis. Wā,  
 hēx'idaem'āwisē Ts'āg'i'lakwē moxsaxēs xwāxwāgūmē. Wā, laēmē  
 lāx'da'x lāx Wādzolis. Wā, gril'em'āwisē lāg'aa laē hēx'idaēmē  
 Ts'āg'i'lakwē āx'ēdxēs penāgats'lē gildasa. Wā, lā'laē āxwūlts'lōd-  
 20 xēs penaqēxa x'ixbala gril'ta hē gwēx'sa denema k'ādze'kwē.  
 Wā, laēmē hēx'wālisa. Wā, gril'mēsē x'ik'ōstāwē lēqwēla'ayas laē  
 k'ālx'ēdxēs penaqē, qa's grēts'lōdēs lāxēs penāgats'lē gildasa. Wā,  
 laēmē gwālēlaem lāxsā lāxēs lēqwi'lālasē. Wā, laēmē 'nēx'xēs

(Lâxsä). Now he said to his beloved Alāk'ilayugwa: "My illegitimate child have a name, || and his name is Mānakūla. Moving home we were doing when we went moving our goods to W. 1500. Thus said Tslāg'ilak' to his beloved Alāk'ilayugwa. Now this illegitimate child had the name Mānakūla. He also just invented this name for his son. These are the ancestors of the nomads Lâxsä. || And therefore the people of the nomads are ashamed of the name Lâxsä, | for Tslāg'ilak' was the youngest of the children of Hāxūyōsemē, the | head chief of the nomads Haāyalik'awe of the Q'ōmoyāyē. |

And Alāk'ilayugwa gave birth to a girl, and Tslāg'ilak' invented a name for her, || and the name he invented for his daughter was 35 Ālēstaldizemga. | Then he named her Ālēstaldizemga. Now Tslāg'ilak' and his wife | Alāk'ilayugwa had two children, the boy Mānakūla and Ālēstaldizemga. | Then Tslāg'ilak' moved again, and went to G'eyōx. || There he lived; and now his two children 40 grew up. | Now Ālēstaldizemga was grown up, and | Mānakūla also was a full-grown man. Then | Tslāg'ilak' saw a canoe coming along towards them | from the south. It arrived at the beach of the house of Tslāg'ilak'. || Then Tslāg'ilak' and his two children went to 45 meet them. | And immediately Tslāg'ilak' asked the stranger why

wālela, lāx Alāk'ilayugwa: "Wā, gadzāx'ōx lēgadris xūnōkwex 25 qa hēmes lēgemsoqē Mānakūla lāxen gwēgilasē graxēgrins 25 māwa laxōx Wādzolisē," ēnēx'laē Tslāg'ilakwaxēs wālelē Alāk'ilayugwa. Wā, laem'laē lēgadē klētēssdānemē xūnōkwa, yis Mānakūla. Wā, laemxaē āem senānemaxa la lēgemēsē babagūmē xūnōkwa. Wā, hēm gūlgralūsa ēnemēmotasa Lāxsä. Wā, hēmis lāgilas la max'ts'ōtem lēqelase'wē ēnemēmotasa Lāxsä, 30 yixs āmāyinxāyē Tslāg'ilakwas sāsēmas Hāxūyōsemāyē yix xamagema'yē grigāmēsa ēnemēmotasa Haāyalik'awāyasa Q'ōmoyāyē.

Wā, laem'laē ēt'ēd māyul'idē Alāk'ilayugwa yis ts'ats'ida gemē. Wā, laem'laēwīsē Tslāg'ilakwē senā qa lēgrins. Wā, lā'laē senānemax Ālēstaldizemga qa lēgemēsē ts'ats'ēdageme 35 xūnōkwa. Wā, laem'lāwīsē lēx'ēdes Ālēstaldizemga laq. Wā, laem'laē mā'ōkwē sāsēmas Tslāg'ilakwē lēwis grūmē Alāk'ilayugwa, yixā begwānemē xūnōx'sē Mānakūla lē Ālēstaldizemga. Wā, laem'laē māwa yix Tslāg'ilakwē qā's la lāx G'eyōxwē. Wā, hēx'sāem'lāwīsē la g'ōkūlē. Wā, laem'laē q'ūlsq'ūlyax wīde mā lo 40 kwē sāsēms. Wā, laem ēxentē Ālēstaldizemga. Wā, laem'laēwīsē la nexlaala begwānemē Mānakūla, la'laē doxwāt'le Tslāg'ilakwaxa siō'nakūla xwāk'ūna gwax'āla grāyānakūla lāx ēnalenak'āla. Wā, grāx'laē grax'ālis lax lēma'isax g'ōkwās Tslāg'ilakwē. Wā, laem'lāwīsē wī'la lā'laē Tslāg'ilakwē lēwis grūmē 45 sāsēmq. Wā, hēx'ēdaem'lāwīsē Tslāg'ilakwē wūlaxa lē'laēwīsē

48 he came paddling. The man replied to him. Now the visitor saw that *Ālē<sup>s</sup>stalidzemga* was a pretty woman, and he guessed that she must be the daughter of *Ts'āg'īlak'*; therefore he said, ||  
 50 "I came to marry your princess, chief. I am *ēmāxūyalisēmē<sup>s</sup>*, head chief of the numaym *Haāyalik'awē<sup>s</sup>*, and my father is *Hāxūyōsemō<sup>s</sup>*." Thus said the visitor. He did not recognize that this was his younger brother *Ts'āg'īlak'*, from whom he asked a wife. *Ts'āg'īlak'* just said, "Go, son-in-law, to your wife *Ālē<sup>s</sup>stalidzemga*." Now she had her uncle for her husband. *ēmāxūyalisēmē<sup>s</sup>* and his wife *Ālē<sup>s</sup>stalidzemga* had not been married long when she was with child. Then she gave birth to a boy. Now *ēmāxūyalisēmē<sup>s</sup>* was really glad, because he had a son. He felt only badly because  
 60 he did not know the name of his father-in-law; for the children never named him anything but *Dāda*, and *Ālāk'īlayugwa* also called her husband *Dāda*, and *ēmāxūyalisēmē<sup>s</sup>* hesitated to ask for the name of his father-in-law. But *Ts'āg'īlak'* knew already that he was his eldest brother *ēmāxūyalisēmē<sup>s</sup>* when he said that his  
 65 father was *Hāxūyōsemō<sup>s</sup>*, head chief of the numaym *Haāyalik'awē<sup>s</sup>*. Then *Ts'āg'īlak'* was glad on account of what his brother had done: for *ēmāxūyalisēmē<sup>s</sup>* had always tormented his youngest brother *Ts'āg'īlak'* — |.

47 *sēwēnāyas*. Wā, lā<sup>l</sup>laē nānaxma<sup>y</sup>ēda begwānemaq. Wā, laem<sup>l</sup>laēda lēlakūmē dōqūlax *Ālē<sup>s</sup>stalidzemgāxs* ēx<sup>s</sup>ōkwaēs ts'edāq'ēnāyē. Wā, lā<sup>l</sup>laē k'ōtaq xūnōx<sup>s</sup> *Ts'āg'īlakwē*, lāg'īlas ēnēk'ē: "Gāga-  
 50 k'ēn<sup>l</sup>laxs k'ēdēlaqōs, g'īgūmē<sup>s</sup>. Wā, nōgwaem *ēmāxūyalisēma<sup>y</sup>a* ōgūmēsa ēnē<sup>s</sup>mēmōtasa *Haāyalik'awayen* ōmpē *Hāxūyōsemāyē<sup>s</sup>*," ēnēx<sup>l</sup>laēda lēlakūmē. Wā, la<sup>m</sup>mē k'lē<sup>s</sup> malt'īlaqēxs hē<sup>s</sup>maē ts'āyēs la gāyālasa lāx *Ts'āg'īlakwē*. Wā, āem<sup>l</sup>lāwisē *Ts'āg'īlakwē* ēnēk'ē: "Gēlag'a, nēgūmp, lāxg'as genemg'ōs lāxg'a *Ālē<sup>s</sup>stalidzemgak*." Wā, la<sup>m</sup>mē lāwatsēs q'ūlēyē. Wā, k'lēst'la gāla hayasek'ālē *ēmāxūyalisēma<sup>y</sup>ē* lē<sup>s</sup>wis genemē *Ālē<sup>s</sup>stalidzemgāxs* laaēl bewēx<sup>s</sup>wida. Wā, lā<sup>l</sup>laē māyul'itsa bābagūmē. Wā, laem<sup>l</sup>laē lōma ēk'ē nāqāyas *ēmāxūyalisēma<sup>y</sup>ē* qaxs begwānemaēs xūnōkwa. Wā, lēx'a<sup>m</sup>mēs yāg'ēms nāqāyasēxs k'lē<sup>s</sup>maē q'ūlē<sup>l</sup>ale-  
 60 lax lēgēmasēs nēgūmpē, qaxs hēwāxāmaēs sāsemē lēqēlas ōgūlax *Dāda*. Wā, lāxāē *Ālāk'īlayugwa* lēqēlas *Dāda* lāxēs lā<sup>s</sup>wūnemē. Wā, la *ēmāxūyalisēma<sup>y</sup>ē* hālala wūlax lēgēmasēs nēgūmpē, yixs gwābela<sup>s</sup>maē q'ūlē<sup>l</sup>alelē *Ts'āg'īlakwaqēxs* hē<sup>s</sup>maē ēnōlast'lēgēma<sup>y</sup>ē *ēmāxūyalisēma<sup>y</sup>ē*, yixs laē ēnēk'ēxs ōgūma<sup>y</sup>aēs ōmpasa ēnē<sup>s</sup>mēmō-  
 65 tōtasa *Haāyalik'awa<sup>y</sup>ē*, yix *Hāxūyōsemāyē<sup>s</sup>*. Wā, la<sup>m</sup>mē ēk'ē nāqāyas *Ts'āg'īlakwē* qa gwēx'ēdaasasēs ēnōla, qaxs hē<sup>s</sup>maē *ēmāxūyalisēma<sup>y</sup>ē* hēmēnala mōmayalaxēs āmāyēnxa<sup>y</sup>ē *Ts'āg'īlakwē*.

Now 'māxūya' me said that he was very happy <sup>70</sup> his son. "Now I shall give my name to be his name. Now I will call him 'māxūyalisemē'." Thus he said. Then Tslāg'ilak had obtained what he was wishing for (to be said by his <sup>75</sup> law), and Ālak'ilayugwa thought in the same way. Now 'māxūyalisemē' wished to go home to his village in LEX'siwe with his wife Ālē'stalidzemga, and his father-in-law Tslāg'ilak, and his son Ālak'ilayugwa, and also Mānakūla, the elder brother of Ālē'stalidzemga. Then they loaded their traveling-canoe with their belongings, and when all their belongings were in, they paddled. Now 'māxūyalisemē' — for I continue to call him so, for now so 'māxūyalisemē', the child of the former 'māxūyalisemē', had that name — sat in the bow of the canoe of his wife Ālē'stalidzemga, who was carrying in her lap her son. Then they arrived at LEX'siwe, where his village was. Then his three younger brothers came down <sup>85</sup> to meet him, and they unloaded the goods. Then Tslāg'ilak and his wife Ālak'ilayugwa and his son Mānakūla went into the house of his son-in-law. Now the former 'māxūyalisemē' was asked by his father Hāxūyōsemē. He said, "Now tell me where did you father-in-law come from. What is his name, and that of your wife?" Thus he said. Then the former 'māxūyalisemē' said, "I don't

Wā, laēm'lāwisē 'nēk'ē 'māxūyalisemā'yē 'nēk'ēxs: "Lomak, ēx'g'en nāqēk' qaen xūnokwaxs begwānemāēx. Wā, laēm'sin 70 lēqosaltsg'en lēgemk' laq". Laems lēqlalēs 'māxūyalisemā'yē lāq", 'nēx'laē. Wā, laēmē lālē Tslāg'ilakwaxēs wālagilē qa waldemsēs negūmp. Wā, hēemxaāwisē gwāla nāq'iyas Ālak'ilayugwa. Wā, laēm'laē 'nēk'ē 'māxūyalisemā'yē qā's lālagi mānakwa lāxēs g'ōkūlasa lāx LEX'siwa'yē LEX'wis genlūē Ālē'stalidzemga LEX'wis negūmpē Tslāg'ilakwē LEX'wis genlūē Ālak'ilayugwa; wā, hē'misla Mānakūla, yix 'nōlās Ālē'stalidzemga. Wā, lāx'da'x'laē mōxsasēs memwāla lāxēs yaō'yatslē xwa'xwāk'ūna. Wā, g'il'ēm'lāwisē 'wīlx'sē memwālās lāx'da'xwāē sē'xwada. Wā, laēm'laē 'nēk'ē 'māxūyalisemā'yē: -qen hē'x'sa'mē lēqlalayōq, 80 yixs hā'alal la lēgades 'māxūyalisemā'ya g'inānūmē, yix xūnokwas 'māxūyalisemēmōtla. Wā, laēm'laē klwāg'iwala, yixēs genlūē Ālē'stalidzemga q'elk'leqlaxēs bābagūmē xūnokwa. Wā, laēm'lāwisē lāg'aa lāx LEX'siwa'yē lāxēs g'ōkūlasē. Wā, g'āx'em-lawisē g'āg'axalasōsēs yūdūk'wē ts'lats'la'ya. Wā, hē'x'idaēm'lāwis mohtoy, 85 wē memwālās. Wā, laēmē Tslāg'ilakwē LEX'wis genlūē Ālak'ilayugwa LEX'wis xūnokwē Mānakūla, hēem g'aēllē g'ōkwāsēs negūmp. Wā, laēm'lāwisē wūlas'wē 'māxūyalisemēmōtla yīsēs ompe Hāxūyōsemā'yē. Wā, lā'laē 'nēk'a: "Wāg'adzā gwas'idis g'ay'ūna, sasōx negūmpēx. Angwax'lōx LEX'wos genlūē'k'os, neg'ā' Wā, laēm'lāwisē 'māxūyalisemēmōtla 'nēk'a: "K'ēl'dzin q'ā'.

92 know any other name of my father-in-law but Dāda, and my  
 mother-in-law has the name Ālāk'ilayugwa, and my brother-in-law's  
 name is Mā'nakūla, and my wife's name is Ālō'stalidzemga." 95  
 Thus he said. Then the chief, his father, Hāxūyōsemē, spoke  
 again, and said, "He must be a great man on account of these  
 names, for they seem to be very high names. Let me ask your  
 father-in-law where he came from." Thus he said to his prince.  
 200 Now Hāxūyōsemē called his whole numaym, the Haāyalik'awē,  
 to come into his house with his children. When they were in,  
 Ts'āg'īlak' with his wife Ālāk'ilayugwa and his son Mā'nakūla  
 and Ālō'stalidzemga, the wife of the former māxūyalisemē, sat  
 5 among them. Chief Hāxūyōsemē did not stand up, and he was  
 just sitting in the house, when he spoke, and said, "The reason why  
 I call you, tribe, is that you shall listen to the answer of the father-  
 in-law of my prince māxūyalisemē to my question." Thus he  
 said. Then he turned towards Ts'āg'īlak' and said, "O chief! do  
 10 tell me where you come from, and your name, and the name of  
 your father." Thus he said. Then Ts'āg'īlak' arose and said,  
 "I will answer your question, chief, indeed, since you really ask for  
 my name. Evidently this your prince did not recognize me. I

92 xōx lēgemaxsen negūmpēx ōgū'lā lēgemsox la Dāda. Wā, lālōx  
 Ālāk'ilayugwa'len ts'edāqēx negūmpa. Wā, lōx Mā'nakūla'len  
 q'ūlēsēx. Wā, lāx Ālō'stalidzemga'len genēmēx." 'nēx'laē.  
 95 Wā, lā'laē ēdzaqwa yāq'leg'a'lēda grīgāma'yē, ōmpse Hāxūyōsaā-  
 ma'yē. Wā, lā'laē 'nēk'a: "Āwilaemxentōx bek'wēna'yaxs qaōs  
 lēlēgemēx, yixs lōmaēx cālasgem lēlēgema. Wēgax'en wūlaxōx  
 begwānemēx negūmpa lāx grāyemamaxālasōx," 'nēx'laēxs lā-  
 welgūma'yē. Wā, laem'lāwisē lē'lālē Hāxūyōsema'yē 'wīlaxēs  
 200 'nē'mēmota Haāyalik'awa'yē qa grāxēs 'wī'laēlela lāx grōkwas  
 lē'wis sāsemē. Wā, grī'em'lāwisē 'wī'laēla, wā, grāx'em'laē  
 Ts'āg'īlakwē lē'wis genēmē Ālāk'ilayugwa lē'wis begwānemē  
 xūnōkwē Mā'nakūla: wā, hē'misla Ālō'stalidzemga, yix genemas  
 'māxūyalisemēmōt'a k'wagelileq. Wā, k'ōs'lat'a lāx'ūlilēda grīgā-  
 5 ma'yē Hāxūyōsema'yē. Āem'laē k'waēla laē yāq'leg'a'la. Wā,  
 lā'laē 'nēk'a: "Hēden lāg'ila lēhtsōdōl, grōkūlot, qa's hōl'ēlāōs lāx  
 nānaxma'yayōlasōx negūmpaxsen lāwelgūma'yē 'māxūyalis-  
 ma'yē lāxen wūlāsōla lāq'," 'nēx'laē. Wā, lā'laē gwēgemox'id  
 lāx Ts'ālag'īlakwē. Wā, lā'laē 'nēk'a: "Yūl, grīgāmē; wēg'adzāx'e-  
 10 nu'x" q'lā'alelaxēs grāyemamaxaasōs lē'wis lēgemaōs lō' lēgemas  
 āsa," 'nēx'laē. Wā, lā'laē lāx'ūlilē Ts'āg'īlakwē. Wā, lā'laē  
 'nēk'a: "La'men nāmaxēmēlxēs wāldemōs, grīgāmē. Āla'mas wū-  
 laxen lēgema. Wā, laxentōx lāwelgūma'yaqōs k'ōs malt'āla  
 grāxen. Nōgwaem Ts'āg'īlakwa, āmā'yenxēsōs sāsēmaqōs, ōmp."



am Ts!ág'í!ak<sup>a</sup>, the youngest of your children, father — | — | said. As soon as he ended his speech, they saw that — their chief was dead. He died of shame on account of what had been done — by — prince, who married the common little daughter of his — youngest son: therefore the breath of the past chief Hāxñyōsemē jumped out of his body | — |.

I forgot part of what Ts!ág'í!ak<sup>a</sup> said to his father — when he said 20 at the end, "My tribe, and that of my children are the Lāxsā. Now my grandson, whose name is 'māxñyalisemē', stands at the head of the Lāxsā." Thus he said, |

As soon as the former 'māxñyalisemē' found that his father the chief | was dead, because he had died of shame, he arose and | spoke, 25 He said, "O tribe! Let my | past father-in-law and the whole number of them and my child stay away for a while. Now my former name, 'māxñyalisemē', shall be his true name, for the — head chief for the Lāxsā." Thus he said. "Now I shall have the name Hāxñyōsemē, | the former name of my father." Thus he said, 30 Immediately | Ts!ág'í!ak<sup>a</sup>, and his wife Ālāk'ilayugwa, and Mā'nakūla, and Ālē'stalidzemga, and her child | 'māxñyalisemē got ready and went aboard their traveling-canoe. They went home to G'eyōx<sup>a</sup>. Ts!ág'í!ak<sup>a</sup> was happy because he had fooled his eldest brother, and because he had obtained the true name 35

'nēx'!aē. Wā, g'il'ēm'elāwisē q!ūlbē wāldemasēxs laē dōx'waṭṭa 15 g'igāmēx'dāxs le'maalaxōl le'la. Laem max'ts!ālisem qa gwēx'idaasasēs lāwelgāma'yaxs laē gegades ts!āts!edagemē xūnōx'sēs āmā'yenxa'yē, lāgilas dex'āwē hasā'yasa g'igāmayōlē Hāxñyōsemayōla.

Wā, hēxōlēn l'elēwēsēwē wāldemas Ts!ág'í!akwaxēs ōmpdē, 20 yixs laē ālxlāla 'nēk'a: "Hē'men legūxlāyo lōgūn sāsengē Lāxsā. Wā, g'āx'mēsge'n ts!ōx'lemak lēgades 'māxñyalisema'yē qa lāxñmēsa Lāxsā," 'nēx'!aē.

Wā, g'il'ēm'elāwisē q!ā'alelē 'māxñyalisemēmōt lāxēs g'igāmēx'dē ōmpex le'maē le'la, yixs māx'ts!ālisemaē, wā, lā lāxñlila qa's 25 yāq'leg'a'lē. Wā, lā'laē 'nēk'a: "ēya, g'ōkūlōt, hāgauml lastak' qwēdg'en negūmpdg'en lōgwas 'wāxaasek', lōgūn xūnōx'drk'. Wā, la'mēs lālen lēgemx'dē 'māxñyalisema'yē qa āla lēgēms lāxa lāxuma'yasa Lāxsā, 'nēx'!aē. "Wā, la'mēsen lēgadēts Hāxñyōsemayē lāx lēgemx'dāsen ōmpdā," 'nēx'!aē. Wā, hēx'idaem'lā- 30 wisē xwānāfidē Ts!ág'í!akwē lē'wis genēmē Ālāk'ilayugwa lō' Mā'nakūla; wā, hē'misē Ālē'stalidzemga lē'wis xūnōkwē 'māxñyalisema'yē, qa's hōgūxsē lāxēs yā'yats!ē xwāk'lūna. Wā, g'ax'ime nā'nak' lāx G'eyōxwē ēk!ēqela laē Ts!ág'í!akwē qa's nanōtsēlax'idaaxēs 'nōlast!egema'yē. Wā, hē'misēxs laē lālxā ālaem lōgme 35

37 'māxūyalisēmē' for his grandchild. Only once | did the numaym  
 Lāxsā obtain a name from their relatives; for | their other names  
 were invented; therefore they have only one | true name 'māxū-  
 40 yalisēmē'. They have no privileges, because || nobody allowed the  
 sons (of the Lāxsā) to marry the princesses of the | chiefs of the  
 tribes; for only that way do | the chiefs of the tribes obtain privi-  
 leges. The Lāxsā are called "slaves-born-from-the-youngest-one,"  
 and here the one who told me the story stopped. | He said that he was  
 15 ashamed to talk || about the clan Lāxsā, because Ts'āg'īlak<sup>u</sup> just  
 made up | the names. The past chief Hāxūyōsemē' gave the  
 name Ts'āg'īlak<sup>u</sup> to his youngest son. || Therefore there are two  
 names obtained from their relatives, 'māxūyalisēmē' and the name  
 of the wife of Ts'āg'īlak<sup>u</sup>. ||

#### THE ELGŪNWĒ'

1 Now Lāxax's'endayo, he who changed his name | Lāxax's'endayo  
 to the name Lāqwalal, had a slave. He also changed | the name of  
 his slave Ts'ēlē, and gave her the name Lāxax's'aq'lanak<sup>u</sup>. | Then he  
 5 regretted what he had done with his name || Lāxax's'endayo, and  
 therefore he changed his name to Lāqwalal. Now he only | invented

36 'māxūyalisemayē' qa lēgem's ts'ōx<sup>u</sup>lema. Wā, 'nemp'ena-  
 em'laē lālē 'ne'mēmotasa Lāxsāxā lēlēlādzesē lēgema, yixs ā'maē  
 'wīla senānemaxēs lēlēgemē. Wā, hē'mis lāgīlas 'nems'gem āla-  
 k'ālā lēgem'sē 'māxūyalisemayē. Wā, laem k'ōas k'les'ōs qaxs  
 40 k'les'ae hēlq'ōlem geg'adēs bēbegwānemē sāsēmsa k'lesk'edēlasa  
 g'īg'egāmayasa lēlqwālala'yē, yixs lēx'a'maē āxnōgwatsa al'ōgū-  
 qāla k'lek'les'āxa g'īg'egāmayasa lēlqwālala'yē. Wā, hēem āmā-  
 'yenxa'yawā q'lāx<sup>u</sup>k'lotemx'lēda Lāxsā. Wā, hēem wālalē wāde-  
 masa nōsa qaen. Wā, laem 'nēk'exs māx'ts'laē ēt'ēd g'wāgwēx'-  
 45 s'āla lāxa 'ne'mēmotasa Lāxsā yix lāgīlas 'nēx'sō āem senānemē  
 Ts'āg'īlakwaxēs lēlēgemē. Wā, laem'laē hās'emxa g'īgāmayōlāē  
 Hāxūyōsemayola lēqēlāē Ts'āg'īlakwē qaēs āmā'yenxa'yē xūnōkwē  
 Ts'āg'īlakwē. Wā, la'mē maltsemxōxa lēlēlādzesē lēgem lō'  
 'māxūyalisemayē. Wā, hē'maē lēgemas genemas Ts'āg'īlakwē.

#### THE ELGŪNWĒ'

1 Wā, la'mē q'lāgwidāsē Lāxax's'endayo, yixa la Lāyoxlā Lāxax-  
 s'endayowē, yixs laē lēgades Lāqwalal. Wā, laemxaē Lāyox  
 lēgemasēs q'lak'owē Ts'ēlē. Wā, laem lēx'ēdes Lāxax's'aq'lanakwē.  
 Wā, laem'laē māyatasēs gwēx'idaasasēs lēgemē Lāxax's'enda-  
 5 yowē, lāgīlas Lāyox'lālabents Lāqwalal. Wā, laemxaē āem  
 senēnu<sup>x</sup> la lēgem's lōlōlotsa, yixs laē lēgades Nēnōlogemayē

a name for L<sup>l</sup>ōl<sup>l</sup>otsa when he named him Nenōlogemē<sup>ē</sup>, because he 7  
 was a foolish man. Then the latter had a boy, | and L<sup>l</sup>āqwalal  
 thought about a name. Then he invented the name | L<sup>l</sup>ēsp<sup>l</sup>ēgaak<sup>u</sup>.  
 Then (L<sup>l</sup>ōl<sup>l</sup>otsa) had another son, and || L<sup>l</sup>āqwalal named him 10  
 Bawelē, and he also invented this | name. Then he had a daughter,  
 and it occurred to | L<sup>l</sup>āqwalal that she should work dressing skins  
 when she was grown up, | and therefore L<sup>l</sup>āqwalal named her Ālā-  
 k'ilayugwa. | Now the eldest of the children of Nenōlogemē<sup>ē</sup>, || L<sup>l</sup>ēsp<sup>l</sup>ō- 15  
 gaak<sup>u</sup>, invited the tribe living at K<sup>l</sup>āq<sup>l</sup>la, wālas Kwax'ilanōkūmē<sup>ē</sup> |  
 and his children; and L<sup>l</sup>ēsp<sup>l</sup>ēgaak<sup>u</sup> planned to change his name. |  
 Then he invented the name G<sup>ē</sup>xk'enis for his new name. Then  
 his name was G<sup>ē</sup>xk'enis. All his names were invented, | and these  
 were the ancestors of the numaym elgūnwē<sup>ē</sup> of the "Gwētela who 20  
 are now called Kwēxāmōt. | Gēxk'enis was the head chief of the num-  
 aym elgūnwē<sup>ē</sup>. He had for a | sweetheart the slave of Dzenx'q'ayu,  
 whose name was Dzenx'q'ayugwa; | for the house of L<sup>l</sup>āqwalal and  
 Dzenx'q'ayu were close together | at Tayagōl. As soon as Dzenx'q'ay-  
 ugwa had found that she was || with child, she loaded her belong- 25  
 ings, and went to the house of L<sup>l</sup>āqwalal, | and there she lived with  
 her illegitimate husband. And Dzenx'q'ayugwa gave birth to a |  
 girl, and L<sup>l</sup>āqwalal invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex<sup>ē</sup>tsa bābagūmē. 7  
 Wā, lā L<sup>l</sup>āqwalal senx'īd qa lēgēms. Wā, lāxaē senānēmax L<sup>l</sup>ēsp<sup>l</sup>-  
 lēgaakwē. Wā, lāxaē ēt<sup>l</sup>ēd xūngwatsa bābagūmē. Wā, laemxaē  
 L<sup>l</sup>āqwalal lēx<sup>ē</sup>des Bawelē lāq. Wā, laemxaē āem senānēmax 10  
 lēgēmē. Wā, laemxaē ēt<sup>l</sup>ēd xūngwatsa ts<sup>l</sup>āts<sup>l</sup>edagemē. Wā, lā  
 L<sup>l</sup>āqwalal g<sup>l</sup>īgaēx<sup>ē</sup>ēdqēxs ēaxelēlaxa ālāgēmē qō q<sup>l</sup>ūlyax<sup>ē</sup>wīdla  
 ts<sup>l</sup>āts<sup>l</sup>edagemē, lāgilas L<sup>l</sup>āqwalal lēx<sup>ē</sup>des Ālāk'ilayugwa lāq. Wā,  
 g<sup>l</sup>īlēmēsē 'nōlast<sup>l</sup>egema<sup>ē</sup>yas sāsēmas Nenōlogema<sup>ē</sup>yē, yix L<sup>l</sup>ēsp<sup>l</sup>ō-  
 gaak<sup>u</sup> lēlēlaxa g<sup>l</sup>ōkūla lāx K<sup>l</sup>āq<sup>l</sup>la, yix wālas Kwax'ilanōkūma<sup>ē</sup>yē, 15  
 lē<sup>ē</sup>wis sāsēmē lāē senx'īdē L<sup>l</sup>ēsp<sup>l</sup>ēgaak<sup>u</sup> qa<sup>s</sup> L<sup>l</sup>āyuxlālabendayā.  
 Wā, lā senānēmax G<sup>ē</sup>xk'enisē qa<sup>s</sup> āl lēgēma. Wā, la<sup>ē</sup>mē  
 lēgades G<sup>ē</sup>xk'enisē. Wā, la<sup>ē</sup>mē āem 'nāxwa senānu<sup>ē</sup>sēs  
 lēlēgēmē. Wā, hēem g<sup>l</sup>īlgalitsa 'nēmēmōtasa elgūnwā<sup>ē</sup>ya- 20  
 Gwētelaxa g<sup>ē</sup>wēyo Kwēxāmōta. Wā, laem<sup>l</sup>āē lāxuma<sup>ē</sup>yē  
 G<sup>ē</sup>xk'enisasēs 'nēmēmōta elgūnwā<sup>ē</sup>yē. Wā, laem<sup>l</sup>āwisē  
 wāladex<sup>ē</sup>ides q<sup>l</sup>āk<sup>ā</sup>s Dzenx'q'ayāxa lēgades Dzenx'q'ayugwa  
 qaxs nenxwag<sup>ā</sup>lāē g<sup>l</sup>ōkwas L<sup>l</sup>āqwalalē lō<sup>s</sup> g<sup>l</sup>ōkwas Dzenx'q'ayo  
 lāx Tayagōl. Wā, g<sup>l</sup>īlēm<sup>l</sup>āwisē Dzenx'q'ayogwa q<sup>l</sup>ālilaxs In-  
 ēmaē bewēx<sup>ē</sup>wīda, lāē hēx<sup>ē</sup>īdaem lāēl mā<sup>ē</sup>wa lāx g<sup>l</sup>ōkwas L<sup>l</sup>āqwalal. 25  
 Wā, la<sup>ē</sup>mē k<sup>l</sup>ūtēxsda. Wā, lā<sup>ē</sup>lāē māyul<sup>ē</sup>idē Dzenx'q'ayugwāsa  
 ts<sup>l</sup>āts<sup>l</sup>edagemē. Wā, hēem<sup>l</sup>axaāwisē L<sup>l</sup>āqwalal senx'īd qa lē-  
 gēmsa ts<sup>l</sup>āts<sup>l</sup>edagemē. Wā, lā<sup>ē</sup>lāē g<sup>l</sup>īgaēx<sup>ē</sup>ēdqēxs ēaxlilaxa ālā-

to him that she would work dressing skins ' in his house, and there-  
 30 fore he named her *Ālāg'imil*; || and it was not long before *Dzenx'q'layugwa* was again with child, | and she gave birth to a boy. And then *G'ēxk'enis* thought up a name for the boy, and he invented the name | *Ēk'lawig'īlak*<sup>u</sup> for him. Then the | two children of  
 35 *G'ēxk'enis* and of his illegitimate wife || *Dzenx'q'layugwa* grew up. When *Ālāg'imil* was grown up, | *Ts'lag'īlak*<sup>u</sup> was looking for a wife for his son *Mā'nakūla* | of the *Lāxsā* of the *Q'ōmoyá'yē*. None of the chiefs who had | daughters wanted *Mā'nakūla*, for it was known that | his father *Ts'lag'īlak*<sup>u</sup> was the youngest of the children of  
 40 Chief || *Hāxūyōsemē*, who was the head chief of the numaym *Haāyalik'awē*, | and also that *Ts'lag'īlak*<sup>u</sup> had contracted an illegitimate marriage with the slave *Ālāk'īlayugwa*: | therefore they were unwilling. Then | *Ts'lag'īlak*<sup>u</sup> learned that *G'ēxk'enis* had a daughter who was just | grown up, namely, *Ālāg'imil*. Then  
 45 *Mā'nakūla* || tried to get *Ālāg'imil* for his wife, and *G'ēxk'enis* asked | *Mā'nakūla* to marry her at once. Now *Mā'nakūla* did so, | and *Mā'nakūla* at once was married. Now | he had *Ālāg'imil* for his wife. This was the first time that | those descended from  
 50 *Ts'lag'īlak*<sup>u</sup> bought a wife. They had not been || married for a long time, when *Ālāg'imil* was with child. Then she gave birth to a girl. | And the father of the girl *Mā'nakūla* | thought of the name of

*gimē lāx gōkwas*. Wā, hē'mis lāg'ilas lēx'ēdes *Ālāg'imilē lāq*.  
 30 Wā, k'lē'slat'la gālaxs laē ēt'lēd bewēx'wida, yix *Dzenx'q'layugwa*. Wā, lā'laē māyul'idxat' yisa bābagūmē. Wā, laem'laē hē'mē *G'ēxk'enisē sena qa lēgēmsēs bābagūmē xūnōkwa*. Wā, lā'laē senā-nemax *Ēk'lawig'īlakwē qa lēgēms*. Wā, laem'lāwisē q'ūlsq'ūl-yax'widē ma'ōkwē sāsēms *G'ēxk'enisē lē'wis k'ūtēxsdōtē*  
 35 *Dzenx'q'layugwa*. Wā, laem'laē ēxentē *Ālāg'imilē*. Wā, laem'lāwisē yāla *Ts'lag'īlakwē ālā qa genēmsēs xūnōkwē Mā'nakūla*, yixa *Lāxsāsa Q'ōmoyá'yē*. Wā, lā'laē k'leās āx'ēxsdesa sāsēmnōkwas ts'lēdaqē g'īg'egāmēx *Mā'nakūla qaxs q'leq'lāgālayāaxs āmā'yēnxa'yāē ōmpasē Ts'lag'īlakwaxs sāsēmas g'īgāmāyōlāē Hāxūyōsemayōla*, yix *laxūmā'yasa 'nēmēmotasa Haāyalik'awā'yē*. Wā, hē'mesēxs k'ūtēxsdaē *Ts'lag'īlakwē lē'wa q'lāk'owē Ālāk'īlayugwa*. Wā, hē'mis lāg'ilas k'lē's nānagēg'ēse'wō. Wā, lā'laē q'lālē *Ts'lag'īlakwē yixs xūngwadaē G'ēxk'enisē yisa hē'ma ālē ēxentē xūnōkwasē Ālāg'imilē*. Wā, g'āx'ēmlāē gagek'lē *Mā'nakūla lāx Ālāg'imilē*. Wā, āem'lāwisē *G'ēxk'enisē āxk'īlāx Mā'nakūla qa hēx'īdāfmēsē qādzēla*. Wā, hēem'lāwisē gwēx'īdō *Mā'nakūla*. Wā, la'mē hēx'īdāem qādzēlē *Mā'nakūla*. Wā, la'mē gēgrades *Ālāg'imilē*. Wā, hēem ālēs 'nemp'lēna qādzēlaxēs gēnema g'āg'ilela lāx *Ts'lag'īlakwē*. Wā, k'lē'st'la laem gāla hāyase-  
 50 *k'ālaxs laē bewēx'widē Ālāg'imilē*. Wā, lā'laē māyul'itsa ts'lāts'ledagēmē. Wā, lā'laē ōmpasa ts'lāts'ledagēmē, yix *Mā'nakūla sen-*

his father Ts'āg'īlak', who had died. Then he cut in two the name 52  
of Ts'āg'īlak', and he named the girl Ts'ālalīlīlak'. Now Ālāg'imil  
was a Lāxsā woman, because her husband was Mā'nakūla, 55  
and she turned to the numaym Lāxsā.

Here the story-teller said to me that he had forgotten the middle  
part of the story which he was telling me, and he said that he would  
jump a long way to the latter half of the story of the ancestors of  
two numayms Lāxsā and || elgūnwē. 60

Now G'ēxk'enis remained head chief, and his name was always  
given to the eldest son of G'ēxk'enis, whenever the father died. |  
Now there were many people in the numaym of the | elgūnwē, who  
had for their chief G'ēxk'enis, and the numaym elgūnwē still 65  
keeps together with the Lāālx's'endayo, for they also had for their  
chief Lāqwalal, and he did the same; for when a | Lāqwalal dies,  
then his eldest | son takes the name Lāqwalal; even if the eldest  
child is a woman, she | takes the place of her father. Although she  
may have many || younger brothers, they can not even take it away 70  
from their | eldest sister.

Now all the seven numayms had gathered | at Qālogwis. G'ēxk'e-  
nis had many children. | The youngest one of his children was a

g'aalelax lēgemasēs ōmpdē Ts'āg'īlakwē, yixs hē'maē hē'la. Wā, 52  
hē'mis la māts'endzōsxa lēgemē Ts'āg'īlak'. Wā, la'mē lēx'ēdes  
Ts'ālalīlīlakwē lāxsēs ts'āts'edagemē xūnōk'. Wā, la'mē Lāxsāax-  
semē Ālāg'imilē qaxs laē lāwades Mā'nakūla. Wā, laem g'wāgwa- 55  
aqa lax 'nēmēmōtasa Lāxsā.

Wā, laem 'nēk'ēda nōsa qaenlaxs lenoyox'widaaxēs nōyemē  
qaen. Wā, la 'nēk'ēxs g'wāsg'ililē dex'eq'laxa negoyā'yasa nōye-  
maxs g'ilgalisasa ma'itsemak'lūsē 'nāl'nēmēmōtasa Lāxsā lē'wa  
elgūnwā'yē. 60

Laem'lāē hēx'sāem laxūma'yē G'ēxk'enisēxa āem hayōsela lē-  
gem lāxa 'nōlast'legema'yas sāsēm'nākūlasa G'ēxk'enisaxs laē hē-  
'lēs ōmpē. Wā, laem'lāē q'lēnem'el la lēlqwalalā'yā 'nēmēmōtasa  
elgūnwā'yēxa g'igades G'ēxk'enisē. Wā, laem'lāē q'ap'lēx'saem-  
lāēda 'nēmēmōtasa elgūnwā'yē lē'wa Lāālx's'endayoxa hēx'sa- 65  
'maxat! g'igāma'yē Lāqwalal, yixs ā'maaxat! hē g'wēg'ilē g'il'maē  
hē'lē Lāqwalalē laē hēx'idaem Lāyo Lāqwalalē 'nōlast'legema'yas  
sāsemsxa begwānemē xūnōx's. wāx'ē ts'edāqa 'nōlast'legema'yē, la  
hēem Lāyostōdxēs ōmpdē. Wāx'maē q'lēnemē bēbegwānem ts'la-  
ts'ā'yas. Wā, lā k'elās g'wēx'idaas dāxleyaq lāxsēs ts'edāqē 'nōla- 70  
st'legema'yā.

Wā, laem'lāē 'wīla la q'ap'lēx'idēda ālebōsgemak'lūsē 'nal'nē-  
'mēmas lax Qālogwisē. Wā, laem'lāwīsē q'lēnemē sāsēmas G'ēxk'e-  
nis. Wā, laem'lāwīsē lōma ēx'sōk' begwānemē āmā'yēxa ya-

75 handsome boy, whose name was Hāwas. And the youngest | daughter of Wāgides, the speaker of the house of Lāqwalal, | chief of the numaym Lāālx's'endayo, whose name was Lāx'L'elēdzemga, was also very pretty. | Now G'ēxk'enis and his children lived together in a house; | and Wāgides and his children lived in the  
80 house of Lāqwalal. || Then Hāwas was in love with Lāx'L'elēdzemga, and went to her | every night. They never guessed that Hāwas was the | lover of Lāx'L'elēdzemga. When it was | seen that Lāx'L'elēdzemga was stout, she was called by her father Wāgides, | and she was asked by her father: "Why are you ||  
85 stout and has your face so much | changed?" he said to her. Lāx'-L'elēdzemga did not try to deceive | her father Wāgides. She told him at once that | Hāwas lay with her every night and that he was the cause of her | pregnancy. (She said) "I do not love any one  
90 except Hāwas:" || therefore what could her father Wāgides say? What could he do, when he | saw that his youngest daughter was really in love with | Hāwas? Therefore he only said, "Really show yourself with him, | that it may be the same as though Hāwas were your husband." Thus he said. Then | Hāwas and Lāx'L'elēdzemga lived together as illegitimate husband and wife. Hāwas belonged ||  
95 to the numaym elgūnwē and his illegitimate wife | Lāx'L'elēdzemga, whose father was Wāgides, belonged to the numaym | Lāālx'-

75 sāsemasxa lēgadās Hāwasa. Wā, lā'elaxāē lōma ēx'sōkwē āmā-yenxa'yē ts'edāq xūnōx's Wāgidesē ye'elax yāq'endēlas Lāqwalal, yix g'igūma'yasa ēnemēmōtasa Lāālx's'endayo, Lāx'L'elēdzemga x'lēda ts'edāqē. Wā, la'mē q'lāp'lāēlē G'ēxk'enisē lē'wis sāsēmē lō' Wāgidesē lē'wissāsēmē lāx grōkwas Lāqwalal. Wā,  
80 hēmēlāwis laats Hāwasaxa gāgenōlē qa's lā kū'hil lō' Lāx'L'elēdzemga, hēmēnalaxa gāgenōlē. Wā, hēwāxamēlāwisē k'ōtasōē wāladē Hāwasūs Lāx'L'elēdzemga. Wā, āl'emēlāwise dōx'walelē, Lāx'L'elēdzemgaxs lāē penla, wā, lā'laē lō'lalasōsēs ōmpē Wāgidesē. Wā, lā'laē wūlasēwa yisēs ōmpē: "ēmadzēs xenlēlagi-  
85 laos la penla. Wā, yō'mēsōxda gōgūma'yāqōs yixs lauqōs xenlēla ōgūqem la," ēnēx'elāq. Wā, k'lēs'latla wū'em hāyamē Lāx'L'elēdzemga qaēs ōmpē Wāgidesē. Laem'laē āem hēx'ida nētax hēmēnalāmaē kūlkūlk'a lō' Hāwasaxa gāgenōlē; "Wā, hē'mēsēn bewēgwasē qaxg'en k'lāsōk' ōgū'la wale'la lāx Hāwasa," ēnēx'elāē;  
90 qa ēmasēlawīs wāldemas ōmpasē Wāgidesē qa wēx'ēdēs qaxs dōqūla'maax nāqayāsēs āmā'yenxēgasaxs ālak'lāla lāxūlanu'x's Hāwasa, lāgilas āem ēnēk'eq: "Ālagaema nēltsemx'ēd lē'wē qaēs ēnemāx'is'ēmaōs lō' lāwadās Hāwasa," ēnēx'elāē. Wā, laemxāē k'lūtexsdē Hāwasa lō' Lāx'L'elēdzemga. Wā, hēmēxāē grāyolē  
95 Hāwasa lāxa ēnemēmōtasa elgūnwā'yē. Wā, lā k'lūtexsdōtasē Lāx'L'elēdzemga grāyolē ōmpasē, yix Wāgidesa lāxa ēnemēmōtasa

s<sup>é</sup>endayo. Then L<sup>ā</sup>x' L<sup>ē</sup>lédzengā gave birth to a boy, the father of L<sup>ā</sup>x' L<sup>ē</sup>lédzengā, Wāg'ides, named | the son of Hāwas and L<sup>ā</sup>x' L<sup>ē</sup>lédzengā L<sup>ē</sup>bex'sālag'ilis. || This was a real name, and was not invented as | a name for the boy who was named L<sup>ē</sup>bex-sālag'ilis. It was not | long before L<sup>ā</sup>x' L<sup>ē</sup>lédzengā gave birth to another boy, | and Wāg'ides gave a name to his grandson. He gave the name K' lāsō<sup>é</sup> as the name for the boy. || He gave him improperly a true name; for it is wrong, because | L<sup>ā</sup>x' L<sup>ē</sup>lédzengā was not properly married when she became the wife of Hāwas. Now | the father of Hāwas, G'ēxk'enis, died, and at once Hāwas took the place of his father. Then his name was G'ēxk'enis. Now L<sup>ē</sup>bex-sālag'ilis grew up. Then || L<sup>ē</sup>bex'sālag'ilis saw a girl belonging to the | numaym Hēmasxdō, the daughter of a common man whose name was Q'ōmlēdenol. | His daughter's name was also L<sup>ā</sup>x' L<sup>ē</sup>lédzengā. | Then L<sup>ē</sup>bex'sālag'ilis always went with her to Tsāxis; for the Kwāg'ul tribes had followed the || white men, when they first built houses at Fort Rupert. Now L<sup>ē</sup>bex'sālag'ilis was the lover of | L<sup>ā</sup>x' L<sup>ē</sup>lédzengā. Then L<sup>ā</sup>x' L<sup>ē</sup>lédzengā went at once into the house of her sweetheart | L<sup>ē</sup>bex'sālag'ilis, and soon L<sup>ā</sup>x' L<sup>ē</sup>lédzengā was with child, | that is called "to get pregnant outside," when a woman without a husband becomes pregnant.

Lāālx's<sup>é</sup>endayo. Wā, laem<sup>ē</sup>laē māyul'idē L<sup>ā</sup>x' L<sup>ē</sup>lédzengāsa bā- bagūmē. Wā, lā ōmpas L<sup>ā</sup>x' L<sup>ē</sup>lédzengā, yix Wāg'idesa L<sup>ē</sup>x'ēdes L<sup>ē</sup>bex'sālag'ilis qa Lēgemasa bābagūmē xūnōx<sup>us</sup> Hāwasa Lō' L<sup>ā</sup>x' L<sup>ē</sup>lédzengā. Wā, laem āla Lēgema yixs k'lēsaē āem sēnāyaxa Lēgemasa bābagūmēxa la Lēgades L<sup>ē</sup>bex'sālag'ilis. Wā, k'lēsa gāla<sup>x</sup>s laē ētlēd māyul'idē L<sup>ā</sup>x' L<sup>ē</sup>lédzengāsa bābagūmē. Wā, lā<sup>ē</sup>laxaē hēmē Wāg'idesē Lēx'ēd qa Lēgemēs ts'ōx<sup>us</sup>lema. Wā, la<sup>ē</sup>mē Lēx'ēdes K' lāsē<sup>é</sup>wē qa Lēgemasa bābagūmē. Wā, laem<sup>ē</sup>laē wāx' ālak'lāla Lēgema. Wā, lā lek<sup>wā</sup>la<sup>x</sup>s k'lēsaē qādzēlasēwē L<sup>ā</sup>x' L<sup>ē</sup>lédzengāsēs k'lūtexsdōtē Hāwasa. Wā, la<sup>ē</sup>mē lēlē ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx'idaem<sup>ē</sup>lāwīsē Hāwasa Lāyostōdxēs ōmpdē. Wā, la<sup>ē</sup>mē Lēgades G'ēxk'enisē. Wā, la<sup>ē</sup>mē q'ūlyax<sup>é</sup>widē L<sup>ē</sup>bex'sālag'ilisē. Wā, laem<sup>ē</sup>lāwīsē dōqūlē L<sup>ē</sup>bex'sālag'ilisxa ts'edāqē xūnōx<sup>us</sup>sa gāyolē laxa me- mēmotasa Hēmaxsdō, yixa begwānem<sup>ē</sup>lālamē Lēgades Q'ōmlēdenol. Wā, lā<sup>ē</sup>laē L<sup>ā</sup>x' L<sup>ē</sup>lédzengāx' laem laxaē ts'edāqē xūnōx<sup>us</sup>. Wā, laem<sup>ē</sup>laē L<sup>ē</sup>bex'sālag'ilis hēmenalaem la q'leq'lyōt Lē<sup>é</sup>wē lax Tsāxisē, qaxs gāx<sup>é</sup>maē <sup>é</sup>wīla māsgēmēxa Kwākūg'ulaxa māmalaxs gālaē gāx g'ōxwālēs lax Tsāxisē. Wā, laem<sup>ē</sup>laē L<sup>ē</sup>bex-sālag'ilisē wāla<sup>é</sup>des L<sup>ā</sup>x' L<sup>ē</sup>lédzengā. Laem<sup>ē</sup>lāwīsē āmē L<sup>ā</sup>x' L<sup>ē</sup>lédzengā āem hēx'ida la laēl lax g'ōkwasēs wālēlē L<sup>ē</sup>bex'sālag'ilis qaxs hēx'ida<sup>é</sup>maē bewēx<sup>é</sup>widē L<sup>ā</sup>x' L<sup>ē</sup>lédzengā. Wā, hēm Lēgades bōxūlsxa wū<sup>é</sup>mē bewēx<sup>é</sup>widēxs k'lēsaē lā<sup>é</sup>wūnema. Wā,

- 20 All the men and all the women made fun of her, because she got pregnant outside; therefore it occurred to L'ĀX'L'Ēlēdzemga that she would go into the house of her lover LĒlbex'sālag'ilis, and to live with him as his illegitimate wife. Now this was a new disgrace to the ! numaym elgūnwē; for all kinds of disgrace happen to them.
- 25 Then || L'ĀX'L'Ēlēdzemga gave birth to a boy; and immediately the father-in-law of LĒlbex'sālag'ilis, Q'ōmlēdenōl said that he | would give a name to his grandson, and he named his grandson Wāwūngenōl. | And it was not long before | L'ĀX'L'Ēlēdzemga gave
- 30 birth to another boy, and he did not live long || before (the boy) died. Then L'ĀX'L'Ēlēdzemga gave birth to another | boy, and his grandfather Q'ōmlēdenōl gave him the name | Hayalk'in. Then the name of the boy was Hayalk'in. | Hayalk'in was the youngest after his two elder brothers. | When Hayalk'in grew up, his elder
- 35 brother || Wāwūngenōl paddled, hunting at the lower end of Lē'lād; and | there his canoe upset, and Wāwūngenōl died by the upsetting of his canoe. | Now Hayalk'in was the only son of | L'ĀX'L'Ēlēdzemga and LĒlbex'sālag'ilis. Now | he grew up to be a young man, and
- 40 he always went to the || house of Dōqwāyis; for L'ĀX'L'Ēlēdzemga, the mother of | Hayalk'in, said that she was a near relative of the past chief Dōqwāyis; | and therefore Hayalk'in always went there.

- 20 lā aemlayowa bōxūlsasa 'nāxwa bēbegwānema Lē'wa 'nāxwa ts'ēdaqa. Wā, hē'mis g'ig'āgēs L'ĀX'L'Ēlēdzemga lāgilas hē ē'gasē āem la laēl lāx grōkwasēs wālelē LĒlbex'sālag'ilisē qas āla-ga'mē k'lūt'exsd Lē'wē. Wā, laemxāē alēgē q'ema'yasa 'nemē-motasa elgūnwa'yēxa 'nāxwa'mē q'ema'yēs gwayi'lālasē. Wā, lā
- 25 māyul'idē L'ĀX'L'Ēlēdzemgāsa bābagūmē. Wā, hēx'idaem'fawisē wūnāla negūmps LĒlbex'sālag'ilisē, yix Q'ōmlēdenōlē 'nēx' qas hē'mē lēqēla qa lēgēmsēs ts'ōx'LEMA. Wā, lā lēx'ēdes Wāwūngenōlē qa lēgēmsēs ts'ōx'LEMA. Wā, k'ōst'la gālaxs laē ēt'lēd māyul'idē L'ĀX'L'Ēlēdzemgāsa bābagūmē. Wā, k'ōst'la gaēl q'lū-
- 30 laxs laē lē'lēda bābagūmx'idē. Wā, lāxāē ēt'lēd māyul'idē L'ĀX'L'Ēlēdzemgāsa bābagūmē. Wā, lā gagēmpasē Q'ōmlēdenōlē lēx'ēdes Hayalk'inē lāq. Wā, lā'mē lēgades Hayalk'inēxa bābagūmē. Wā, la'mē āmā'yenxa'yē Hayalk'inasēs mā'ōkwē 'nō'nēla. Wā, g'il'mēsē q'wāq'ūlyax'widalē Hayalk'inaxs laē sēx'widē 'nōlās, yix
- 35 Wāwūngenōlē qas lā hanāla lax gwalaās Lē'lādē. Wā, hē'mis la qēbats hānalaats'lās xwāk'lūna. Wā, la'mē qabalismē Wāwūngenōlē lāxēq. Wā, la'mē la 'nemōx'EM la begwānem xūnōx's L'ĀX'L'Ēlēdzemga lē' LĒlbex'sālag'ilisē Hayalk'inē. Wā, la'mēsē q'ūlyax'wida, laem hē'fa begwānema. Wā, la'mē hēmenāla lā lax
- 40 grōkwas Dōqwāyis qaxs 'nēk'āē L'ĀX'L'Ēlēdzemga, yix ābēmpas Hayalk'inaxs māgilāē lē'lēlāla lāxa g'igāmayōlāe Dōqwāyis-wūla. Wā, hē'mis lāgilas hēmenāla'mē Hayalk'inē lā lāq. Wā, laem



Now, the | princess of Dōqwāyis was grown up, and Dōqwāyis was the chief of the numaym Dzēndzenx'q'ayo; and they never thought || that Hayalk'in was the lover of 'māxūlayugwa. Then Chief Dōqwāyis became sick, and he had not been lying down more than | four days when he died. Then Hayalk'in never left his sweetheart 'māxūlayugwa. Now, Dōqwāyis left his copper Lōbelila, a high-priced copper. And when 'māxūlayugwa had been 50 an orphan for almost two months, all the men and all the women of Fort Rupert began to talk about them secretly. Now it was known Hayalk'in was going to marry 'māxūlayugwa; but Hayalk'in was of too low rank to marry the princess of Chief Dōqwāyis. Then they discovered that the princess 'māxūlayugwa herself | wished 55 it; therefore they thought that she was with child, and that therefore | she had made up her mind to marry Hayalk'in. When the chief, the father of Dōqwāyis died, | 'māxūlayugwa gave away property at once to the Kwāg'ul; and then she took the name Dōqwāyis. | This was her chief's name, and her princess name was 'māxūlayugwa. Now she had || always two names, and she was a 60 chief on the | right-hand side, and she owned a princess on her left-hand side; for she was the only | daughter of Dōqwāyis and his wife, whose name was 'nā'nemp'eng'ilayugwa, | the princess of the chief of the numaym | Ts'lets'elwālagāmē of the 'nengōs. Then

ēxent'ledē k'ledēlas Dōqwāyisē, yixs g'igāma'yaē Dōqwāyisasa 43  
 'ne'mēmōtasa Dzēndzenx'q'ayo. Wā, la'mē hēwāxa gayōl k'ōt'ō-  
 tse'wē Hayalk'inē wālades 'māxūlayugwa. Wā, la'mēs ts'lex'q'le- 45  
 x'ēidēda g'igāmāyōlāē Dōqwāyiswīla. Wā, k'lēst'la hāyāqax  
 mōxxsa 'nālās qelgwīla laē wīk'lex'ida. Wā, la'mē Hayalk'inē  
 hēwāxa bāsēs wālālē 'māxūlayugwa. Wā, la'mē Lāqwaēlālē  
 Dōqwāyisdāx Lōbelilaxa q'eyōxwē Lāqwa. Wā, laem elāq māl-  
 tsemg'ila la xamalē 'māxūlayugwa laasē wūnwūnōsa q'ēq'eyodēda 50  
 'nāxwa bēbegwādem lē'wa 'nāxwa ts'ledāq lāxga Tsāxis. Wā,  
 la'mē q'lālē Hayalk'inaxs lē'māē gegādōlts 'māxūlayugwa. Wā,  
 la'mē k'lēdemē Hayalk'inē la gegādes k'ledēlasa g'igāmēx'idē, yix  
 Dōqwāyisdē. Wā, lā q'lāstasōxs hāmaaxa k'ledēlē 'māxūlayugwa  
 nāq'ya. Wā, hēmēs lāg'ilas k'ōtasō laem bōxūla, yix lāg'ilas 55  
 xēnlela ts'lāsala q'ās lā'wadēs Hayalk'inē. Wā, hē'maaxs laē  
 hē'lēda g'igāmēx'idē ōmpōsē Dōqwāyisdē, lā hēx'idaem p'ēsē 'māxū-  
 layugwāxa Kwāg'ulē. Wā, la'mē lēgādes Dōqwāyis. Wā, la'mē  
 g'igēxlālaq. Wā, lā k'ledēlexlālaq 'māxūlayugwa. Wā, la'mē  
 hēmenālaem māl'tsemē lēlēgemās. Wā, la'mē g'igāma'yaē yix 60  
 hēlk'lot'lanā'yas. Wā, lā k'ledādeses gēmoxot'lanā'yē, yix 'nemōx-  
 'māē xūnōx's Dōqwāyisdē lē'wēs gēmēmōlēxa lēgādās 'nā'nemp-  
 p'eng'ilayugwa, yix k'ledēlwīlasa g'igāmāyōlasa 'ne'mēmōtasa  
 Ts'lets'elwālagāma'ysa 'nengōs. Wā, la'mē Hayalk'inē qādzetax

65 Hayalk'in married Dōqwāyis, and it was not long before 'māxūlayugwa gave birth to a boy. Now, 'māxūlayugwa herself caused her name to be disgraced and to become a bad name, because she had a common man for a husband, for Hayalk'in had no chiefs among his ancestors. Now 'māxūlayugwa was called a fool on  
 70 account of what she had done; and so all her children will be bad on their father's side, and they will be in vain good on their mother's side. Now Dōqwāyis gave away to Hayalk'in the copper Lōbelila left behind by the chief, her father. Then she gave in marriage the name Wanuk<sup>u</sup> for the name of Hayalk'in. Now Hayalk'in had  
 75 obtained a chief's name, and he was no longer called Hayalk'in, because he obtained by good luck the real name Wanuk<sup>u</sup>. And now he had the name Wanuk<sup>u</sup>; for now he invited all the tribes with the price of the copper Lōbelila. Now, it was just as though Wanuk<sup>u</sup> had taken away the copper from the father of his wife, for the deceased Dōqwāyis was going to sell his copper in order to  
 80 invite all the tribes; therefore all the men were sick at heart, on account of what Wanuk<sup>u</sup> and his illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis.

There was one woman whose name was Q'wālx'alayugwa, who was always going to Victoria, for she was a prostitute. When she  
 85 came home to Fort Rupert, she brought many blankets, and she

65 Dōqwāyisē. Wā, ālak'lālat'la k'lēs gālxas laē māyulē 'māxūlayugwāsa bābagūmē. Wā, laem q'lūlēx'sēmē 'māxūlayugwa q'lāmāg'ila qā's lēgādēsa 'yāx'sēmē lēgemē qaxs laē lā'wadasa bēgwānemq'lā-  
 lemēxa k'lēāsē g'igag'iwa'yē wīwōmpwūlas Hayalk'inē. Wā, la'mē lēqelase'wē 'māxūlayugwās nenōlō qā's gwēx'idaasē. Wā, hē'mē-  
 70 sēxs lālē 'nāxwaeml lāl 'yāx'k'lōt'lenālālē sāsēmasēxēs ask'lōtē. Wā, lā ēx'k'lōt'lenālāl wāx'laxēs abāsk'lōtē. Wā, la'mē sap'lēdē Dōqwāyisasa L'lāqwaclawa'yasēs g'igāmayōla ōmp, yix Lōbelila lāx Hayalk'inē. Wā, lā lēgemg'ex'lāx Wanuk<sup>u</sup> qa lēgem's Hayalk'inē. Wā, la'mē lālē Hayalk'inaxa g'igāmēdzēsē lēgema. Wā, la'mē  
 75 gwāl lēgades Hayalk'inē, qaxs lē'māē lōgwalaxa ālak'lāla lēgemē Wanukwa. Wā, laem lēgades Wanuk<sup>u</sup>, yixs laē lēlalaxa 'nāxwa lēlqwālala'yā yis k'ilōmax Lōbelilaxa L'lāqwa. Wā, la'mē 'nemāx'isē Wanukwē lō' lēnemānemaxa L'lāqwa lāx ōmpdāsēs genēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L'lāqwa qā's lēlēlayāxa  
 80 'nāxwa lēlqwālala'yā. Wā, hē'mis lāg'ilas ālak'lāla ts'lex'ilē nēnā-qā'yasa 'nāxwa bēbēgwānem qa gwēx'idaasas Wanukwē lē'wis k'lūt'lexsdōtē 'māxūlayugwa, yixa lā lēgades Dōqwāyisē.

Wā, lā 'nemōkwa ts'edāqē lēgades Q'wālx'alayugwaxa hēme-nala lā lāxa Ts'lāmasē qaxs L'lāsgasaē. Wā, g'āxē nā'nakwa lāx  
 85 Tsāxisē. Wā, la'mē mālxaxa q'lēmēmē p'elx'elagema. Wā, lā hē

carried them into the house of Wanuk<sup>u</sup>, but Q'wāla'alayugwa, was no | relative of Wanuk<sup>u</sup>, (but) she had no relatives living. Therefore she went into the house of Wanuk<sup>u</sup>. | Then Malēd intended to sell his copper named Wāx<sup>u</sup>sēstāla, | and Q'wāla'alayugwa 90 bought it with seven hundred and sixty blankets (which she paid for the copper Wāx<sup>u</sup>sēstāla. Before long Q'wāla'alayugwa became sick, and she also died, and Wanuk<sup>u</sup> obtained by luck the copper Wāx<sup>u</sup>sēstāla. Now Wanuk<sup>u</sup> sold Wāx<sup>u</sup>sēstāla, and it was bought || for five thousand one hundred and twenty blankets: and 95 Wanuk<sup>u</sup> again invited all the tribes: and he took the name of the father of Q'wāla'alayugwa, whose name was Wāg'ides. Now they stopped calling Wanuk<sup>u</sup>, Wanuk<sup>u</sup>, for he had the name Wāg'ides. Now || his child had the name Hāmādzālas, and now 200 Wāg'ides was called | chief because he had invited twice the tribes. Then the heart of Wāg'ides was proud because he was spoken to as a chief by | all the chiefs of all the tribes. And in the feast | his seat was among the real chiefs. |

Now, you, Chief Dr. Boas, you must have been surprised when I 5 went to | Chicago with Johnny Wanuk<sup>u</sup> and his wife Dōqwayis<sup>1</sup> that is 'māxūlayugwa — when I called 'māxūlayugwa a queen, but Johnny Wanuk<sup>u</sup> was just like a slave of his wife 'māxūlayugwa.

māwīlē grōkwas Wanukwē, yixs k'lēsaē Q'wāla'alayugwa lēlē- 86  
lāla lāx Wanukwē, yixs k'lēsaē la q'ūlas lēlēlāx'dās Q'wāla'alayugwa. Wā, hē'mis lāg'ilas hē laēlē grōkwas Wanukwē. Wā, lā lāxoyuwa lāq'waxa lēgades Wāx<sup>u</sup>sēstāla, yis Malēdē. Wā, la k'ilx'ewidē Q'wāla'alayugwāsa māma'lgūnālp'enyag'alasa q'ēl'lax'- 90  
sōkwē p'ēlxelasgem laxa lāq'wa lāx Wāx<sup>u</sup>sēstāla. Wā, k'lēsta gālas laē ts'ēx'q'ēx'idē Q'wāla'alayugwa. Wā, laēmxaē wik'le-x'ida. Wā, laēmxaē Wanukwē lōgwalax Wāx<sup>u</sup>sēstāla lāq'wa. Wā, la'mē Wanukwē lāxōdex Wāx<sup>u</sup>sēstāla. Wā, la'mē k'ilx'wa se'wa yisa q'lāq'la'lep'enyag'anālasa ma'lsōkwē p'ēlxelasgema. 95  
Wā, laēmxaē Wanukwē lēlēlaxa 'nāxwa lēlq'wālala'ya. Wā, la'mē Wanukwē āx'ēdex lōgemas ōmpwūlas Q'wāla'alayugwax'idē, yixa lēgades Wāg'ides. Wā, la'mē gwāl lēgadē Wanukwa- Wanukwē. Wā, la'mē lēgades Wāg'idesē. Wā, la'mē lēgadē bābagūmē xū-  
nōx<sup>u</sup> yis Hāmādzālas. Wā, la'mē lēq'alase'wē Wāg'idesas g'igr- 200  
ma'yē qaxs laē mālp'ēna lēlālaxa 'nāxwa lēlq'wālala'ya. Wā, la'mē lēmqa nāq'ayas Wāg'idesē qaxs laē g'āg'eg'laq'walasōsa 'nāxwa g'īg'egāmēsa 'nāxwa lēlq'wālala'ya. Wā, la'mē k'wāg'ēlilxa āla'mē g'īg'egāmēxs k'wēlāē.

Wā, yūL, g'īgāmē<sup>2</sup> Dr. Boas, yixs q'ayaxag'anemaqōs lāx 5  
Chiagox'ēn lā lō<sup>2</sup> Johnny Wanuk<sup>u</sup> lē'wis genēmē Dōqwayis, yix 'māxūlayugwax'g'in lāk' lēq'alas Queen lāx 'māxūlayugwa. Wā, ā'mēsē 'nemāx'isē Johnny Wanukwē lō<sup>2</sup> q'lāk'ōsēs genēmē 'māxūla-

<sup>1</sup> They were among the Kwakiutl who visited the World's Fair in 1893.

- And this is what I now talk about, the ancestors of the married couple "Wanuk" whose name was Wāg'ides, which name he obtained from Q'wālaḡ'alayugwa, and his illegitimate wife 'māxūlayugwa. I only wish you to know that Wāg'ides probably thought that you considered him a real chief. This is called by the Indians "a-newly-made-chief," like Wāg'ides in the numaym elgūnwē. ||
- 15 When we came back to Fort Rupert Wāg'ides went into his house, and he said at once that he would buy oil with the money that he had obtained, paid by you, Dr. F. Boas. Then he gave a grease feast to all the tribes, and now his wife 'māxūlayugwa gave him the marriage name Kwākūx'ālas for the feast name of her husband Wāg'ides. Now, 'māxūlag'ilis, the chief next to L'āqwalal, chief of the numaym Lāālaḡ's'endayo, became sick. Now, he had the copper Lōbelila. Wāg'ides always took care of him; and when he became very sick, Wāg'ides took the chief 'māxūlag'ilis into his house. At once 'māxūlag'ilis said to Wāg'ides, "You make me glad, because you take pity on me, because you come and do good to me. If I should die quickly, only take this my copper Lōbelila, and sell it, and invite again all the tribes." Thus he said to him in the morning. || And when night came 'māxūlag'ilis died. Wāg'ides also obtained by good luck the copper Lōbelila. Now, Wāg'ides

- yugwa. Wā, g'a'mēsēn la g'wāgwēx's'ālasē g'alēmḡ'alīsasa hayase-k'ālē Wanukwē, yīxa la l'ēḡades Wāg'idesxēs hēlanēm l'ēḡēm lāx Q'wālaḡ'alayugwōlē, l'ē'wis k'ūtēxsdōte 'māxūlayugwa. Wā, ā'mēn 'nēx: q'a's q'lālaōsax Wāg'idesē yīxs 'nēḡ'anemaak'ōsaq ālaēm ḡ'igāma'ya. Wā, hēm ḡwē'yōsa bāk'lumē ala'lēk' ḡ'igāma'ya yīx Wāg'idesē lāxēs 'nē'mēmota elgūnwā'yē.
- 15 Wā, g'āxenu'x' nā'nak' lāx Tsāxisak'. Wā, lā laēl lāxēs ḡ'ōkwē Wāg'idesē. Wā lāxaē hēx'idaēm 'nēx: q'a's k'ilxwēxa l'ē'na yīsēs ḡwānēmē dālaḡēs hālagēmōs Dr. F. Boasaq. Wā, la'mē l'ē'nag'ila k'wē'lassa 'nāxwa lēlqwālala'yē. Wā, la'mē ḡenemasē 'māxūlayugwa l'ēḡēmḡ'elx'lālaḡ Kwākūx'ālas qa k'wēladzextā'yōsēs
- 20 lā'wūnēmē Wāg'idesē. Wā, la'mēsē ts'lex'q'lex'idē 'māxūlag'ilisxa ḡ'igāma'yē mā'kilāxa ḡ'igāma'yē l'āqwalalēxa ḡ'igāma'yasa 'nē'mēmotasa Lāālaḡ's'endayo. Wā, laēm l'āḡwades Lōbelila. Wā, la'mē Wāg'idesē hēmenala la āaxēlaq. Wā, ḡ'il'mēsē la ālaḡ'id ts'lex'q'lāxs laē Wāg'idesē āx'ēdxa ḡ'igāma'yē 'māxūlag'ilisē q'a's lās
- 25 lāxēs ḡ'ōkwē. Wā, ā'misē hēx'ida'mē 'māxūlag'ilisē 'nēk'ax Wāg'idesē: "Laems ēk'amag'en nāqēk' q'a's laenayōs wāsen q'a's ḡāxaōs aēk'ila ḡāxen. Wā, hē'maak'enlō yix'elālaḡ wik'lex'ēdelax las āēm āx'ēdixōx Lōbelilaxen l'āqwaḡ q'a's lāxōdaōsasōx q'a's ēt'lēdaōs lēlēlaḡwa 'nāxwāx lēlqwālala'ya," 'nēx'elāeqxa ḡāila.
- 30 Wā, ḡ'il'mēsē ḡānū'idēxs laē wik'lex'ēdē 'māxūlag'ilisdē. Wā, laēmxaē l'ōḡwalē Wāg'idesaxa l'āqwa lāx Lōbelila. Wā, laēmxaē

sold that also. Then he invited all the tribes. Now Wāg'ides was really proud, | and said that he was not afraid of any one, even not of the true chiefs of || all the tribes.

Then Wāg'ides sat among all the chiefs of the tribes, | when they were all invited by the Lāwēts'ēs. This is called | the chief's feast. Wāg'ides boasted, saying that he was not | afraid of any one; and therefore the chief of the Mamalēqāla, || whose name was wālas 40 Kwāx'īlanōkūmē<sup>s</sup>, became angry. Then the | chief, wālas Kwāx'īlanōkūmē<sup>s</sup>, became angry. Then the | chief, wālas Kwāx'īlanōkūmē<sup>s</sup>, said that he would put him back into the place of the slaves his forefathers. Thus he said. Then he took | the expensive copper named Q'ēmts'axsdē and | broke it, and he asked one man to throw || the copper into the sea outside the village Qālogwis; and 45 after | he had finished, T'ēqwap arose and sent a man | to get his copper Ts'āgēs; and when that man came | carrying Ts'āgēs, he gave it to T'ēqwap. Then he spoke, | and said to his uncle, wālas Kwāx'īlanōkūmē<sup>s</sup>, "Now, || chief, you told us to do this to him who 50 claims that he is not afraid of any one, | this new man Wāg'ides— that little slave who comes from his slave ancestors: || Now I'll try him who claims to be a | true chief." Thus he said, and broke the copper Ts'āgēs. He | said, "Chief Wāg'ides, now you will be a bullhead

Wāg'idese lāxōdeq. Wā, laēmxaē lēlalas lāxa 'nāxwa lēlqwāla- 32 la'ya. Wā, la'mē ālax'dela LEMqē nāq'ayas Wāg'idese. Laem 'nēk'exs k'leāsaē la k'ilems lāxa wāx'mē ālak'lāla la g'igāmāsa 'nāxwa lēlqwālala'ya.

Wā, la'mēsē Wāg'idese k'wāgēlilxa 'nāxwa g'ig'egāmēsa lēlqwā- 35 lala'ye, yixs laē 'wēla lēla'lay'sa Lāwēts'ēsē. Wā, hēm Lēgades g'igēlkwa k'wēlē. Wā, lā Wāg'idese q'ayōdālag'ilil 'nēk'exs k'leāsaē k'ilema. Wā, hēmīs lāg'ilas 'yāk'ililē g'igāmā'ya Mamalēl-qālaxa Lēgades wālas Kwax'īlanōkūmē. Wā, la'mē 'nēk'ēda g'i- 40 gāmā'ye wālas Kwax'īlanōkūmē qas aēdaaqēs "lāx gwēx'sdema's q'lāq'lakwagiwa'yaōs yixēs g'ālemg'alisaōs," 'nēx'laēxs laē dāx'id- xa q'ayōxwē L'lāqwaqa Lēgades Q'ēmts'axsdē. Wā, la'mē k'ō- qwaq. Wā, lā āxk'lālaxa 'nēmōkwē begwānem qa lēs ts'ēxstē- dāxa L'lāqwa lāxa L'āsakwasa g'ōkūla lāx Qālogwisē. Wā, g'il'mēsē 15 gwāla laē lāx'ūlilē T'ēqwapē qas 'yālaqēsa 'nēmōkwē begwānem qa lās āx'ēdex L'lāqwās yix Ts'āgēsē. Wā, g'il'mēsē g'āxēda begwā- nem dālx Ts'āgēsē lā ts'ās lāx T'ēqwapē. Wā, lā yāq'ēga'la. Wā, lā 'nēk'a lāxēs q'ūlēyē wālas Kwax'īlanōkūmē: "Laq'lamaaqōs 'nēk'a, g'igāmē<sup>s</sup>, qens hē gwēx'idexga 'nēk'eq k'leās k'ilem laxga- 50 da ālak' begwānema, yixwa q'lāq'agūmēx g'āg'ēlela lāxēs wīwōmp- wūlasōx Wāg'idese. Wā, la'mēsen gūnx'idōlxwa 'nēk'ēx la m ālaem g'igāmā'ya," 'nēk'exs laē k'ōx'widex Ts'āgēsē. Wā, la 'nēk'a: "Wā, g'igāmāyāi', Wāg'idēsai', laems lāl k'ōmasōx Qālo-

55 of Qālogwis." Thus he said, and gave the rib of the copper to a | man, and told him to throw it into the sea outside | of the village. Thus he said to him. Then K'lwāmaxalas, | chief of the Hāxwāmis, arose, and he sent a man | to get the copper named Kwēxanēm. 60 Now he broke | it on account of Wāg'ides, and he gave him the rib. This was | given to Wāg'ides. Then Wāg'ides became a slave again | after this. He could not get three large | coppers to break to meet the other three; and he thought it best | not to go with his tribe 65 when they were invited by the tribes, | because he was really ashamed. Now 'māxūlayugwa never became a true chieftainness. |

The copper Lōbelila that was broken on account of Wāg'ides, is worth | twelve thousand blankets; and | the copper Ts'läges, broken by T'ēqwap on account of Wāg'ides, is worth nine thousand 70 blankets; and | the great copper Kwēxanēm, broken by K'lwāmaxalas on account of Wāg'ides, | is worth eighteen thousand blankets. | Now, Wāg'ides could not get thirty-nine thousand | blankets to buy three coppers | to meet those broken; and all the Kwāg'ul 75 were ashamed | on account of what they had done. That is the end of this. |

I forgot this: that the eldest of the children of Wāg'ides and his wife 'māxūlayugwa died. She took the one next to (the eldest), | and Dōqwāyis put him into the numaym Dzendzenx'q'layo, | and

55 gwisēx," 'nēk'exs laē ts'lāsa galasa'yasēs L'lāqwa'x'dē lāxa 'nemōkwē begwānema. Wā, lā 'nēk'eq: "Hāg'a ts'lexstentsōq" lāxa L'lāsa-kwakwasa g'ōx'demsēx," 'nēk'eq. Wā, la'mē lax'ūlilē K'lwāmaxalasxa g'igāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānēm qa lās āx'ēdex L'lāqwāsēxa Lēgades Kwēxanēmē. Wā, laemxāē k'ōx'wī- 60 deq qa Wāg'idesē. Wā lā yax'witsa galasa'yē lāq. Wā, la'mē ts'lewē lāx Wāg'idesē. Wā, la'mē ētlēd la q'alq'la'x's'ēsta Wāg'idēsē lāxēq. Wā, laem k'lēās gwe'yōlatsēx yūdūx'sema āwā L'lā-lāqwa qa's k'ak'ogwalayāxa yūdūx'semē. Wā, hēxent'la ēg'atsēxs k'lēsaē la lālasgēmēxēs g'ōkūlōtaxs Lēlalase'waasa lēlqwālala'yē 65 qaxs āluē māx'ts'la. Wā, la'mē hewāxa mōdzēl'idē 'māxūlayugwa.

Hē'maē Lōbelilaxa L'lāqwa la k'ōqwasōs qa Wāg'ides yixs mā'lg'e-yop'enaē lōxsemx'id p'lēlxelasgēmē lāoxwas. Wā, hē'misē Ts'lä-gēsxa L'lāqwa k'ōqwasōs T'ēqwap qa Wāg'ides yixs 'nā'namap'enaē lōxsemx'id p'lēlxelasgēmē lāoxwas. Wā, hē'misē Kwēxanēmxa 70 'wālas L'lāqwa k'ōqwasōs K'lwāmaxalas qa Wāg'ides, yixs mā'lgū-nāleg'e-yop'enaē lōxsemx'id p'lēlxelasgēmē lāoxwas. Wā, la'mē k'lēās gwe'yōlasē Wāg'idesax mamōsgēm'g'ustālāsa 'nā'namap'ena lōxsemx'id p'lēlxelasgēm qa's k'ilōm'x yūdūx'sema L'lā-lāqwa qa's k'ak'ogwalayā. Wā, lā 'nāxwaem max'ts'lēda Kwāg'ulas gwēx'i- 75 daasaq. Wā, laem lāba lāxēq.

Hēxolēn L'elēwēsē'wa yixs laē lē'lē 'nōlāst'egema'yas sāsēmas Wāg'idesē L'ē'wis genēmō 'māxūlayugwa. Wā, lā āx'ēdxa mā'k'lāq qa lās lāx'stōdex Dōqwāyisē lāxa 'ne'mēmotasa Dzendzenx'-

his name was Dōqwāyis. And 'māxūlayugwa put his younger son brother in the numaym Ts!ēt!ēlwalagāmē<sup>1</sup> of the Ninkish, is chief Q!ūmx'alag'ilis; for he was the father of 'nā'nemp!ng'ilayugwa, the mother of 'māxūlayugwa. Now the name of the son of Wāg'ides was Q!ūmx'alag'ilis among the Ninkish. Now 'māxūlayugwa herself thought little of her husband.

#### STORY OF THE LĒLEGĒDĒ, Q!ŌMK'UT!ES, KWĀG'UL

This is the tale of the reason why the double-headed serpent is on 1 the | outer front of the house of Lālep'lalas at Q!ēg'ēs, for that is where the | ancestors of the numaym LĒLEGĒD live, who have as their chief Lālep'lalas. | The young men were talking about a salmon of bright color || which they were trying to spear in the river of 5 Q!ēg'ēs, for their house was on the bank of the river. ' They could not hit it when they were trying to spear it, for there were many ' steel-head salmon there, and one of them had a very bright color. Then Chief Lālep'lalas said that he would try to spear it, for he was a good spearsman, because he was a seal-hunter. They went and 10 followed him to the river. Many young men followed ' their chief Lālep'lalas. When they got to what was | referred to by the young

q!ayowē. Wā, la'mē Lēgades Dōqwāyisē. Wā, lāxāē 'māxūlayugwa āx'ēdex ts!ā'yās qa's lās lāx 'ne'mēmotasa Ts!ēts!ēlwalagūma- 50 'yasa 'nemgesēxa g'igāmāyōlāe Q!ūmx'alag'ilis yixs hē'māē ōmps 'nā'nemp!ng'ilayugwa yix ābempas 'māxūlayugwa. Wā, hē'mis la Lēgemis xūnōkwās Wāg'idesē Q!ūmx'alag'ilisē lāxa 'nemgesē. Wā, lem q!ūlēx's'mē 'māxūlayugwa k!ōtaxēs lā'wūnemē.<sup>1</sup>

#### STORY OF THE LĒLEGĒDĒ, Q!ŌMK'UT!ES, KWĀG'UL

Wā, ga'mēs nūyamsa g'āxēlas āxēwa'ya sīseyūlō lāx tsūqlma- 1 'yas L!āsanā'yasa g'ōkwās Lālep'lalas lax Q!ēg'ēs, yixs hānt! g'ōkūlē g'ālāsa 'ne'mēmotasa LĒLEGĒDĒxa g'igadās Lālep'lalasē. Wā, la'm- lāwisēda hā'yā'fa gwāgwēx's'ala lāxēs wā'xa sek'asōē ex stōk'ūn k!ōtela lāxa 'wās Q!ēg'ēsē qaxs hē'māē g'ōkwāgēs!wa 'wa, yixs 5 k!ēsāē q!āpaqēxs wā'xāē sek'aq, yixs q!ēnemaōda k!ōtr!laxa g'exwa. Wā, lā'lāē Lōma ēx'stōk'ūna 'nemē. Wā, la'em!āwisa g'igāma'yē Lālep'lalasē 'nēk' qa's lē gūnx'īd sfx'īdīq qaxs'tālak'!a- lāē sek!ēnoxwa qaxs ālē'winoxwaaxa mēgwatē. Wā, lāx'dāx'!lāē qās'ida 'nāgamālaxa 'wa. Wā, la'em!lāē lāg'a'yōda q!ēneme hā'yā- 10 Faxēs g'igāma'yē Lālep'lalasē. Wā, g'il'em!lāwise lāg'ua lāx gwe- 'yāsa hā'yā'fa māg'itlātasa ēx'stōk'ūna k!ōtr!la lāē āxk'ālāsē'wē

<sup>1</sup> Continued on p. 178, line 1.

13 men as the bright salmon swimming about, | Lālep!alas was asked  
to stand downstream from the place where the bright | salmon was  
15 swimming about. He had not been standing there long when ||  
Lālep!alas saw a very bright salmon. Immediately he | threw his  
spear and hit it. He took it and went home | to his house. Before  
he got to his house he felt | like giddy, and he just hid the salmon |  
20 and went to his house, and before long he was very sick. || When he  
arrived in front of his house, he just | sat down; and there it was  
seen by his wife, 'nā'nemp!eng'ilayugwa, | that her husband was very  
sick. Therefore | she built a small hut over him. And when they  
finished the house for the sick man, the ancestors | of the numaym  
25 lēlēgēd went to see their chief Lālep!alas. || Their chief was hardly  
alive. Then Lālep!alas heard | a canoe coming to the beach in  
front of the sick man's hut, and he heard | a man say, "Go to him  
and let our | friend come." Thus said what was heard by the sick  
Lālep!alas. Then the one who was sent said, | "I can not go to  
30 our friend for || many are watching him." Thus he said. Then the  
man who had | spoken just said, "Just come aboard the canoe.  
Let me | go and pull him out." Thus he said. Then the man  
stepped out of the canoe, and | went into the sick man's hut where  
Lālep!alas was lying down. Then he took the | soul of Lālep!alas,

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13 Lālep!alas qa's hā ʔa'wisa gwābalisasa māg'iltalasasa ēx'stōk'lūnē  
k'lotēla. Wā, wilaɣdzē'laē gāla lāxēs ʔa'widzasē lāael dōx'walelē  
15 Lālep!alasaxa āla la ēx'stōk'lūn k'lotēla. Wā, hēx'idaem'lāwisē  
sex'ideq. Wā, la'mē q'lapaq. Wā, lā'laē āx'ēdeq qa's lē nā'nak'<sup>u</sup>  
lāxēs g'ōkwa. Wā, k'les'em'lāwisē lāg'aa lāxēs g'ōkwaxs lāael hē  
g'wēx's k'edēlx'a'nakūlē. Wā, āem'lāwisē la q'elāesaxa k'lotēla  
qa's lā hayalemk'la lāxēs g'ōkwaxs k'les'maē ālax'fid ts'ex'q'ex'fida.  
20 Wā, g'il'em'lāwisē lāg'aa lāx l'āsanū'yasēs g'ōkwē lāael āem k'wā-  
gaelsa. Wā, laem'laē dōgūtsēs genēmē 'nā'nemp!eng'ilayugwa,  
yixs ālaē ts'ex'q'les lā'wūnemē. Wā, lāg'ilas āem hēx'idaem  
hōsgemelsaq. Wā, g'il'em'lāwisē gwālā hōsē lāaelasa g'ālāsa 'ne-  
mēmōtasa lēlēgēdē la āwelpaxēs g'igāma'yē Lālep!alasē. Wā,  
25 laem'laē halselaem la sāk'lēgelsēda g'igāma'yē. Wā, lā'laē wūle-  
laxa g'āxalis xwāk'lūna lāxa l'ema'isās hōdzasas. Wā, laē wūle-  
laxa begwānema 'nēk'a: "Hāg'a lāqō qa g'āxlag'isēns 'nemō-  
kwax," 'nēx'laē wūlēlas Lālep!alasēxa ts'ex'q'la. Wā, lā'laē 'nēk'a  
wāx'ē 'yālagema: "ʔya, k'leādzēn gwayōlasgēns 'nemōkūk' qaxs  
30 q'lēnemōg'a q'esēmsgruqek." 'nēx'laē. Wā, āem'lāwisa g'ilx'dē  
yāq'ent lāla begwānem 'nēk'a: "Wā, gēlag'a, āem g'āx'alexs qen lā  
nēxawelsaq," 'nēx'laē. Wā, g'āx'laē lāltāwēda begānemē qa's lā  
laēl lāxa hōsē qelk'wadzasas Lālep!alasē. Wā, la'mē āxōdex beḡū-  
na'yas Lālep!alasē qa's lā lāxsas lāxēs yā'yats'lē xwāk'lūna. Wā,



and went aboard his canoe. ¶ Lālep!alas knew that he had gone 35  
aboard the canoe. ¶ He heard those say in the hut where he had  
lain, when he was taken ' by the man, "Oh! He is dead!" Thus  
they said, and , all the women began to wail. They had not been  
paddling long when they arrived at ' many houses. There were  
really many people. Then ¶ they all went ashore out of the canoe, 40  
and went into the great | house. Then Lālep!alas was asked to sit  
down | near the door of the large house on the right-hand side.  
Then Lālep!alas looked at the great raven which was sitting in the  
middle of the doorway. Its legs were spread apart, and the doorway  
was between the || legs, and a double-headed serpent was on top of 45  
the front outside | of the house, and a wolf was standing on the head  
of the man in the middle of the | double-headed serpent. Then he  
remembered this. Lālep!alas just sat down. ¶ Then a handsome  
man spoke | and said, "Stand up, spirits, and let us be happy and '  
dance on account of the game of our friend Dādoxkwēnē." He 50  
meant the salmon speared by Lālep!alas, for the bright salmon was a  
double-headed serpent. ¶ Then the spirits arose, and immediately  
a man came to where Lālep!alas was sitting ' and said, "O friend  
Lālep!alas! run away, else you might || stay away. Just look at 55  
this house and imitate it." ¶ Thus he said. Then Lālep!alas was glad

laem!laē q!āLEla!mē Lālep!alas yixs laē lāxs lāxa xwāk!ūna. Wā, 35  
lā!laē wūLālaxa 'nek'a lāx hōsē qelk!wādzats yixs g'ūlaē āx'ētse'wa  
yisa begwānemē: "Ā, le!mōx wēk!ex'ida." 'nēx'!aēxs laē q!wāq!ūsā-  
wēda 'nāxwa ts!ēdaqa. Wā, k'!ēs!at!a gāla sēxwaxs laē lā'raa lāxa  
q!ēnemē g'ōkūlaxa lōma q!ēnem lēlqwālala'ya. Wā, laem!lāwisē  
'wēla hōx'wūltā lāxēs yā'yats!ē xwāk!ūna qā's lā hōgwūl lāxa 'wālasē 40  
g'ōkwa. Wā, la'mē āxsewē Lālep!alasē qā's hē'mē k!wāg'alilē  
max'stālilasa t!ex'ilāsa 'wālasē g'ōkwa lāx hēk!lōtstālidās. Wā,  
laem!laē Lālep!alas dōqūlaxa 'wālasē gwa'wina k!waēl lāx nexstā-  
'yasa t!ex'ilē. Wā, lā!laē gaxala hē'mē la t!ex'ilē awāgawā'yas  
g'ōg'ūgwa'yās. Wā, hē'misa siseyūlē gēg'iwēsa tsūgēmas l!āsānā- 45  
'yasa g'ōkwē. Wā, lā g'ilālēda ālanemē lāx x'ōmsās bāk'awa'yasa  
siseyūlē. Wā, laem!laē g'ig'aēqelaq. Wā, hēem!lāwis ālēs k!wa-  
g'alilē Lālep!alas lā!lasē yāq!eg'a!lēda ēx'sokwē begwānem. Wā,  
lā!laē 'nēka: "Wā'gil la q!wāg'ililex hā'yalilagas qens ēek!ēq!alē  
yix'wa qāōx yāNEMaxsens 'nemōkwaē Dādoxkwēnā'ya." hēm gwe- 50  
'yāsēda k'lōtēla seg'ek'was Lālep!alas yixs siseyūlāōxa ēx'stōk!ūnē  
k'lōtēla. Wā, lā!laē q!wāg'ililēda hā'yalilagasē. Wā, hēx'idaem-  
'lāwis 'nemōkwē begwānem g'āx lāx k!waēlasas Lālep!alas. Wā,  
lā!laē 'nēk'a: "ēya, qāst, Lālep!alas. Hā'ra k!ēxwax ālas g'ūxlax  
xek!la lāq". Ā'ma dōqwalaxōxda g'ōkwēx qā's nānaxts!wē'ō- 55  
saq", 'nēx'!aē. Wā, āla!at!a Lālep!alasē mōlas wāldemas qāxs

57 on account of what he had said, for the one who had told Lālep!alas to run away said also that this was the gathering-place of the souls of the dead; and when the spirits began to sing, Lālep!alas ran out  
60 of the door of the house, and ran along the beach. He went a long distance, and arrived at a place where eagle-down was thick. He had not gone far when his breath gave out. Then he died again. Then he heard the words of another tribe where he was  
65 staying. He was taken and buried on a tree. There was no coffin. This was the village of Winālag'ilis. Before evening a man came and sat down at the place where he was. Then the man spoke, and said, "O, friend Lālep!alas! how is your mind? Don't you  
70 wish to go home to your country?" Thus he said. Then Lālep!alas replied and said, "Indeed, but I wish in vain, for I do not know in what direction my house is." Thus said Lālep!alas to the man. Then the man spoke again, and said, "I am Bluejay. Arise and sit on my back that I may take you to your house."  
75 Thus said Bluejay to him. Lālep!alas went at once and sat on his back; and Bluejay flew inland over a great mountain. And when they had passed over the mountain, they arrived. It was nearly dark in the evening. And Lālep!alas saw that his hut was still

57 laē nēfida la āxk'ālax Lālep!alasē qa k'ēxwēs. yāxs hē'maē la q'ap'ēnakūlats bēx'ūna'yasa la lēfēla. Wā, g'il'em'āwisē denx-  
60 idēda hāyāhlagasē lān'lasē Lālep!alasē dzex'wels lāxa t'ēx'ilāsa g'ōkwē qa's dzēlx'waēselē lāxa l'em'āisē. Wā, la'em'āwisē qwēs-  
g'ilaxs laē lāg'aa lāxa wākwē qemx'wasa kwēk'. Wā, k'ēs'lat'la qwēs'g'ilaxs laē wibaliseema. Wā, la'emxāē wēk'ēx'ēda. Wā, la lāla 'nāxwaem wūlēlax wāldemasa ōgū'la'mē la lēlq'wāla'yēs la āxāsa. Wā, la'em'laē āx'ētse'wa qa's lā wūnemtasō' lāxa lāsē.  
65 Wā, la'em k'ēās deg'ats'ēs. Wā, hē'em'el g'ōx'demtsa Winālag'ilisē la āxāts. Wā, k'ēs'lat'la la'em dzāq'waxs g'āxaasa begwānemē k'wāg'ālela lāx āxāsas. Wā, lā'laēda begwānemē yāq'leg'a'la. Wā, lā'laē 'nēk'a: "yā, qāst. Lālep!alas. Wālēs nāq'yaqōs k'ēsas  
70 'nēk' qa's laōs nā'nak' lāxēs āwīnagwisaōs." 'nēx'laē. Wā, lā'laē Lālep!alasē nā'naxmēq. Wā, lā'laē 'nēk'a: "Qālen wax'a āem-  
x'st'en k'ēs q'ālelax gwāqenwa'yasasē." 'nēx'laē Lālep!alasē lāxa begwānemē. Wā, lā'laē ēdzaqwa yāq'leg'a'lēda begwānemē. Wā, lā'laē 'nēk'a: "Nōgwaem kūskūsa. Wāg'a lāxelelax qa's g'āxaōs  
75 k'wāg'ē g'āxen qen lā taōdōs lāxēs g'ōkwaōs." 'nēx'laē kūskūsaq. Wā, lā'laē Lālep!alasē hēx'idaem la k'wāg'ēndeq. Wā, lā'laē kūskūs aalaqaxs laē p'ēfida qa's lē p'ēltseq'laxa 'wālasē neg'ā. Wā, g'il'em'āwisē hayaqaxa neg'ā laē lāg'aa. Wā, lā'laē elāq p'ēdex'idaxa dzāqwa lān'lasē Lālep!alas dōqūlaqēxs hēx'sā'maē lās  
hosē. Wā, lā'laē laēl lāq. Wā, lā'laē dōx'walelaxēs ōk'wina'yaxs

there. He went in, and he took his body, and then he died. His soul went into it, and immediately the body became alive. In the morning when lay down, the men and women came to wait, and they came to be angry. Then one man went to the hut, and the man saw that he was alive, and at once he spoke with him. Then they made a house just like the house he had been; and therefore the man who belonged to the house. This is all.

WĀXAPĀLASŌ<sup>2</sup> QĒLEGĒD, Q'ŌMK'UT'LES, KWAGĒL

The ancestor of the Yaēx'agemē<sup>2</sup> Yix'agemē<sup>2</sup>, lived at Xūdzt-dzālis, at the village site Lex'siwe; and Wāxapālasō, and his prince Xāxosenāsō<sup>2</sup>, lived on the east side of Xūdzt-dzālis; and it is said that Yix'agemē and Wāxapālasō, claimed Xūdzt-dzālis as their property. Finally Wāxapālasō began to get tired of Yix'agemē. He moved away, and came to Gek'lexsdel with his prince, Xāxosenāsō, and they built a house there; and when the house they built was finished, Wāxapālasō lay down on his back, thinking what to do. Then it occurred to him that he had been told in his former village, Xūdzt-dzālis, from a man who lived at Xōxopla, a Qwēq'sōt'ēnox. He did not name him, for he did not

hēmaē ālēs yāq'ūsē. Wā, lālaē lālak'axēs bex'ūnāyēdē. Wā, sō hēx'idaem'lāwisē ts'elx'widē ōk'wina'yas. Wā, laem'lāwisē 'nax'idxa gaālāxs g'āxaasa q'ēmāla bēlegwānem lā'wa ts'ēdaqe q'lwāq'ūsālaxa wūnemtalaq. Wā, lālaēda 'nemōkwē bigwanlm laēlāxa hōsē. Wā, lālaē dōx'walelēda begwānemax lāleplalasax q'ūlaē, qaxs āmaē hēx'idaem yaēq'legra'l lē'wē. Wā, laime ārm sō hēx'idaem g'ōkwēlaxa g'ōkwē hē gwēx'sē g'ōkwasēs laasdē. Wā, hēmis g'āxēlts g'ōgwadēda 'nemēmōtasa lēlegēdāsa g'ōkwe. Wā, laem lāba.

WĀXAPĀLASŌ<sup>2</sup> QĒLEGĒD, Q'ŌMK'UT'LES, KWAGĒL

Gōkūlaē gālāsa Yaēx'agemāyē yix Yix'agemāyē lax Xūdzt-dzālisē, lāx gwāk'ōtas 'was lex'siwayē. Wā, lālaē g'ōkūlē Wāxapālasō lē'wis lāwelgāmayē Xāxosenāsō lāx 'nalanāhsas Xūdzt-dzālisē. Wā, laem'lāwisē hēmenālaem lēnemāplē Yix'agemāyē lō<sup>2</sup> Wāxapālasōwaxa xūselās Xūdzt-dzālisē. Wā, lālaē k'ūl'ēdē sō Wāxapālasōwas Yix'agemāyē. Wā, laem'lāē mawa Wāxapālasō qaxs g'āxē lāx Gek'lexsdelē lē'wis lāwūlgāmayē Xāxosenāsō. Wā, lālaē g'ōkwēla qaxs g'ōkwa. Wā, lālaē gwālē g'ōkwēlaxas laem'lāwisē Wāxapālasō lēgril senyastōlil qaxs gwēg'ālasa. Wā, lālaē g'ig'āx'ēdxa g'āxē ts'elk'lālem lāxēs g'ale g'ōkūnase Xūdzt-dzālisē, yisa g'āx'īdē lāx Xōxopla Qwēq'sōt'ēnox bigwanlm. Wā, laēmē k'lēs lēx'ēdex lēgēmas qaxs k'lēsae q'ūl'elax lē'wēs

14 know his name. The visitor had said to Wāxap!alasō<sup>ε</sup>, "Look  
out for the one of our tribesmen who has a great treasure!—I mean  
15 Head-Winter-Dancer—for he will go around our world to play—with  
the people of supernatural power, all around our world." Thus he  
had said.

This occurred to Wāxap!alasō<sup>ε</sup> while he was lying on his back.  
When night came, he tried to lie down in his bed; he did not go to  
20 sleep the whole night, however; but his prince, Nāxosenāsō<sup>ε</sup>  
slept sweetly. When day came, in the morning, Wāxap!alasō<sup>ε</sup>  
arose and scolded his prince. He said to him, "Don't think  
always of sleeping! Don't you think of Head-Winter-Dancer, the  
great shaman, the great war-dancer, who is famous all over the  
25 world, and who is looking for a great shaman to play with? I  
mean you ought to rise and wash yourself in this good river—  
Ts!elgwad. Thus he said. Nāxosenāsō<sup>ε</sup> took up the tongs and  
struck his prince with them. ||

30 Nāxosenāsō<sup>ε</sup> arose at once and went out of the house. He  
wanted to kill himself. He went up the river Ts!elgwad; and  
when he came to the cascade of Ts!elgwad, he saw a hole in the  
rock on the bank of the river. He wanted to examine it, and he  
35 saw that the holes were the eyes of a Dzōnoq!wa. They were

13 Wā, lā!laē 'nēk'ēda bāgūnsē begwānem lāx Wāxap!alasō<sup>ε</sup>: "Wā-  
gil la yāl!lālex qāōxda 'wālasē lōgwala lāxenu'x" g'ōkulōtēx, yix  
15 Ts!āqāma'yē qaxs 'nēk'āē qā's lā'stulēselēxens 'nāla x qā's āmlē  
lē'wōx nānāwalakwaxsōx āwēstāxsens 'nāla x," 'nēx'!laē.

Wā, hēm'lāwis g'āx g'ig'āēgēs Wāxap!alasō<sup>ε</sup> lāxēs t'ēg'itlēmā'yē.  
Wā, lā!laē gānol'ida laē wāx' k'ūlx'ida lāxēs k'ū'lēlasē. Wā, lā!laē  
hē'wāxam mēx'ēdex 'wāsgemasasa gāmlē. Wā, lā!laē ēx'p!aste-  
20 wōse'wēs lāwūlgāma'yasē Nāxosenāsō<sup>ε</sup>. Wā, laēm'lāwisē nā'nakū-  
laxa gāalaxs laē lāx'widē Wāxap!alasō<sup>ε</sup> qā's lā lawits!ālagwāxēs  
lāwūlgāma'yē Nāxosenāsō<sup>ε</sup>. Wā, lā!laē 'nēk'ēq: "Qwāldzās xēnlel  
lē'x'ēm nāqā'yōxsēs mēxēnā'yōs. K'!ésas g'ig'āēqelax Ts!āqāma-  
'yaxa 'wālasa pāxālaaxa 'wālasa tōx'wida yixs ts!ēlwāla lā'stalise-  
25 lālxens 'nāla x ālāx 'wālasa pāxāla qā's āml'wūta. Wā, hēm'ōsen  
'nē'nakūlē qā's lāx'widaōs qā's lāōs g'ig'itlāla lāxwa ēk'!ēx wāx  
Ts!elgwadēx," 'nēx'!laē. Wā, āēm'lāwisē Nāxosenāsō<sup>ε</sup> lē'x'ēlil qā's  
ētlēdē mēx'ēda. Wā, hēm'lāwis lāg'ilas Wāxap!alasō<sup>ε</sup> dāx'idxa  
ts!ēstala qā's kwēx'idēs lāxēs lāwūlgāma'yē.

30 Wā, hēx'idaēm'lāwisē lāx'ūlilē Nāxosenāsō<sup>ε</sup> qā's lāel lāwēls  
laxa g'ōkwē qā's lā'ila qā's g'āyalasa. Wā, laēm'lāē qāswūstāla x 'wās  
Ts!elgwadē. Wā, g'il'ēm'lāwisē lag'aa lāxa k'!āmadzēnāsa 'wās  
Ts!elgwadē, wā, lā!laē dōx'wālelaxa x'ōp!a t'ēsema lāx ōgwāgā'yasa  
-wā. Wā, laē 'nēx' qā's max'p!altowēq. Wā, hēm'lāwis dōx'wa-  
35 lēlatsēqēxs g'ayagesaasa Dzōnoq!wa. Wā, laēm'lāē qōqūt!astōsa

both full of water. Then Nāxosenāsō<sup>2</sup> heard another man say:  
 "O friend, Nāxosenāsō<sup>2</sup> is in the water, and it will be too difficult for you to get him out. I will wash my face with water from the water in Nāxosenāsō<sup>2</sup>'s eye." Then Nāxosenāsō<sup>2</sup> did not see the man who was invisible to him. Nāxosenāsō<sup>2</sup> took a bunch of hemlock-branches, tied them together in four bunches, and held them towards the eyes. He took water from the water in the man's eye, and rubbed himself with a wet piece of the hemlock on the right side of his body; and when all the needles of the hemlock had come off, he put it down on the ground, and took another bunch, and dipped it into the water, and rubbed the left side of his body. When all the needles were off, he put it down on the ground, and took it out of the water. Then he went into the water in the eye again, and he sat down in it. Nāxosenāsō<sup>2</sup> took another bunch of hemlock, dipped it into the water, and rubbed the right side of his body. When all the needles had come off, he put it down on the ground; and he took another bunch of hemlock, dipped it into the water, and rubbed himself on the left side of his body. He only stopped when all the needles had come off. Then he put the hemlock on the ground. After he had put it on the ground, the man who was invisible to Nāxosenāsō<sup>2</sup> spoke again, and said:  
 "Don't, don't, don't come out of the water in which you are washing! Dive, and stay below water a long time, for I will

éwāpē. Wā, lā'laē Nāxosenāsō<sup>2</sup> wū'elaxa yā'q'egā'elaxa nē'k'ā'la.  
 "Wē'ga, qāst, Nāxosenāsō<sup>2</sup>, lā'sta lā'xwa mā'semēx gē'gē'yagēs qā's  
 k'elā'sēlōs wā'lem'k." ē'nē'x'laē wū'elax. Wā, lā'laē k'elō's dō'el'ts  
 hē'gwānema yix Nāxosenāsō<sup>2</sup>. Wā, lā'laē hē'x'ida-mē Nāxosenāsō<sup>2</sup>  
 l'ē'x'wīdxa q'wāxē qā's yā'el'ē'x'endēxa mō'xla. Wā, lā'laē gwa'sta  
 lā'xwa gē'gē'yagēsē qā's lā'el k'wa'sta lā'xwa hē'k'ot'stā'yē gē'yagēs.  
 Wā, lā'laē g'inx'wī'tasa ē'nēm'xla q'wā'xa lā'xēs hē'k'ot'stā'yē  
 Wā, g'il'ēm'lā'wisē ē'wī'lā'wē k'lāmō'māsā q'wā'xe, lā'ē g'ig'it'ā'sē  
 dā'x'īd'ēxa ē'nēm'xla qā's hā'pstendēs lā'xwa ē'wāpē qā's g'ē'x'wī'ta  
 tsa ē'nēm'xla lā'xēs gēm'xot'ēnā'yē. Wā, g'il'ēm'lā'wisē wā'el'ā'wē  
 k'lāmō'mās lā'ē g'ig'ā'elsaq. Wā, lā'laē lā'sta lā'xwa wāpē qā's  
 lā'sta lā'x q'ot'stā'yax gēm'xot'stā'yē gē'yagēs. Wā, lā'laē q'wā'xe  
 ē'sta lā'q. Wā, lā'laē dā'x'īd'ēxa ē'nēm'xla q'wā'xa qā's hā'pstendēs  
 lā'xwa ē'wāpē. Wā, lā'laē g'inx'wī'tas lā'xēs hē'k'ot'stā'yē. Wā,  
 g'il'ēm'lā'wisē ē'wī'lā'wē k'lāmō'māsē'x lā'ē g'ig'ā'elsaq. Wā, lā'laē  
 dā'x'īd'ēxa ē'nēm'xlaēm lā qā's hā'pstendēq. Wā, lā'laē g'inx'wī'tas  
 lā'xēs gēm'xot'ēnā'yē. Wā, g'il'ēm'lā'wisē gwā'xas lā'ē wā'el'ā'wē  
 k'lāmō'mās. Wā, lā'laē g'ig'ā'elsaxa q'wā'xē. Wā, g'il'ēm'lā'wisē  
 g'ig'ā'elsaqē'x lā'ē ē'el'ēd yā'q'egā'ē'la lū'gwānime, yix k'elō's dō'el'ts  
 Nāxosenāsō<sup>2</sup>. Wā, lā'laē ē'nē'k'ā: Q'wō, g'wō, g'wō, g'wō, g'wō,  
 lā'sta lā'xōs g'ig'it'ā'sē'x wā'pax. Wē'ga g'ig'it'ā'el'ā'el'ā'el'ā'el'ā'el'ā'  
 mō'p'ēnē'salēs qā's lā'nosaxa lā'kwā' qā's ē'el'ē's.

- 57 Then you will obtain what makes you strong, so that nothing will be too difficult for you." Thus said the one who was invisible to Nāxosenā-sō<sup>ε</sup>. Then Nāxosenā-sō<sup>ε</sup> said, "I will do so;" and he  
 60 sat down and dived under water, and held on to the bottom in the very cold water. He staid there a very long time, and then came up. He just wanted to get his breath. Then he dived again, and he staid down even longer than he had staid the first time when he dived. He came up again, and sat down on the rock to get his  
 65 breath; and as soon as he had recovered his breath, he dived again, and staid below water for really a long time. Then he came up and sat down on the rock to get his breath; and as soon as he had recovered his breath, he arose to dive again. Then spoke again the man whom he had heard speaking before, and who was invis-  
 70 ble to him. He said, "O friend! now really do not come up until your breath gives out. Keep open your eyes while you are under water, then there will be nothing that you can not see." Thus said the one who was heard. When the speech of the one who was heard by Nāxosenā-sō<sup>ε</sup> was ended, he replied, and said, "I shall do so." ||  
 75 And he dived into the water in the eyes of the Dzōnoq!wa. Now he kept his eyes open, and held on to the bottom, while he staid under water; and he only let go when his breath gave out. Then he floated up, and he did not know how long a time he had been

- 58 <sup>ε</sup>nēx<sup>ε</sup>!aē k'!ēsa dōgūlts Nāxosenā-sō<sup>ε</sup>. Wā, laem<sup>ε</sup>!āwisē nēk<sup>ε</sup> Nāxose-  
 nā-sō<sup>ε</sup>: "Hē!ēn gwalalē," <sup>ε</sup>nēx<sup>ε</sup>!aēxs laē k'lūnsa lāxa wāpē qā's  
 60 gēlbents!ē lāxa ālā wūda'sta wāpa. Wā, hē!at!a la geyenselaxs  
 gāxaē q!āx<sup>ε</sup>wida. Wā, āem<sup>ε</sup>!āwisē <sup>ε</sup>nēx<sup>ε</sup> qā q!esmenx<sup>ε</sup>widēsēs hāsa-  
 yaxs laē ēdensa. Wā, lā!maē gāgeyinselagawēsēs wā'wadzenselas  
 lāxs gī!aē dās'ida. Wā, gāx<sup>ε</sup>!aē q!āx<sup>ε</sup>wida. Wā, gālaem<sup>ε</sup>!āwisē  
 k'!waa qā q!esmenx<sup>ε</sup>widēsēs hāsa'yē. Wā, gī!em<sup>ε</sup>!āwis <sup>ε</sup>nemx<sup>ε</sup>-  
 65 dzex<sup>ε</sup>widē hāsa'yasēxs laē ē!lēd dās'ida. Wā, laem<sup>ε</sup>!aē ā!ax<sup>ε</sup>!id  
 geyensela. Wā, gāx<sup>ε</sup>!aē q!āx<sup>ε</sup>wida. Wā, lā!aē k'!wāgaala qā  
 q!esmenx<sup>ε</sup>widēsēs hāsa'yē. Wā, gī!em<sup>ε</sup>!āwisē q!esmenx<sup>ε</sup>widē hasa-  
 yā laē lāxūla qaxs lē!maē ē!lēdel dās'idel. lā!lasē ēdzaqwa!l  
 yāq!egā!ē wū!elnaḡwās yāq!ent lāla begwānema, yix k'!ōsē dōgūlts.  
 70 Wā, lā!aē <sup>ε</sup>nēka: "yā, qāst, wāg'il la ā!ax<sup>ε</sup>!id!ex laem ā!em! q!āx<sup>ε</sup>-  
 widē! qaxō lāl lābalōs hāsa'yaqōs. Wā, lā!es dex'ā!al qasō lāl  
 geyinselal qā's k'!ē!sēlōs k'!ēs dōgūl!ōl," <sup>ε</sup>nēx<sup>ε</sup>!aē wū!elas. Wā,  
 gī!em<sup>ε</sup>!āwisē q!ūlbē wā!demasa yāq!ent lāla wū!elts Nāxosenā-sō<sup>ε</sup>  
 laē nā'naxmēq. Wā, lā!aē <sup>ε</sup>nēk<sup>ε</sup>eq: "Hē!ēn gwalalē," <sup>ε</sup>nēx<sup>ε</sup>!aēxs  
 75 laē dās'ida lāxa wāpē q!ōstē!wēs gēge'yagesasa Dzōnoq!wa. Wā,  
 laem<sup>ε</sup>!aē dex'āla. Wā, āx'sāem<sup>ε</sup>!āwisē gēlbents!a laē geyensela.  
 Wā, ā'mēs hēm gelpāk'elaatsēxs laē wix!ax<sup>ε</sup>!idēs hāsa'yē. Wā,  
 gāx<sup>ε</sup>!em!aē āem!pex'ōstā. Wā, laem<sup>ε</sup>!aē k'!ēs q!ā!elaxēs wā'wats!a-  
 asē yāq!wa. Wā, lā!aē ts!ek'!ex'ida. Wā, laem<sup>ε</sup>!āwisē lāxūla-

lying there in a faint. Then he awoke and arose dead, and came back to his senses. He had first dropped the right eye of the Dzōnoq'wa, and twice into the lake.

Then again he heard speaking in the woods. "The voice of a friend," said he. "Come, friend Nāxosenāsō! Let us try our strength!" Then he went to see what he heard. Then Nāxosenāsō turned around to see who was coming from the place where some one was talking, and he saw a handsome man standing on the ground. Nāxosenāsō went to him at once. When he reached him, the man asked Nāxosenāsō to try to twist a spruce-tree, "so that I may see how strong you are." Thus he said. Immediately Nāxosenāsō climbed the tree, and, beginning at the top, he came down twisting the spruce-tree. He came to the ground. It is said that Nāxosenāsō never found it difficult, because he was exceedingly strong. Then Nāxosenāsō was given advice by the man to take good care when traveling about: "and you shall always purify yourself in this river in the morning and in the evening, so that no harm may befall you." Thus he said.

Then Nāxosenāsō questioned the man, and said, "O friend! who are you who take pity on me and give me advice?" Thus he said to him. Then the man replied, and said, "O friend! I am Wor-

yixs la<sup>m</sup>mēx'dē lē<sup>l</sup>la. Wā, la<sup>m</sup>mē nāgēs'ida, yixs hūē g'il mālp'tu sō dās'idē hēlk'lotstāyē geyagetsa Dzōnoq'wa. Wā, lā<sup>l</sup>lāē mālp'tu dās'id lāxa gēm<sup>x</sup>ōtstāyās.

Wā, lā<sup>l</sup>lāē ētlēd wūlēlaxa yāq'leg'a<sup>l</sup>la lāx ālāyaxsa 'nēk'a: "Gēlag'a qāst Nāxosenāsō, qens lālokwap'ē," 'nēx'hlāē wūlēlas. Wā, lā<sup>l</sup>lāē Nāxosenāsō mels'id qā's dōx'wīdēx g'ayā'nakūlasasa yāqlu- sō t'lālā. Wā, lā<sup>l</sup>lāē dōx'wālēlaxa lāsē ēx'sōk' begwānema. Wā, hēx'idaem'lawisē Nāxosenāsō la lāq. Wā, g'ilēm'lawisē lagua lāq lāā<sup>l</sup>lasē begwānemē āxk'lālux Nāxosenāsō qā 'mēs idēs sehp'ldxa ālēwasē lāsa, "qen dōqwalēxs laxwāyagōs," 'nēx'hlāē Wā, hēx'idaem'lawisē Nāxosenāsō la hāx'wīd lāxa lāsē qes gaxtō- dēxs g'āxāē ba'nōlela sehpaxa ālēwasē. Wā, g'ax'hlāē g'āx'fisa. Wā, laem'hlāē Nāxosenāsō hēwāxalm laxom'ida qaxs ālāē lātl hāk'lwēmas begwānema. Wā, laem'hlāwisē lēxs'ālas'wē Nāxosenāsō yisa begwānem qā ā'mēs yālāwa lāxōs gwalagildzāsē. "Wā, hē'mis qā's hēmenāla'māōs la'sta lāxwa 'wāxxa gēgaala lē'wa dza- dzeqwa qā's k'leāsēlōs amēlas'lōl," 'nēx'hlāē.

Wā, lā<sup>l</sup>lāē Nāxosenāsō wūlaxa begwānemē. Wā, lā<sup>l</sup>lāē 'nēk'a: "yā, qāst, āngwasēx wāxklālēx lēxs'āla g'āxen," 'nēx'hlāēq. Wā, lā<sup>l</sup>lāē nā'naximā'yēda begwānemaq. Wā, lā<sup>l</sup>lāē 'nēk'a: "yā, qāst, nōgwaem Ēs'ak'ilela. Hēmenālaem lēxs'ālaxa g'āxē laxōs g'ayā-

1 man. "I always give advice to those who come—the way you have come." And after Workman had said so, he disappeared. —

- Nāxosenāsō<sup>ε</sup> just stood there as though he were out of his mind  
 5 on account of the actions of the one who had spoken. Then  
 it occurred to him to walk again towards the source of the river.  
 He went, and continued going a long distance up the river. Then  
 he saw a large round thing on the rock, which looked like a stone,  
 a little distance away from the place whence he came. It seemed  
 strange to him. He went to it to examine it. Then he saw that  
 10 it was the great head of a man staring at Nāxosenāsō<sup>ε</sup> as he stood on  
 the rock. The large head looked angry. It had no body. Then  
 Nāxosenāsō<sup>ε</sup> was angry, and stared at it. Then Nāxosenāsō<sup>ε</sup>  
 remembered that his father had talked about something like this,  
 what he was seeing, and that he had called it Head-without-Body.  
 15 Thus Nāxosenāsō<sup>ε</sup> was just watching the Head-without-Body, as  
 it was changing—the expression of its face. Four times it changed  
 its face, as though it were trying to frighten Nāxosenāsō<sup>ε</sup>. There-  
 fore it did so. And the great thing opened its mouth, and the  
 head of a man appeared in the mouth of the Head-without-Body.  
 20 It kept its mouth opened, and uttered the cannibal-cry, like the  
 cannibal-cry of the hāmshāmts'les of the ancestors of the Kwakiutl.  
 Then a pair of hands appeared in the mouth of the Head-without-

1 qōs gwālgildzasa. Wā, hē<sup>ε</sup>mēq, "nēx<sup>ε</sup>laēxs laē x'is'ida, yix  
 Es'ak'ilelsā.

- Wā, āem<sup>ε</sup>lāwīsē Nāxosenāsō<sup>ε</sup> la lāsa hē gwēx's nenōlox<sup>ε</sup>widēs nā-  
 qā'yē, qā gwēx'<sup>ε</sup>idaassasēs yaēq'ent'ālōdāxs laē k'leās la dōqūlaqē.  
 5 Wā, lā<sup>ε</sup>laē 'nēnk'lēx'ēd qā's lālag'i ēt'lēd qās'ida lāx 'neldzāsa 'wa.  
 Wā, laem<sup>ε</sup>lāwīsē qāsa. Wā, laem<sup>ε</sup>lāwīsē 'nelgrila lāx 'neldzāsa  
 'wāxs laē dōx'walelaxa 'wālasē 'mek'wa hē gwēx's lōxsem t'lesem  
 lāxa qwāqwēsūla lāx gūyōlelasas. Wā, laem<sup>ε</sup>laē ānūq'ēseq. Wā,  
 lā<sup>ε</sup>laē qās'ida qā's lā 'nēxwāx'ēd lāq. Wā, laem<sup>ε</sup>laē āwūp'laltōqēxs  
 10 'wālasāē x'ōmsa begwānemē dōqwalax Nāxosenāsō<sup>ε</sup>'xs lāwāē.  
 Wā, laem<sup>ε</sup>laē lāwisemalēda 'wālasē x'ōmsa, yixs k'leāsāē būx sōs.  
 Wā, laem<sup>ε</sup>lāwīsē Nāxosenāsō<sup>ε</sup> ōgwaqa lāwisemāla dōdōxsendeq.  
 Wā, laem<sup>ε</sup>laē Nāxosenāsō<sup>ε</sup> gr'igāēx'ēdxēs ōmpaxs gwāgwēx's'ālaē  
 lāxa hē gwēx'sē la dōqwalasō'sxa lōgadas X'ōsalōlē. Wā, laem<sup>ε</sup>laē  
 15 āem la lāwā dōqwalē Nāxosenāsōxa X'ōsalōlē, yixs laē l'āyī'lālēs  
 gōgūma'yē. Wā, lā<sup>ε</sup>laē mōp'lēna l'āyī'lālē gōgūma'yas hē gwēx's  
 k'ak'altmax Nāxosenāsō<sup>ε</sup>, lāgrilas hē gwēgrilē. Wā, ladzēk'as'laē  
 āq'lsē semsas. Wā, heem<sup>ε</sup>lāwis gāx nēlemx'<sup>ε</sup>idaatsa begwānemē  
 āwūl'ēxwawa'yas X'ōsalōlē. Wā, laem<sup>ε</sup>laē tsokwalē semsas. Wā,  
 20 lā<sup>ε</sup>laē hāmts'lālasa hāmts'lalāēna'yasa hāmshāmts'lesasa g'ālā Kwā-  
 gūla. Wā, gāx<sup>ε</sup>laē ē'eyasās nēl'id lāx wāx'sanōdz'ēxsa'yas semsas  
 X'ōsalōlē xwēxūlēqūla. Wā, gāx<sup>ε</sup>laē k'wā'nakūlaxs gāx aēg'ūx<sup>ε</sup>-





- 13 There he slept that night, not far from the house of his father Wāxāp'alasō<sup>ε</sup>, at Gēk'texsdels.
- 45 In the morning, when day came, he arose and went into the river. He carried four bunches of hemlock-branches, and rubbed the right side of his body. When the needles had come off, he stopped. Then he took another bunch and rubbed the right side of his body; and when all the needles had come off, he stopped and took another
- 50 bunch of hemlock-branches, dipped it into the water, and rubbed the left side of his body; and when the needles had come off, he stopped, and took the one bunch left on the rock, dipped it into the water, and rubbed the left side of his body. When the needles had come off, he stopped. Then he remembered the words of the
- 55 one who had spoken to him; that is, the one who had taken pity on him and had given him advice. He dived four times, and staid a long time under water each time; and when he came up the fourth time, he heard a man back of him speaking. He said, "You have done well, friend Nāxosenāsō<sup>ε</sup>, to do what you have done, for you have dived four times. Go, now! Before you go far, you will
- 60 see your treasure." Thus he said; and Nāxosenāsō<sup>ε</sup> said, "I shall do so, friend!" He did not try to see who was speaking to him.

12 wēlkwē. Wā, hēm'laē mēx'ēdxa gānolēxa k'tēsē qwēsāla lāx gōkūlasasēs ōmpē Wāxap'alasō<sup>ε</sup> lāx Gēk'texsdelsē.

- Wā, grī'em'lāwisē 'nā'nakūlaxa gaālāxs laē lax'ōlsa qa's lā la'sta  
 45 laxa'wa. Laem'laē dālaxa mōxta q'lwāxa. Wā, laem'laē grī'xwitas lāxēs hēlk'lotēna'yē. Wā, grī'em'lāwisē 'wī'lāwē k'lamo'mās laē gwāla. Wā, lā'laē dāx'idxa 'nemxta qa's grī'xwītēs lāxaaxēs hēlk'lotēna'yē. Wā, grī'em'laxaāwisē 'wī'lāwē k'lamo'mās laē gwāla. Wā, lā dāx'idxa 'nemxta q'lwāxa qa's hāpstendēs lāxa  
 50 'wāpaxs laē grī'xwitas lāxēs gēmxtō'tēna'yē. Wā, grī'em'xaāwisē 'wī'lāwē k'lamo'mās laē gwāla. Wā, lā dāx'idxa 'nem'em la grē'yā qa's hāpstendēs lāxa 'wāpē. Wā, lāxāē grī'xwitas lāxēs gēmxtō'tēna'yē. Wā, grī'mēsē 'wī'lāwē k'lamo'mās laē gwāla. Wā, laem'lāwisē grī'gaēx'idex wāldemasa yāq'ent'lāla begwānema, yāxa  
 55 wāx'lālā lēxs'alāq. Wā, laem'laē mōp'lēna gēgēyēnselāxs laē dās'ida. Wā, grī'em'lāwisē q'lāx'widexs laē mōp'lēna dās'ida. laa'lasē ēt'ēd wūlēlaxa yāq'eg'a'la begwānem lāx āla'yasxa 'nēk'a: "Laems hēlāxa. qāst Nāxosenāsō<sup>ε</sup> lāxēs gwēx'idaasēx. laaqōs mōp'lēna dās'ida. Hāga qās'idex k'tēsles qwēsgrī'al qa'sō dōx'walelēlxōs lōgwēlaqōs." 'nēx'laē. Wā, lā'laē Nāxosenāsō<sup>ε</sup> 'nēk'a: "Hēten gwālalē. qāst." Wā, laem'laē k'tēs wū'em dādox'walelaxa yāq'ent'lālaq.

At once Nāxosenāso<sup>2</sup> started and went up the river. A long time had been going up [some time], he saw a "large bird sitting on the rock." As soon as he saw it, he remembered what the man had said to him when he said to him, "Go! You will not go far before you see your treasure." Then Nāxosenāso<sup>2</sup> started, and stood near the thunderbird that was sitting on the rock. Then the thunderbird first spoke to him, and said, "O friend! why do you come here walking?" And | Nāxosenāso<sup>2</sup> said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." Thus he said. Then the thunderbird called Nāxosenāso<sup>2</sup> to come to him. He went there at once; and || the thunderbird said, "Come and sit among the feathers of my wings, that we may go and see our world!" Thus he said. | Nāxosenāso<sup>2</sup> at once went up to the wings and sat among the feathers at the base of the wings; and when Nāxosenāso<sup>2</sup> was seated among || the feathers, the thunderbird flew up. Then Nāxosenāso<sup>2</sup> was asked by the thunderbird to look at everything that was going on where they were going. Nāxosenāso<sup>2</sup> did so. He kept in mind the strange things that he saw everywhere. After four days they came || back. Then the thunderbird sat down on the rock | where he had been seated when Nāxosenāso<sup>2</sup> met him.

Wā, hēx<sup>2</sup>idaem<sup>2</sup>lāwisē Nāxosenāso<sup>2</sup>wē qās<sup>2</sup>ida qās<sup>2</sup> lā imēnālanqa 63  
lāxa wā. Wā, laem<sup>2</sup>lāwisē nelgilaxs laē dōx<sup>2</sup>walelaxa k'waa  
wālas ts'ek'wa. Wā, gil'em<sup>2</sup>lāwisē dōx<sup>2</sup>walelaxqəxs laē g'ig'acex 65  
dex wāldemasa yāq'entlāla begwānemqxa 'nēk'eq: "Hāga qas i-  
dex. K'lesles qwēgilal qasō dōx<sup>2</sup>walelaxōs lōgwēlaqōs." Wā,  
laem<sup>2</sup>lāwisē Nāxosenāso<sup>2</sup> qās<sup>2</sup>ida qās<sup>2</sup> lā lāx<sup>2</sup>wala lāxa 'nēxwāla lāx  
k'waaasasa künkūnxūlig'a'yē. Wā, hēm<sup>2</sup>lāwisē gil yāq'eg'alēda  
künkūnxūlig'a'yaq. Wā, lā'laē 'nēk'a: "iya, qāst, imāsēs g'āg'exi- 70  
laqōs lāxwa g'āxaqōs qāyasa," 'nēx<sup>2</sup>laē. Wā, hēx<sup>2</sup>idaem<sup>2</sup>lāwisē  
Nāxosenāso<sup>2</sup> 'nēk'a: "lālogwasdeyen, qāst, yūl 'nawalay'dzek'as,  
'nēx<sup>2</sup>laē. Wā, hēx<sup>2</sup>idaem<sup>2</sup>lāwisēda künkūnxūlig'a'yē lō'lalax Nā-  
xosenāso<sup>2</sup> qa lās lāq. Wā, hēx<sup>2</sup>idaem<sup>2</sup>laē la lāq. Wā, lā'laē kün-  
kūnxūlig'a'yē 'nēk'a: "Gēlagra qās k'wāk'wagayaōs lāxga ts'el- 75  
ts'elk'gasg'in p'elēm' qəns la dōx sē'staliselaxəns 'nālx," 'nēx<sup>2</sup>-  
laē. Wā, hēx<sup>2</sup>idaem<sup>2</sup>lāwisē Nāxosenāso<sup>2</sup> lā lāg'ustā lāx p'el'mas  
qās lē k'wāk'wagax ts'elts'elk'as ek'lot'ixlax'as oñlax'as p'el'mas.  
Wā, gil'em<sup>2</sup>lāwisē hē'alēla k'wāk'wagayaēna'yas Nāxose-  
nāso<sup>2</sup> lāx ts'elts'elk'ē lā'lasē p'el'idēda künkūnxūlig'a'yē. Wā, 80  
laem<sup>2</sup>laē Nāxosenāso<sup>2</sup> āxk'ālasō'sa künkūnxūlig'a'yē qa dōqwalak-  
asēsēx 'nāxwa gwayi'lālatsēs lālālasa. Wā, hēm<sup>2</sup>lāwisē gwēg'ilē  
Nāxosenāso<sup>2</sup>, 'nāxwaem<sup>2</sup>laē āxēla'nākūlaxōs āndq'edza'yē lāxas nāx-  
wa dōdegūla lāxēs 'nāxwa lālālasa. Wā, lā'laē mōp'tenxwa'st's g'āxar  
aēdaqa. Wā, hēm<sup>2</sup>lāwisē k'wāg'alēda künkūnxūlig'a'yēs k'waa- 85  
saxs g'ālaē bāk'ō lō' Nāxosenāso<sup>2</sup>. Wā, gil'em<sup>2</sup>lāwisē k'wag'alax

87 As soon as he sat down on the rock, the thunderbird asked Nāxosenāsō<sup>ε</sup> to go down: and when the thunderbird went down, he gave advice to him to remember all the time, if the great supernatural  
90 one, Head-Winter-Dancer of the Qwēq<sup>ε</sup>sōt<sup>ε</sup>lēnox<sup>ε</sup>, should come and make war on him, that there was really nobody who could overcome his supernatural power. "And if he discovers that you are not an ordinary man, he will at once come to make war upon you; and as soon as you want me to help you, sing my sacred song. Now, listen to my sacred song! so that you may sing it  
95 when Head-Winter-Dancer comes to make war on you." Thus he said, and he sang it. These are the words of his sacred song:

"Burn them, burn them, burn them, you who burn the world!

Hail, hail, hail, hail, hailstorm is brought by you!"

"This you shall sing when you want those to die who come to play  
with you, and if you want them to turn into stone or into ice; namely,  
200 all the men, the crew of Head-Winter-Dancer, if they should come." Thus said the thunderbird to Nāxosenāsō<sup>ε</sup>. Then Nāxosenāsō<sup>ε</sup> turned away from the thunderbird. Then he turned his face back to the place where the thunderbird had been seated on the rock, and the thunderbird had disappeared. Immediately Nāxosenāsō<sup>ε</sup> went into the river.

5 He did not know that he had been away four years from his house in Gek<sup>ε</sup>lēsdsels. Now he wished to go home to his house

87 laē kūnkūnxūlig<sup>ε</sup>ayē āxk<sup>ε</sup>lālx Nāxosenāsō<sup>ε</sup> qa lāxalag<sup>ε</sup>is. Wā, gīlēm<sup>ε</sup>lāwisē lāxaxs laē kūnkūnxūlig<sup>ε</sup>ayē lēxs<sup>ε</sup>lālaq qa ā<sup>ε</sup>mēsē hēmēnālaem g<sup>ε</sup>ig<sup>ε</sup>aēqēlaqēxs gāxōlē wīnasōltsa (wālasa <sup>ε</sup>nawalakwa,  
90 yix Tslāqāma<sup>ε</sup>yasa Qwēq<sup>ε</sup>sōt<sup>ε</sup>lēnoxwē qaxs āla<sup>ε</sup>maē k<sup>ε</sup>lēās<sup>ε</sup>em ēk<sup>ε</sup>ā lax <sup>ε</sup>nawalak<sup>ε</sup>wēna<sup>ε</sup>yas. "Wā, qō qālālelx k<sup>ε</sup>lēsaqōs la aōms begwānema lūlē hēx<sup>ε</sup>idaeml gāxl wīnalōl. Wā, gīlēm<sup>ε</sup>lwits <sup>ε</sup>nēx<sup>ε</sup>l qen gēx<sup>ε</sup>wīdaōl. wā, lās yālaqwasg<sup>ε</sup>in yāla<sup>ε</sup>lēnk<sup>ε</sup>. Wēga hōlēlax qen yālaqwē qas ā<sup>ε</sup>mēlōs yālaqwaltsek<sup>ε</sup> qasō gāxl wīnasōlts Tslā-  
95 qāma<sup>ε</sup>ya," <sup>ε</sup>nēx<sup>ε</sup>lāēxs laē yālaqwa. Ga<sup>ε</sup>mēs qāyatsa yāla<sup>ε</sup>lēng<sup>ε</sup>ā:

"Tse<sup>ε</sup>xwaamit, tse<sup>ε</sup>xwaamit, tse<sup>ε</sup>xwaamit xūmt<sup>ε</sup>xūmtelig<sup>ε</sup>ayā.

Tsa<sup>ε</sup>lx, tsa<sup>ε</sup>lx, tsa<sup>ε</sup>lx, tsa<sup>ε</sup>lx, tselxtselxelilig<sup>ε</sup>ayā."

"Wā, hēmēs yālagwatsōxs laqōs <sup>ε</sup>nēx<sup>ε</sup> qa lēlēlēs gāxlā aeml-  
q<sup>ε</sup>en<sup>ε</sup>watōl qa t<sup>ε</sup>semx<sup>ε</sup>idēs tō<sup>ε</sup> qa l<sup>ε</sup>lōx<sup>ε</sup>widēs <sup>ε</sup>nāxwēda bēbegwā-  
200 nemē lērlōts Tslāqāma<sup>ε</sup>ayē qa gāxlō," <sup>ε</sup>nēx<sup>ε</sup>lāē kūnkūnxūlig<sup>ε</sup>ayē lāx Nāxosenāsō<sup>ε</sup>. Wā, laem<sup>ε</sup>lāwisē Nāxosenāsō<sup>ε</sup> lōx<sup>ε</sup>wits kūnkūnxūlig<sup>ε</sup>ayē. Wā, lā<sup>ε</sup>lāē ēlēlēl g<sup>ε</sup>wēgemx<sup>ε</sup>id lax k<sup>ε</sup>lwaasdas. Wā, la<sup>ε</sup>mē x<sup>ε</sup>isida yix kūnkūnxūlig<sup>ε</sup>ayē. Wā, hēx<sup>ε</sup>idaemlāwisē Nāxosenāsō<sup>ε</sup> la<sup>ε</sup>sta lāxa <sup>ε</sup>wā.

5 Wā, la<sup>ε</sup>mē k<sup>ε</sup>lēs qālālelaxs lē<sup>ε</sup>maē mōx<sup>ε</sup>ūnxēlaxa ts<sup>ε</sup>lāwūnxē bāsēs gōkwa lax Gek<sup>ε</sup>lēsdselsē. Wā, laem<sup>ε</sup>lāē <sup>ε</sup>nēx<sup>ε</sup> qas lālag<sup>ε</sup>i nā<sup>ε</sup>na-

that evening. He returned to his home. Then he sang  
of a sacred song down the river. Immediately Nāxosenāsō<sup>2</sup>  
on the rock and went down the river, and he repeated the  
song, which sounded like a woman's voice. After Nāxosenāsō<sup>2</sup>  
been in the water, a small man spoke to the place where Nāxosenāsō<sup>2</sup>  
was seated: and as soon as he came to the place where Nāxosenāsō<sup>2</sup>  
was seated, the small man spoke to him and: "O friend Nāxosenāsō<sup>2</sup>  
I have been sent by our friend Hwē to call you to a winter-  
dance. Come!" Thus said the small man to Nāxosenāsō<sup>2</sup>.  
Nāxosenāsō<sup>2</sup> immediately arose from the place where he  
was seated, and followed the one who had invited him, and it was  
long before they were inside of a large house. When they reached  
the door, it opened, and Nāxosenāsō<sup>2</sup> and the one who had invited  
him went in. Then Nāxosenāsō<sup>2</sup> was asked to sit down at the  
left side of the door of the large house, so that he should be a  
witness well what was being done there, and the speaker of the  
great winter-dance house spoke to him. Then Nāxosenāsō<sup>2</sup>  
listened to the sacred song of the woman behind the large  
winter-dance house, and he secretly repeated her song. When Nāxosenāsō<sup>2</sup>  
had sat down, the speaker of the large winter-dance house  
spoke, and said, "Now, take good care, friend Nāxosenāsō<sup>2</sup>!"

kwa lāxēs grōkwaxa dzāqwa. Wa, laēmīlāwīse tēsta nūqax qā's  
lālagi nānakwa, lānlāse wūlaxīlālxaxa yalaq'wāla lāxēs gwa  
lāa. Wā, hēxīdāēmīlāwīse Nāxosenāsō<sup>2</sup> k'wagwāla qā's lāste  
lāxa ēwā. Wā, lā'laē denxīgēx yalaq'īlāyāsa ts'edāq'xsa. Wa, tē  
hēmīlāwīse ālēs gwālē Nāxosenāsō<sup>2</sup> lā'staxs gāxaxa āmasgēmāla  
begwānem gwāsofela lāx k'wāaxas Nāxosenāsō<sup>2</sup>. Wā, grīlēmīlāwīse  
gāxīlāla lāx k'wāaxas Nāxosenāsō<sup>2</sup> lāē yāq'ēgāleda āmas  
gēmāla begwānema. Wa, lā'laē tēk'ka: "Yūl qāst Nāxosenāsō<sup>2</sup>  
yālagēmēlāsens tēmōkwē Tēwagīn qm gaxe tēlād qā's lā's  
xītslāxīlāqēxs kwēlāsewōlē. Wā, gēlagā," tēxīlādā āmas  
gēmāla begwāmēm Nāxosenāsō<sup>2</sup>. Wā, hēxīdāēmīlāwīse Nāxosenāsō<sup>2</sup>  
lāxīlā lāxēs k'wāaxasē qā's lālagīxa tēlādāq. Wā, k'les  
lāt'la qwēsgrīlāxs lāē lā'gā lāx lāsanāyasa ēwālasē grōkwa. Wā,  
grīlēmīlāwīse lā'gā lāx tēxīlās lānlāse āxstōda. Wā, tē  
hōgwīlē Nāxosenāsō<sup>2</sup> lē'wa lē'lālēgrīse. Wa, lānlāwīse Nāxosenāsō<sup>2</sup>  
āxk'īlāsō' qā's hē k'wāgrīlē gēmōstāhās tēxīlās  
ēwālasē grōkwa "qa wāgīltsōx hēp'āhālxaxs gwēgwalag' lāstā  
tēxīlāē yāyāq'ēmēlāsa ēwālasē ts'agats'le grōkwa. Wā, tē  
lāē Nāxosenāsō<sup>2</sup> hēmēlāēm wūllāxa yalaq'wāla ts'edāq  
ālāsa ēwālasē ts'agats'le grōkwa. Wa, lā'laē wūmāla tēxīlās  
Wā, grīlēmīlāwīse k'wāgrīlē Nāxosenāsō<sup>2</sup> lānlāse yāq'ēgā  
yāyāq'ēmēlāsa ēwālasē ts'agats'le grōkwa. Wā, tē  
"Wēgā yālēwīllōl, qāst, Nāxosenāsō<sup>2</sup> gāxīlāsē."

30 have come into this great winter-dance house. Now you will see what we are going to do." And the cannibal-cry was uttered back of the sacred room, which was the head of a man standing on the floor of the house. It opened its mouth, and the hāmshāmts!ēs showed himself from inside of the head. He came out and danced; 35 and when his song ended, he went back into the mouth of the head; and it was not long before he came, wearing the revolving mask on his head. Then he went around the fire of the large winter-dance house; and after he had gone around, he went back into the mouth of the sacred room, which had the form of a head. It was not long before he came again, uttering the cannibal-cry in this way. "Wip, 40 wip, wip!" when he was uttering the cannibal-cry. He had no whistles. He danced, accompanying three songs, besides the one song with which he first came out of the mouth of his sacred room, the great head of the Head-without-Body. When the last song was at an end, he went back into the mouth of the sacred room of the Head-without-Body.

45 As soon as he had gone in, the speaker of the great winter-dance house spoke, and said, "O friend Nāxosenā-sō! now you have seen your treasure. This is One-Man-Eater whom you saw dancing, and this is your dancing-dress that you will wear on your face, and this is the sacred room of the Head-without-Body. Now all this 50 shall go to you as your treasure." Thus he said. "Now your

30 sēx ts!āgats!ē grōkwa. Wā, la<sup>h</sup>metš dōqwalaxenu<sup>h</sup>x" gwēgwālagili-  
 -lasla," ēnēx<sup>h</sup>laēxs laasa hāmts!ēga<sup>h</sup>la lāx āladza<sup>h</sup>yasa mawilēxa  
 ēmegwilaxa x'ōmsasa begwānemē. Wā, lā<sup>h</sup>laē āqelilē sēmsas grāxaasa  
 hāmshāmts!ēsē nēlemx<sup>h</sup>id lāx āwilexawa<sup>h</sup>yasa x'ōmsē. Wā, grāxē  
 lāts!ā qāš yēx<sup>h</sup>widē. Wā, gril<sup>h</sup>mēsē lābē q!ēmdemas laē laēl ēt!ēd  
 35 lāx sēmsasa x'ōmsē. Wā, k'!ēsē gālaxs grāxāē āxāmālaxa x'ilp!ē-  
 g'extlāla begwānem hāmsemila. Wā, lā<sup>h</sup>laē hā<sup>h</sup>stalilēlaxa lāqawali-  
 lasa ēwālasē ts!āgats!ē grōkwa. Wā, gril<sup>h</sup>ēm<sup>h</sup>lāwisē lā<sup>h</sup>stalilēxs laē  
 xwēlaqa laēl lax sēmsasēs mawila x'ōmsē. Wā, k'!ēs!at!ā gālaxs  
 grāxāē ēt!ēd hāmts!ēga<sup>h</sup>la lāxēs gwēk<sup>h</sup>lālasaxs wip wip wipxēlaaxs  
 40 hāmts!alaē. Wā, laēm k'!eās medzēts. Wā, laēm<sup>h</sup>laē yūdūx<sup>h</sup>semē  
 yix<sup>h</sup>wilayās q!ēm<sup>h</sup>q!ēmdema ōgū<sup>h</sup>la lāxa nēmsemē q!ēmdemsēxs  
 gālaē grāx<sup>h</sup>wūts!ā lāx sēmsasēs mawila ēwālasē x'ōmsa X'ōsalōlē.  
 Wā, gril<sup>h</sup>ēm<sup>h</sup>lāwisē q!ūlbē alēlilē denx<sup>h</sup>ēdayoxs laē laēla lax sēmsasēs  
 mawila X'ōsalōlē.

45 Wā, gril<sup>h</sup>ēm<sup>h</sup>lāwisē laēlexs lā<sup>h</sup>lasē yāq!ēga<sup>h</sup>lē yāyaq!ntēmēlasa  
 ēwālasē tsāgats!ē grōkwa. Wā, lā<sup>h</sup>laē ē<sup>h</sup>nēk<sup>h</sup>a: "Yūl, qāst Nāxosenā-  
 sō! la<sup>h</sup>mas dōqūlaxēs lōgwa<sup>h</sup>yōs. Hēem Nānogwisēxa lāyōs dōgūl  
 yixwa. Wā, hē<sup>h</sup>mis hāxlēnsēs la<sup>h</sup>yōs dōgūl grāx āxēmēs. Wā,  
 hē<sup>h</sup>mis mawiltsa X'ōsalōlē. Wā, laēm ēwila la lōl, qāst. Laēms  
 50 lōgwahq," ēnēx<sup>h</sup>laē. "Laēm lēgādēlts Nānogwisē," ēnēx<sup>h</sup>laē.

name shall be One-Man-Eater. Thus he said, "O Nāxos-enâsô! take care, friend Nāxos-enâsô! when our great friend here, wilenkūlag'ilis, comes in, that you may observe all she does here." Thus he said. |

Then a woman came in, singing her sacred song in the door of the great winter-dance house. She came in. Her clothing was made entirely of hemlock-branches, not like the clothing of One-Man-Eater, whose | head-ring was made of red cedar-bark, and also his neck-ring, his | wristlets, and his anklets; but of hemlock-branches was the head-ring | of the war-dancer of wilenkūlag'ilis, and of hemlock was her neck-ring, || and of hemlock were her arm-rings and 60 anklets. | Her belt was made of hemlock twisted together. The ends of the hemlock-belt went down to her knees. As soon as she came into the door of the great dancing-house, | her sacred song was sung. Then she danced, || going towards the rear of the house; and 65 when the song ended, | she turned towards the fire in the middle of the great dancing-house. | She spoke, and said, "O friends! come, one of you, to cut off my limbs and my head! | Whoever shall do this to me will obtain as his treasure this great dance, | and my treas- 70 ure, and my name, wilenkūlag'ilis." Thus she said. After she had finished her speech, the speaker | of the great winter-dancing house

Wā, la'mēts yā!ewēlōl, qāst, Nāxosenāsō?, qō gāxēlg'ins 'nemox' 51  
dzēg'a, yixg'a wilenkūlag'ilisg'a qas 'nāxwa'mēlōs q'āg'ēx gwa-  
lag'ililāslasg'a," 'nēx'laē.

Wā, gāx'em'laē gax'alelēda yālaq'wāla ts'edāq lāx t'ex'ilāsa  
wālasē ts'āgats'lē g'ōkwa. Wā, gāx'laē gāxēla. La'em'laē 'nāxwa 55  
q'wāxē gwēlg'wālās, k'lōs hē gwēx'sē gwēlg'wālās Nanōgwisē, yixs  
'nāxwa'māē l'āgēkwēs qex'ema'yē lē'wis qenxawa'yē lē'wis qē-  
qex'ts'ana'yē lē'wis qēqex'sidza'yē. Wā, lā'laē q'wāxē qex'ema-  
'yasa tōx'widē, yix wilenkūlag'ilisē. Wā, lā'laē q'wāxē qenxawa-  
'yas. Wā, lā'laē 'nāxwaem q'wāxē qēqex'ts'ana'yas lē'wis qēqex'- 60  
sidza'yē. Wā, lā'laē yipemākwa q'wāxē, yix la nōyēwēs. Wā,  
lā'laē gāx'alelā'mē ōba'yasa qenōyā'yē q'wāx lāx ōkwax'a yas.  
Wā, g'il'em'lawisē gāxēl lāxa t'ex'ilāsa wālasē ts'āgats'lē g'ōkwa  
lā'lasē denx'idayowē yālaq'ilayās. Wā, la'em'lawisē yō'makūla  
g'ūyōtēla lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'em'lawisē q'ūlbe q'l'm- 65  
dēmas laē l'āsgemx'id lāxa lāqawalilasa wālasē ts'āgats'lē g'ōkwa.  
Wā, lā'laē yāq'leg'a'la. Wā, lā'laē 'nēk'a: "ya, 'nē'mmokwa',  
gēlanōk" las qas t'lōsemōdaōsaxg'in lāslalak' w'ila lōgūn x'omsek',  
yix hēla gwēx'idēl gaxen, la'mēsē lāl lōgwalalg'in wālasēk' lada  
lōgūn lōgwēg'in lē'wūn lēgemē wilenkūlag'ilisē," 'nēx'laē. Wā, 70  
g'il'em'lawisē q'wēl'idēxs yāq'ent lālaē lā'lasē yāq'leg'a'lē yāyāq'ūn  
temēlasa wālasē ts'āgats'lē g'ōkwa. Wā, lā'laē 'nēk'a: "Yūn, qast

73 spoke, and said, "O friend Xāxosenāso<sup>ē</sup>! come and cut off the limbs  
of our friend here, and cut off her head, so that you may obtain  
75 her 'magic power.' Thus he said. Then Xāxosenāso<sup>ē</sup> said at  
once, "I shall do so, O friend;" and, as he said so, he stood up. He  
was given a shell knife (the knife of the ancient people); and  
Xāxosenāso<sup>ē</sup> walked, and stood in front of the great war-dancer.  
80 Then <sup>ē</sup>wilenkūlag'ilis raised her right hand; and she said, "O  
friend Xāxosenāso<sup>ē</sup>! cut it off with my shoulder and throw it  
towards the door." Xāxosenāso<sup>ē</sup> cut off her shoulder and her whole  
right arm; and after he had taken them off, he threw them towards  
85 the door. Then he cut off the left arm and shoulder and threw  
them towards the door. Then the great war-dancer sat down on  
the floor, and he cut off her legs and threw them about on the  
floor. Then the great war-dancer told him to cut off her head; and  
90 at once Xāxosenāso<sup>ē</sup> cut around her neck, and he took off her head  
and threw it down. Now the limbs of the great supernatural one  
were off, and her body just lay on the floor of the house. After  
Xāxosenāso<sup>ē</sup> had done so, he spoke, and said, "O friends! it is not  
my wish, what I have done to our great friend; it was her own  
95 wish that I should do this to her." Thus he said. Then he went

73 Xāxosenāso<sup>ē</sup>, gēlag'il la qa's wāgāos t'ōsemwālxg'a lās'lālag'asg'in  
'nemōx'dzēk' lō' qa's qāx'idaōsaq qa's wēgāos sōem lōgwalaxg'a  
75 'nawalak'wēnēgas," 'nēx'laē. Wā, lā'laē hēx'idaēmē Xāxosenāso<sup>ē</sup>wē  
nēka: "Hēlen gwalālō qāstā," 'nēx'laēxs laē lāx'ūlila. Wā,  
laēm'lāwisē ts'lūsō'sa gēts'ēmō, yix k'lawayāsa grālō be-  
gwānema. Wā, lā'laē qāstidē Xāxosenāso<sup>ē</sup>wē qa's lā lāxūmlilaxa  
'wālasē tōx'wida. Wā, ēx'ēm'lāwisē <sup>ē</sup>wilenkūlag'ilisē sag'ostōtsēs  
80 hēlk'lōts'lānā'yē. Wā, lā'laē nēka: "Wā, qāst, Xāxosenāso<sup>ē</sup>,  
'wīlōda'ma t'ōsōdeq" lē'wūn lāq'lūdenēx qa's ts'lex-  
stōlāōsasōx lāxa t'lex'ila." 'nēx'laē. Wā, hēx'idaēm'lāwisē Xāxo-  
senāso<sup>ē</sup>wē t'ōs'idex lāq'lūdenās qa's 'wīlōdēk' lō' hēlk'lōts'lānā'yas.  
Wā, g'il'ēm'lāwisē lāwāxs laē ts'lexstōlilas lāxa t'lex'ila. Wā, lā'laē  
85 ētōd t'ōs'idex gēm'xōlts'lānā'yas lō' lāq'lūdenās qa's ts'lexstōlilēs  
lāxa t'lex'ila. Wā, lā'laē k'lwāgalilōda 'wālasē tōx'wida. Wā,  
lā'laē 'wīla t'ōsemoyowē gōg'egūyās qa's gwē'alēlēmē. Wā,  
lā'laēda 'wālasē tōx'wid 'nēx' qa wēg'is qax'ideq. Wā, hēx'ida-  
ēm'lāwisē Xāxosenāso<sup>ē</sup>wē t'ōtsē'stendex q'lōq'onās. Wā, lā'laē  
90 lāwēyōdex x'ōmsas qa's ts'lex'alilēs. Wā, laēmē 'wīlāwē lās'alāsa  
'wālasē 'nawalakwa. Wā, āēm'lāwisē la 'megwīlō bēx'sās. Wā,  
g'il'ēm'lāwisē gwālē Xāxosenāso<sup>ē</sup>wē laē yāq'ēg'a'la. Wā, lā'laē  
'nēka: "Yūl, hamatēl 'nē'nēmōk", nōsawēsē nāqā'yaxen gwēx'ī-  
daasē lāxg'ins 'nemōx'dzēk' hāsmēgasēq wātdema qen hē gwēx'ī-  
95 deqeq." 'nēx'laē. Wā, g'il'ēm'lāwisē la k'lwāgalil lāxēs k'wāēlasē



and sat down at the head of the house. | The head had been cut off, |  
the body began to dance, | it rolled, | and when it rolled to the  
where | the head lay, | the head rolled, | and when it rolled to the  
and the body rolled, | the body lay, | and when it lay, |  
and the body rolled to | the head, | the head lay, | and the head lay, |  
body. | Then the great supernatural one arose and sang a great  
song; | and after she had finished her sacred song, she told the people  
to beat time on the boards | and | immediately they beat time  
and 'wilek'kūlag'ilis' caught her supernatural power in her  
and threw it down on the floor of the great winter-house, |  
and the floor of the house began to be flooded. | The people in the  
middle of the great winter-dance house went out, and there  
was dark inside. Then the speaker of the great winter-house  
house spoke, | and said, "O friend Nāxosenāsō! you obtained  
treasure the two things | that you have seen, the man-eater  
and his dress, and the name 'One-Man-Eater and his seven brothers'  
and also this great magic power, | the war dance; and what you  
to her when you cut off her limbs; and the flooding of your house,  
and also the dress, | and the name 'wilek'kūlag'ilis'. | And I told  
you: | do not be afraid to have your limbs cut off with the  
asked | to play by the great supernatural one, Head-Winter-Dance;  
for she has given to you the magic power of being cut to pieces. You

lāfālasē q'wēnalēntē bēx'sās. Wā, lāfālē lōxūlilē qā's lā lāx k'at'kwē. 10.  
 ʕasasēs x'ōmsē. Wā, lāfālē klūt'lālelaxa x'ōmsē lāxēs bēx'sāwē. Wā, lāfālē lōxūlilēda bēx'sāwē qā's lā lāx k'at'kwēdēʕasasa ma'lē  
 gōg'egūyā. Wā, lāxāē klūt'emgaa'lela. Wā, lāfālē lōx'elilēla qā's  
 lē lāx k'at'kwēdēʕasasēs ʕeyasowē. Wā, lāxāē klūt'emgaa'lela. 20.  
 Wā, lāfālē lāx'ūlilēda ʕwālasē ʕawalakwa qā's yālaqwē. Wā,  
 g'ilēm'lāwisē q'ūlbē yālaq'LENas lāē waxa qa lēx'edzodesa mawwa  
 bēgwānema. Wā, hēx'idaēm'lāwisē lēx'edzōda. Wā, lāfālē w'ēm  
 kūlag'ilisē dāsgem'xa ʕawalakwē qā's mēx'alilēs lāx āwma'gwisasa  
 ʕwālasē ts'lagats'lē g'ōkwa. Wā, lāfālē paōlilēda wāpe lāx āwma'g  
 wisasa g'ōkwē. Wā, lāēm'lāē k'elēx'ilēda lāqawalasa ʕwālasē  
 ts'lagats'lē g'ōkwa. Wā, lāēm'lē p'edegila. Wā, hēm'mawisasa  
 yāq'egaa'latsa yāyāq'entēm'lasa ʕwālasē ts'lagats'lē g'ōkwa. Wā,  
 lāfālē ʕnēk'a: "Wā, qāst, Nāxosenāsē lāms'gōgwāla'xēs m'edabēs  
 dōx'wa'elaxa hāmshāmts'ēsē lē'wis gwē'gwa'wa lē'wis lē'g'ne 10  
 Nānogwisē lē'wis mawilē. Wā, hēm'masa ʕwālasē ʕawalakwa  
 tōx'widē lē'wis lāyōs gwēx'idaas'iq, yix lāqōs t'ōs'mwalax  
 lāstālās lē'wa paōlāxēs g'ōkwaōs. Wā, hēm'masa yālaq'le'ne. Wā,  
 hē'm'la lōgemē, yix ʕwēlenkūlag'ilisē. Wā, g'am'es'le'wadi'le'ne  
 qā's k'ēsaōs k'ilela t'ōsem'wālyōs lāstalaqōs, qā's 20 yix lē'le'le'ne  
 wasōsa ʕwālasa ʕawalakwē ts'laqāma'ya, qā's lē'm'm'asa'le'ne  
 kwasēs t'ōt'lēts'lālasē ʕwaōs lāl. Wā, āwma'wōs lē'g'ne 30

will do as she did when she began to put on her arms and limbs." Thus he said in the darkness. Nāxosenāso<sup>5</sup> never saw again the house and the men. The great winter-dance house and all the people disappeared, and Nāxosenāso<sup>5</sup> was just sitting down on the ground. |

Then it occurred to him to go down the river that night. | He walked, and came to the lower end of the cascade, and he wished to try to sing the sacred song of wīlṅkūlagīlis, for he wished to know it well before going to the village Gek'lexsels. Now he sang it, and these are the words of the sacred song: |

1. "I was taken to the other side of the world, I was taken to the other side of the world, | by the great supernatural power. I was taken to the other side of the world by the great supernatural | power. |
2. "I received everything, I received everything, from the great supernatural power. I received everything from the great supernatural power. Wē, wē! |
3. "I have everything, I have everything, belonging to his supernatural power. | I have everything, I have everything, belonging to his supernatural power. Wē, | wē! |

As soon as the sacred song was at an end, he felt very happy, | because he knew the words of the sacred song, and on account of

18 'gwayi'lālasasēxs laē k'lūtem'gaalela lāslalās, "nēx'laē lāxa p'ede-k'ila. Wā, laem'laē hēwāxa ēt'ēd dōx'walelē Nāxosenāso<sup>5</sup>waxa  
20 g'ōkwē lē'wa bēbegwānem. Wā, laem'laē x'is'ēdēda 'wālasē ts'lā-gats'ē g'ōk' lē'wa 'nāxwa bēbegwānema. Wā, laem'laē Nāxosenāso<sup>5</sup>wē āem la k'was lāxa āwīnak'lūsq'alā'mē.

Wā, laem'laē g'īg'aōx'īd qā's lālag'i nekwatōselaxa 'wāxa gānolē. Wā, laem'lāwisē qās'ida. Wā, g'il'em'lāwisē g'āx'alela lāx gwā-  
25 'yasa k'lamadzēna lāael 'nēx' qā's wēg'i mens'īd denx'ētsa yāla-qūlayās 'wīlṅkūlagīlisē qaxs 'nēk'aē qā's ālak'lālē q'lālelaq qō lāl lāxēs g'ōkūlasē Gek'lexselsē. Wā, laem'lāwisē yālaqwa. Wā, g'a'mēs qāyatsa yālaq'lenasēga:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma  
30 'nawalakwā. lāx'den qwēsenxelēdzemsēya aik'as ai ai 'nawalakwā.
2. 'wī'lōlēlēsax'den, lāx'den 'wī'lōlēlēsax 'nenwalak'wēnaēk'asā. g'āx'den 'wī'lōlēlēsax'yaqēya ai ai aik'as 'nawalakwā, wē wē.
3. 'naḡōlēlisax'den, g'āx'den 'naḡōlēlisaxay 'nenwalak'wēnaēk'asahēyas, g'āx'den 'naḡōlēlisaxqēyas ai ai aik'as 'nawalakwā, wē  
35 wē.

Wā, g'il'em'lāwisē q'lūlbē yālaqūlaēna'fyasēxs lūat'l ālak'lāla ēk'ēs nāqāfyaxs laē q'lāla 'wī'lax qūqeyasasa yālaq'lenē lē'wis 'nāxwa'l

his | different tribes | they gathered to him that |  
in front of the house | he rose and sang his sacred song  
daylight, | so that they all heard him. Then |  
the house was not far from the beach | soon as he came to the  
in front of the house | he walked out to the sea and sang his sacred  
song. Immediately | they all heard him, and he recognized  
the voice | of his prince Naxosenasō. He was singing his sacred song. Then | he arose from his bed and went out of his house.  
Now he really recognized the | voice of his prince. He went to the  
houses of his tribe, and called the people | to come to his house.  
Daylight had not nearly come yet, when they all came, and 50  
Wāxap-lalasō talked to his | tribe, the ancestors of the totipeds of the  
Great-Kwakwaka'na, and asked them to capture Naxosenasō. Thus he  
said, | His tribe agreed at once to do what he said. They took  
their | batons and the boards, and the men went out of the house 55  
As soon as they were all outside, they started, | and went down to  
the beach at low tide. Now it was full daylight, then one they  
could see Naxosenasō. He was walking in the water. All the men  
stood in a row, and they beat rapid time. Naxosenasō came  
ashore at once | when he heard the beating. When he came ashore,

ḡōḡāla lōḡwa'sya. Wā, lā'laē 'nēk'tēx'id qā's la qā's idā qā's la qā's  
 L'āsagwisas grōkwāsēs ōmpaxa k'ēs'em 'nax'idā qā's la yalaqwa nq  
 qa wūlelās ōmpasēq. Wā, lā'laē qā's'idā qaxs k'ēsae qwosale  
 grōkwās. Wā, ḡil'em'lāwīsē lāḡaa lūx L'ematisāsēs grōkwāxs lae  
 qaqašamak' lāxa dems'x'ē. Wā, lā'laē yalaqwa. Wā, hēx'idat'm  
 'lāwīsē Wāxap'alasō' wūlāx'alelaq. Wā, lā'laē 'malt'exsdeqexs  
 hō'maēs lāwūlgāma'yē Nāxosenāso'wa yalaq'wāla. Wā, la lae  
 hē'x'idāem lāx'ūlil lāxēs ku'lelasē qā's tē lāwēls lāxs grōkwe.  
 Wā, lawis'la laē ālak'lāla 'malt'exsdeqdeqxs hō'maēs lāwūlgāma'yē  
 wā, lā'laē lal'f's'id lāx ḡiḡōkwāsēs grōkūlōtē, qā's 'wile gwe'x'id q  
 qa ḡā'xēs 'wila hōḡwēl lāx grōkwaxsa k'ēs'em ex'ida qā's 'nax'idā  
 Wā, ḡāx'laē 'wilaēla. Wā, lamm'lāwīsē 'nēk'tē Wāxap'alasō' axes  
 grōkūlōta ḡālāsa 'nē'mēmōtē lēlḡḡēd'sa 'wālas Kwāḡul' qā's hēx'id  
 dā'mē k'imyaX Nāxosenāso'wē, 'nēx'laē. Wā, hēx'idat'm awisē  
 'naxwa ex'ak'ē grōkūlōtasēx wūldmas. Wā, lā'laē āx et's'wēd  
 t!Emyayo lē'wa saōkwē. Wā, lā'laē 'wila hōḡwēl'soda hēb'gwa  
 nemē lāxa grōkwē. Wā, ḡil'em'lāwīsē ḡāx 'wila'wila lae qā's idā  
 qā's lā 'wilents'tēs lāxa L'ematisēxa x'ats'laosē, yixs l'mmē q'ū'x'id  
 'nāx'ida, lāḡilas dōḡūlaemX Nāxosenāso'wāxs lae qā's idā  
 Wā, lā'laē yipemḡalisēda 'naxwa hēb'gwan'm lae qā's idā  
 lēxedzōda. Wā, hēx'idat'm lāwīsē ḡāxē Nāxosenāso'wē nē's'x'ē  
 ḡālāē wūlāx'alelaxa la lēxedzōda. Wā, lamm'lāwīsē k'ēs'em qā's idā

<sup>1</sup>This should be questioned at least, however, since the *h*-initial *śāloka* is not found in the *wālas Kāvya* or the *Śālokaśikṣā* (*Śālokaśikṣā*, p. 10).

61 did not show that he had magic power. Nāxosenāso<sup>6</sup> and all the men came up the beach. They just beat rapid time as they were coming up the beach; they beat time four times. Then they all went into the house. He never told his father about his treasure.  
 65 And Nāxosenāso<sup>6</sup> just listened to his tribe when they talked about the great magician Head-Winter-Dancer; for the ancestors of the nūnavin lēlēgēd were expecting him who would soon come, him who was looking for some one with whom to play in the use of magic power. Nāxosenāso<sup>6</sup> just listened to what they said. Nāxosenāso<sup>6</sup> was intending to startle his tribe when they should come to know his treasure, when Head-Winter-Dancer should arrive; therefore he kept quiet, and sat down in the rear of the house.

Now all the men went out of the house, and many people asked  
 75 one another why Nāxosenāso<sup>6</sup> had been singing a sacred song. They were forbidden by some men, who said, "Don't talk that way! Don't make fun of Nāxosenāso<sup>6</sup>, who was singing a sacred song! for we do not know what treasure he may have obtained." Thus they said.

When it was four days after Nāxosenāso<sup>6</sup> had come home to  
 80 Gek'lexdsels, he went away into the water at the mouth of the river Ts'elgwad mornings and evenings; and the men were afraid of what might be done by the great supernatural Head-Winter-

61 lax<sup>6</sup>semāxs grāxaē. Wā, grāxlaē hōx<sup>6</sup>wūsdēsela 'nāxwēda bēbegwānemē lō<sup>6</sup> Nāxosenāso<sup>6</sup>wē. Wā, āem<sup>6</sup>lāwisē la lēxedzōdnaxwāxs grāxaē alōlī-sela lā<sup>6</sup>laa qā's mōp<sup>6</sup>lenē lēxedzōda. Wā, lā<sup>6</sup>laē laēl. lāxa grōkwē wī<sup>6</sup>la. Wā, laem<sup>6</sup>laē hēwāxaem nēlasēs lōgwa<sup>6</sup>yē lāxēs  
 65 ōmpē. Wā, āem<sup>6</sup>lāwisē la hōlēlē Nāxosenāso<sup>6</sup>wāxēs grōkūlōtaxs laē gwāgwēxs<sup>6</sup>āla lāxa 'wālasa 'nawalakwē Ts'laqāma<sup>6</sup>yē, yixs lē<sup>6</sup>maē nak<sup>6</sup>lālaxa grālasa 'nēmēmōtasa lēlēgēdāqē laem elāq nēlīdaxa ālā qā's ām<sup>6</sup>wūt lāx 'nawalakwa begwānema, 'nēx<sup>6</sup>laē. Wā, āem<sup>6</sup>lāwisē Nāxosenāso<sup>6</sup>wē hōlēlax wāldemas. Wā, hē<sup>6</sup>lat<sup>6</sup>la nāqēs Nāxosenāso<sup>6</sup>wē qā ōdax<sup>6</sup>jdāmēltsēs grōkūlōtē q<sup>6</sup>lāl<sup>6</sup>alēlalex lōgwa<sup>6</sup>yas qō grāxlē Ts'laqāma<sup>6</sup>yē. Wā, hē<sup>6</sup>nīs lāgilas āem q<sup>6</sup>wēlālē lāxēs k<sup>6</sup>waēlasa ōgwiwālasa grōkwē.

Wā, laem<sup>6</sup>lāwisē hoqūwēlsēda 'nāxwa bēbegwānem lāxa grōkwē. Wā, laem<sup>6</sup>laē q<sup>6</sup>lēmema bēbegwānemē wālap<sup>6</sup>lax lāgilas yālaqūlē  
 75 Nāxosenāso<sup>6</sup>wē. Wā, la<sup>6</sup>laē bēlasō'sa wākwē begwānem qā k<sup>6</sup>lēsēs hē gwēk<sup>6</sup>lāla la aemlālas yālaqūlaēna<sup>6</sup>yas Nāxosenāso<sup>6</sup>wē, "qaxg<sup>6</sup>ins k<sup>6</sup>lēs<sup>6</sup>mēk<sup>6</sup> q<sup>6</sup>lāl<sup>6</sup>alēlax lōgwa<sup>6</sup>yaxs," 'nēx<sup>6</sup>laē.

Wā, grīem<sup>6</sup>lāwisē mōp<sup>6</sup>lenxwa<sup>6</sup>sē Nāxosenāso<sup>6</sup>wē la nā<sup>6</sup>nakwa lāxēs grōkwē lāx Gek'lexdselsē. Wā, laem<sup>6</sup>laē hēmenālaem la<sup>6</sup>sta  
 80 lāx ōx siwa<sup>6</sup>yasa 'wās Ts'elgwadēxa gēgaāla lē<sup>6</sup>wa dzādzēqwa. Wā, laem<sup>6</sup>laē 'nāxwa kīk<sup>6</sup>alēqelēda bēbegwānemas gwēx<sup>6</sup>īdaastasa 'wālasa 'nawalakwē Ts'laqāma<sup>6</sup>yā qō grāxlō. Wā, grīem<sup>6</sup>lāwisē

Dancer, if he should come. When Nāxosenāso had been in his house for four days, in the evening they saw a canoe coming, moved by paddles. They came, and told Chief Wāxap'lasō. Immediately | Nāxosenāso asked Wāxap'lasō to clear the floor of his house, "for this is my friend Head-Winter-Dancer who has been seen coming." Thus said Nāxosenāso to his father Wāxap'lasō. Immediately Wāxap'lasō asked his tribe to clear the floor of his house, and the people cleared the floor of his house. Then | Wāxap'lasō and his tribe were very glad; for indeed they guessed that Nāxosenāso had found a treasure, for otherwise he would not have asked his father to clear his house. As soon as the house had been cleared, there were people talking standing in the canoe in front of the village; and one of them 95 said, | "I only come to notify you, great tribe, that our great friend the powerful Head-Winter-Dancer has arrived. I have come | to ask you to take care. Go and purify yourselves quickly. When you have done so, I shall go and paddle for them, and ask them to come to-day; for the traveling-canoes of our tribe are 100 at anchor | on the other side of the point Burnt-Point." Thus he said. |

Immediately the ancestors of the numaym lēlēgēd were asked by | Wāxap'lasō to go into the water at the mouth of the river

mōp'lenxwa'sē Nāxosenāso'wē mēxa lāxēs g'ōkwē, wā, laem'lāwīse 83  
dzāqwa'x laē dōx'wa'ēla g'wasx'āla siō'nākūla xwāk'tūna. Wā, g'āx'laē nēlasē'wa g'īgām'ēyē Wāxap'lasō'. Wā, hēx'idaem'lā- 85  
wīse Nāxosenāso'wē āxk'lāx Wāxap'lasō'wē qa ēx'witsē'wēs āwīnagwīlasa g'ōkwē, "qaxs yū'mēg'in ēnemōkwa, yix Ts'lāqām'a'ya g'āxax dōgūla," ēnēx'laē Nāxosenāso'waxēs ōmpē Wāxap'lasō'wē. Wā, hēx'idaem'lāwīse Wāxap'lasō'wē āxk'lāxēs g'ōkūlōte qa g'āxēs ēkwax āwīnagwīlasēs g'ōkwē. Wā, hēx'idaem'lāwīse g'āx 90  
ēwīlē g'ōkūlōtas ēkwaxa āwīnagwīlasa g'ōkwē. Wā, laem'lāē ēkē nāqā'yas Wāxap'lasō'wē lē'wis g'ōkūlōte, qalaxs lē'māē k'ōtax Nāxosenāso'wē laem lōgwala, lāxax āxk'lāxēs ōmpē qa ēkwa-  
sē'wēsa g'ōkwē. Wā, g'ilem'lāwīse gwāl ēkwaxs lā'lasa yāq'it'it'ala lāxūxs lāxa xwāk'tūna hāngemālisxa g'ōkūla. Wā, lā'laē ēnek'a' 95  
"Ā'men g'āx hanūg'īwa'ya, ēwālas lēlqwālālē', yisā ēwālasa lōgwa-  
laxēs ēnemōkwadzāē Ts'lāqām'a'ya. Wā, la'mēsēu g'āx qān q'lā-  
qlaq'lemlāōl qa's ēnāxwa'māōs g'īg'iltalax'ida hālabala. Wā, qasō gwālō la'mēsēn lāl sēx'hēndelqē qa g'āxlag'it'sēxwa māxax  
qaxs hē'māa mēxālē yāē'yats'lāsem'x' g'ōkūlōtēda āwīlba'yexa 100  
Lēlēgēwīlala lax qwēsōdīlba'yas," ēnēx'laē.

Wā, hēx'idaem'lāwīsa g'ālāsa ēnē'mēmōtasa lēlēgēdē āxk'lāso's Wāxap'lasō'wē qa's ēwīlē la hāsta lāxa ōx'siwa'yas was Ts'it'lgwāle

Ts'elgwaḍ, and Nāxosenāso<sup>ē</sup> went also into the water. When  
 5 the speech of the speaker in the canoe was at an end, he paddled  
 back. After the ancestors of the numaym lēlēgēd had been in  
 the water, they went into the house of Wāxap'alasō<sup>ē</sup>; and Nāxo-  
 senāso<sup>ē</sup> sat down in the rear of the house, listening to what the  
 10 tribe said, for the tribe was really afraid of the reports about the  
 great supernatural man Head-Winter-Dancer. Now Nāxosenāso<sup>ē</sup>  
 knew that several men referred to him, because he had been in the  
 woods for four years. He had come home, and they had never seen  
 his treasure, therefore the foolish ones among his tribe were sick  
 15 at heart, but many wise men of the tribe of Nāxosenāso<sup>ē</sup> said  
 that they had faith in Nāxosenāso<sup>ē</sup>, although he did not talk about  
 the reason why he had been singing his sacred song when he first  
 came home, and the wise men knew that he had a great treasure  
 20 and his father Wāxap'alasō<sup>ē</sup> guessed that his prince Nāxosenāso<sup>ē</sup>  
 had obtained a great treasure, when he asked his father to clear  
 out the floor of his house; for he was really glad when they first  
 learned that the great supernatural man, Head-Winter-Dancer,  
 was coming. As soon as the talking of his tribe became less, a  
 25 man who belonged to his tribe came in. He stood in the door-  
 way of the house of Wāxap'alasō<sup>ē</sup>, and spoke. The great super-

Wā, laem'lāwise ōgwaqē Nāxosenāso<sup>ē</sup>wē la<sup>ē</sup>sta, yixs ā<sup>ē</sup>maē q'lūlbē  
 5 wāldemasā yāq'entūltāla lāxa xwāk'ūna begwānemxs laē aēdaaqa  
 sēx<sup>ē</sup>wida. Wā, gil'em'lāwise gwāl la<sup>ē</sup>sta <sup>ē</sup>wīlō grālāsa <sup>ē</sup>ne<sup>ē</sup>mēmo-  
 tāsā lēlēgēdāxs lā<sup>ē</sup>l <sup>ē</sup>wīla hōgwēl lāx grōkwas Wāxap'alasō<sup>ē</sup>wē,  
 Wā, āem'lāwise Nāxosenāso<sup>ē</sup>wē lak'wāgalil lāxa ōgwiwalilāsā grōkwē  
 hōlēlax wāldemasēs grōkūlōte qaxs ālak'lālaē kilelēs grōkūlōtas  
 10 ts'elwex'lemāsā <sup>ē</sup>wālasē <sup>ē</sup>nawalak<sup>ē</sup> begwānemē Ts'āqāma<sup>ē</sup>yē. Wā,  
 laem'lāē Nāxosenāso<sup>ē</sup>wē q'lālelaemxs hē<sup>ē</sup>maē <sup>ē</sup>nē<sup>ē</sup>nak'iltā waōkwē  
 begwānema, yixs lāx'dē mōx<sup>ē</sup>ūnxēla grīyak'ēla lāxa āl'lō. Wā,  
 grāxē nā<sup>ē</sup>nak<sup>ē</sup> lāxēs grōkwē. Wā, lā hēwāxa laem x'its'lenlē lōgwa-  
<sup>ē</sup>yas. Wā, hē<sup>ē</sup>mēs ts'lenems nēnāqā<sup>ē</sup>yasā nēsnenōlō lāx grōkūlōtas.  
 15 Wā, lūlē q'lēnema nēnāgadē bēbegwānemxs grōkūlōtas Nāxosenā-  
 so<sup>ē</sup>wē <sup>ē</sup>nēx<sup>ē</sup>qēxs hēleqelaas Nāxosenāso<sup>ē</sup>waxs k'ōsāē gwāgwēx<sup>ē</sup>s'ala  
 lāxēs lāgrīla yālaqūlaxa gilx'demas grāx nā<sup>ē</sup>nakwa. Wā, hē<sup>ē</sup>mis  
 q'lālagiltā nēnāgadē bēbegwānemqēxs <sup>ē</sup>wālasāēs lōgwa<sup>ē</sup>ya. Wā,  
 hē<sup>ē</sup>mēs k'ōt'lēdaats ōmpasē Wāxap'alasō<sup>ē</sup>waq <sup>ē</sup>wālasē lōgwa<sup>ē</sup>yasēs  
 20 lāwūlgāma<sup>ē</sup>yē Nāxosenāso<sup>ē</sup>waxs hē<sup>ē</sup>x'ida<sup>ē</sup>maē āxk'āluxēs ōmpē qā  
 ōkwase<sup>ē</sup>wēs āwinagwilāsā grōkwē, yixs ālaē mōlāxs grālāē q'lālaxa  
<sup>ē</sup>wālasā <sup>ē</sup>nawalak<sup>ē</sup> begwānemē Ts'āqāma<sup>ē</sup>yaxs grāx<sup>ē</sup>maē. Wā, gil-  
<sup>ē</sup>em'lāwise ts'ēxā<sup>ē</sup>nakūlē wāldemas grōkūlōtas grāxaasā begwānemē  
 grāxēla grāyōl lāx grōkūlōtas. Wā, lā<sup>ē</sup>laē lāx<sup>ē</sup>stōlila lāxa āwilelasā  
 25 ts'ēx'ilās grōkwas Wāxap'alasō<sup>ē</sup>wē. Wā, lā<sup>ē</sup>laē yāq'legā<sup>ē</sup>la. Wā,  
 lā<sup>ē</sup>laē <sup>ē</sup>nēk'ēda <sup>ē</sup>wālasē<sup>ē</sup> <sup>ē</sup>nawalak<sup>ē</sup> begwānemē Ex'agridē, qaxs hē<sup>ē</sup>maē

natural man Êx'ag'id  
 had come and, -  
 keep silent, till  
 power says - to  
 magic power, and  
 his attendant, -  
 a cruel, man, -  
 natural power that  
 natural power, and we shall  
 then our great friend, with  
 and you, will use well your  
 speech was at an end, -  
 and they whispered together.  
 Then they were all happy. One  
 Wāxap'lasōš' and his tribe. The supernatural man, and Êx'ag'id,  
 and wīlən'kōlag'ilis had not been sitting together for a long time,  
 for now I stop calling him Nāxosē'uso, when wīlən'kōlag'ilis  
 arose and went out of the house. He went back into the woods,  
 and Êx'ag'id alone sat down at the place where they had been  
 sitting, and he gave instructions to his tribe to take care of all  
 the ways, of what they would do with the great supernatural man,  
 Head-Winter-Dancer. Thus he said. When he had just stopped  
 speaking, a man came in, reporting that many canoes were

lēgēmsa pāxālxā grāxē tāy'tstāli lāxa t'lex'itasa grōkwēxa nekē. 27  
 "Wēgrāemasl tsemōtālx grōkūlōt q'n yāq'it lālēsga wāddi nēgas  
 1 nawalakwa grāxen qaens nēmōy'dzēx lāxox t'wilkūlagilisiēxxwa  
 2 wālasēx 1 nawalakwaxōs gwē'yāqōs Nāxosenāso'wa grōkūlōt. Wā, 3  
 nōgwāem'el nuxwāhaleq", nēk'ē 1 nawalakwa yin, ying'in wāyadek  
 begwānema. Wā, āemlwits k'leās yawinālalōs grōkūlōt. Wā, lūn  
 4 nēx'sōs 1 nawalakwa qa hēm'is gal'ilalaxa wālas 1 nawalakwe Ts' 5  
 qāmā'ya. Wā, lālēns āeml'xstax'ilālō wāxi gwāhūt. Wā, 6  
 lālēns nēmōy'dzēx lāyogūhikōx t'wilkūlagilisiē. Wā, lā mēts 7  
 āeml'aek'lālexs t'lemayāqōs," nēx'tlāē. Wā, g'il'milāwisē q'ūlbe  
 wāldemasēxs lāē k'wanōdzēlilax t'wilkūlagilisiē qa s awapāle.  
 Wā, laem'tlāē nāywa ēk'lēx'edēda gūgūm'ye Wāxatēlēs wē  
 8 lē'wis grōkūlōtē. Wā, k'leslat lā gūēl k'ndzēda nawalakwe lū gwa  
 nemē 9 Ex'agidē lō t'wilkūlagilisiē qaxg'in lāmēk' gwādeq'as 10  
 Nāxosenāso'wē lāq'. Wā, lā'laē tāy'ttūle wilkūlagilisiē qa s lā  
 lāwēlsā lāxa grōkwē qa's lā ālēstā lāxa m'le. Wā, ām'awisē  
 11 lēx'aēl'em lā k'wāclē Ex'agidē lāxs k'wāclase. Wā, lām'ē  
 lēxs'ālxāxs grōkūlōtē qa ām'is nāywa yā'ū lāxs t'āxwāde q's  
 gwēgwāgwāgililast lē'wa wālasā nawalak' begwāntame Ts' 12  
 13 nēx'tlāē. Wā, hēm'fiawis ālēs q'wel'ed yēq'it'ālās g'āwē  
 14 grāxēlē begwānem tsh'k'lāhāns grāx mē grāxwāhēl'ā m'ē'ā'ē  
 15

coming across. Those were the ancestors of the numaym Mēmogwins of the Qwēq<sup>u</sup>-sōt<sup>l</sup>ēnox<sup>ε</sup>. As soon as they arrived at the beach, 50 Wāxap<sup>l</sup>alasō<sup>ε</sup> invited them to come and eat in his house; and at once all the canoes came ashore, and the [visitors] went up the beach, walking behind the great supernatural man, Head-Winter-Dancer. All wore head-rings and neck-rings of red cedar-bark, and they 55 went into the house of Wāxap<sup>l</sup>alasō<sup>ε</sup>. The great supernatural man, Head-Winter-Dancer, did not allow his tribe to sit in the rear of the house. He wanted his tribe to sit next to the door of the house, and Wāxap<sup>l</sup>alasō<sup>ε</sup> and his tribe were sitting in the rear of the house. Thus he said. And the ancestors of the numaym 60 lēlēgēd<sup>l</sup> obeyed his wishes, for Head-Winter-Dancer meant that they should sit at the door of the house of Wāxap<sup>l</sup>alasō<sup>ε</sup>, in order to drive them back if the tribe of Wāxap<sup>l</sup>alasō<sup>ε</sup> should try to escape when they were frightened by his playing. That is why Head-Winter-Dancer wished the ancestors of the lēlēgēd<sup>l</sup> to sit in the rear of the house. Then the crew of Head-Winter-Dancer ate. 65 He himself did not eat. After the tribes had eaten, the great supernatural head-winter-dancer arose naked; and at once one man arose also, and asked for batons from Wāxap<sup>l</sup>alasō<sup>ε</sup>. Then he 70 was given many batons, and at once the man distributed the

48 mōla<sup>ε</sup>yē xwāxwāk<sup>l</sup>ūna, yixa gālāsa nē<sup>ε</sup>mēmotasa Mēmogwins yisa Qwēq<sup>u</sup>-sōt<sup>l</sup>ēnox<sup>ε</sup>. Wā, grī<sup>ε</sup>ēm<sup>l</sup>āwisē grā<sup>ε</sup>alisa lāē Wāxap<sup>l</sup>alasō<sup>ε</sup>wē 50 lē<sup>l</sup>ūltōdeq qa grāxēs wī<sup>l</sup>la l<sup>l</sup>ēxwa lāx grōkwās. Wā, lā<sup>l</sup>laē hēx<sup>ε</sup>idaem wī<sup>l</sup>la hōx<sup>ε</sup>wūltā lāx<sup>ε</sup>s ya<sup>ε</sup>yats<sup>l</sup>ē qa<sup>ε</sup>s lā hōx<sup>ε</sup>wūsdēsela lāxa l<sup>l</sup>ēmā<sup>ε</sup>isē elxlālēda wālasē nawalak<sup>u</sup> begwānemē Ts<sup>l</sup>āqāma<sup>ε</sup>yē. nāxwael l<sup>l</sup>āgekwēs qex<sup>ε</sup>emā<sup>ε</sup>yē lē<sup>ε</sup>wis qenxawa<sup>ε</sup>yē. Wā, lā<sup>l</sup>laē hōgwīl lāx grōkwās Wāxap<sup>l</sup>alasō<sup>ε</sup>wē. Wā, lā<sup>l</sup>laē k<sup>l</sup>ēs hēqlālēda 55 wālasē nawalakwē Ts<sup>l</sup>āqāma<sup>ε</sup>yaxēs grōkūlōtē hē k<sup>l</sup>ūs<sup>ε</sup>ālilatsēs grōkūlōta ōstālilasa grōkwē, yixs hāael gwrēyōs qa k<sup>l</sup>ūs<sup>ε</sup>ālilatsēs grōkūlōta ōstālilasa grōkwē qa hē<sup>ε</sup>mēsias la Wāxap<sup>l</sup>alasō<sup>ε</sup>wa ōgwiwalilasēs grōkwē lē<sup>ε</sup>wis grōkūlōtē, nēx<sup>ε</sup>laē. Wā, lā nānagōg<sup>ε</sup>ēm<sup>l</sup>āwisā grālāsa nē<sup>ε</sup>mēmotasa lēlēgēdā wāldems, yixs hāē nē<sup>ε</sup>nak<sup>l</sup>ilts Ts<sup>l</sup>āqā- 60 ma<sup>ε</sup>yē qa<sup>ε</sup>s hā k<sup>l</sup>ūs<sup>ε</sup>ālila ōstālilasa grōkwās Wāxap<sup>l</sup>alasō<sup>ε</sup>wē qa<sup>ε</sup>s ā<sup>ε</sup>mēl k<sup>l</sup>āk<sup>l</sup>imyalalex wāx<sup>l</sup>la hēltsālts grōkūlōtas Wāxap<sup>l</sup>alasō<sup>ε</sup>wē. qō lāl k<sup>l</sup>il<sup>l</sup>idelts ā<sup>ε</sup>m<sup>l</sup>ēnēlas. Wā, hē<sup>ε</sup>mīs lāgilas nēk<sup>l</sup>ē Ts<sup>l</sup>āqāma<sup>ε</sup>yē qa hās wī<sup>l</sup>la k<sup>l</sup>ūdzcēla grālāsa lēlēgēdē ōgwiwalilasa grōkwē. Wā, laēm<sup>l</sup>āwisē l<sup>l</sup>ēxwēda wī<sup>l</sup>la lēlōtas 65 Ts<sup>l</sup>āqāma<sup>ε</sup>yē. Wā, lāla<sup>l</sup>ta k<sup>l</sup>ēs l<sup>l</sup>al<sup>l</sup>awā<sup>l</sup>ax hāē. Wā, grī<sup>ε</sup>ēm<sup>l</sup>āwisē gwāl l<sup>l</sup>ēxwēda lēqlwālala<sup>ε</sup>yē lā<sup>ε</sup>lasē lāx<sup>ε</sup>ūlilēda wālasē nawalakwē Ts<sup>l</sup>āqāma<sup>ε</sup>yē xafnāla. Wā, hēx<sup>ε</sup>idaem<sup>l</sup>āwisā nēmōkwē begwānem lāx<sup>ε</sup>ūlil ōgwaqa qa<sup>ε</sup>s lā dāk<sup>l</sup>lā<sup>l</sup>ax t<sup>l</sup>ēm<sup>ε</sup>yayā lāx Wāxap<sup>l</sup>alasō<sup>ε</sup>wē. Wā, lā<sup>l</sup>laē ts<sup>l</sup>āsōsa q<sup>l</sup>ēnemē t<sup>l</sup>ēt<sup>l</sup>emyayā. Wā, hēx<sup>ε</sup>ida- 70 em<sup>l</sup>āwisēda begwānemē la ts<sup>l</sup>awanaēsasa t<sup>l</sup>ēt<sup>l</sup>emyayō lāxēs grōkū-



batons among his tribe. Then at once they became one. Head-Winter-Dancer arose as a supernatural power and took the floor of the house. A spring water welled up from the floor of the house and flooded it. Then the fire in the middle of the house was extinguished, and the water receded, and the floor of the house became dry. Waxap'laso<sup>7</sup> and his tribe never moved, although they were up to the waist in water, and when the floor of the house was dry again, they re-arranged the fire in the middle of the house, and it blazed up. Then the great supernatural man, Head-Winter-Dancer, told them to cut off his head; and immediately one of the tribe of Head-Winter-Dancer—his name is not known—arose, took his shell knife, and went to the place where Head-Winter-Dancer was standing and cut off his head. As soon as it was off, the man went around the fire, carrying the head; and after he had gone around four times, he put it on where it had been before, and Head-Winter-Dancer arose as a whole man. Then he sat down, for he had finished. Then the man who had cut off his head spoke, and said, || "O friends of my side! I want these our friends to see you this great supernatural Head-Winter-Dancer." Thus he said. And at that time a sacred song was sung in the house of Waxap'laso<sup>7</sup>. |

lōtē. Wā, hēx'idaem'lāwisē 'nemāx'id lēxedzōda. Wā, lā'laē 74  
Ts'āqāma'yē dāsgemdxā 'nawalakwē qa's mex'alilē lāxa g'ōkwē.  
Wā, hēx'idaem'lāwisē q'ōlemgustāwēda 'wāpē lāx āwinagwilasa  
g'ōkwē. Wā, la'mē paōlēlilēda 'wāpē lāx āwinagwilas. Wā,  
g'il'em'lāwisē 'wiēla k'ilx'idēda laqawalit lā'lasē xut'ix'idēda 75  
'wāpē. Wā, la'mē xwēlaqa lem'xwalilē āwinagwilasa g'ōkwē. Wā,  
hēwāxaem'lāwisē yāwix'ililē Wāxap'laso'wē lē'wis g'ōkūlōtē wax'  
'maē la t'ēt'lebo'yolilxa 'wāpē. Wā, g'il'em'lāwisē lem'xwalilē āwi-  
nagwilasa g'ōkwaxs laē x'āx'ēq'lex'itse'wē laqawalilasa g'ōkwē.  
Wā, g'il'em'lāwisē x'iqostāxs laēda 'wālasē 'nawalak' b'igwānime 80  
Ts'āqāma'yē 'nēx' qa's qax'itse'wē. Wā, hēx'idaem'lāwisē rayō-  
lilēda g'āyolē lāx g'ōkūlōtas Ts'āqāma'yē la'mē k'ēs q'adē tegri-  
mas.) dālaxa q'el'ts'emē qa's lē lāx la'wī'lasas Ts'āqāma'yē. Wā,  
lā'laē qūx'idqēxs la'wilaē. Wā, g'il'em'lāwisē lāwa x'ōmsas laē  
qās'idēda begwānemē dālaxa xēwēqwē la'stalililaxa laqawalilē 85  
Wā, hē'lat'la la mōp'lenē'stalilexs laē xwēlaqa āx'at'itōts lāxs  
āxālasē. Wā, la'mē xwēlaqa la senālan'id b'igwānime Ts'āqā-  
ma'yē laxēq. Wā, la'em'laē k'wāg'alila qaxs lēmaē gwāla. Wā,  
lā'laē yāq'leg'alēda begwānemē, yixa qak'ūq. Wā, lā'laē nek'a  
"Wā, nōs, 'nē'ne'mōk", qā'axg'ins ā'mēk' 'nēx' qa dox-wat'ilestōs 90  
'nē'nemōkwaxg'ada 'wālasēk' 'nawalakwa lāxga Ts'āqā'mēk' lēx-  
'laēxs lā'lasa yālaq'lūga'la lāxa ālanā'yas g'ōkwas Waxap'laso

Immediately Ēx'ag'id arose from his seat, and spoke. He said,  
 95 "Now you have finished, great tribe! Come to the rear of the house,  
 and let me and my tribe go to the door, so that you may also  
 witness our supernatural power." Thus he said. Immediately the an-  
 cestors of the numaym Mēmogwīns went to the rear of the house,  
 and the numaym Lēlēgēd went to the door of the house, and they  
 500 sat down. Then they all beat rapid time, and 'wīlenkūlag'ilis  
 sang his sacred song: "I was taken to the other side of the world. I  
 was taken to the other side of the world, by the great supernatural  
 power. I was taken to the other side of the world, ai, ai, by the  
 supernatural power," and the other words. Then he came into the  
 5 house of his father, Wāxap'alasō'. His dress was made of hem-  
 lock-branches. His tribe beat rapid time. And when he had gone  
 around the fire in the middle of the house, he caught his super-  
 natural power, and threw it on the floor of his house. Immedi-  
 ately water welled up from the floor of the house, and it only  
 stopped rising when it had put out the fire in the middle of the  
 10 house. Then it went down again, and the floor of the house was  
 dry. They built up the fire in the middle of the house; and as  
 soon as it blazed up, 'wīlenkūlag'ilis spoke, and said, "O friends!  
 15 let one of you come to cut off my limbs;" thus he said, and at

93 Wā, hēx'idaem'lāwisē Ēx'ag'idē lāx'ūlil lāxēs k'wačlasē q'as  
 yaq'leg'aslē. Wā, lā'laē 'nēk'a: "Wā, laems gwāla, 'wālas lēlqwā-  
 95 lā'lē. Wā, gēlag'a lax'gada ōgwiwalilek' qen lā lōgūn g'ōkūlōtek'  
 lāxwa ōstālilēx q'as ōgwaq'as x'its!ax'idex'gin nōsik' 'nawalakwa,"  
 'nēx'laē. Wā, hēx'idaem'lāwisā g'ālāsa 'nē'mēmōtasa Mēmogwīns  
 la lāg'lyohl lāxa ōgwiwalilē. Wā, lā'laē lastōlilē 'nē'mēmōtasa  
 lēlēgēdē lāxa ōstālilasa g'ōkwē. Wā, g'il'em'lāwisē 'wīla k'lūs'ālil-  
 500 lēxs laē hēx'idaem 'nāxwa lēxedzōda. Wā, la'mē yālaqūlē 'wīlen-  
 kūlag'ilisasōx: "Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems  
 hēnōma 'nawalakwā. Lāx'den qwēsenxelēdzemsēa aik'as ai ai  
 'nawalakwā." Lē'wis waōkwa qāqeyasa. Wā, g'āx'em'laē g'āxēla  
 lāx g'okwasēs ōmpē Wāxap'alasō'wē. Wā, laem'laē 'nāxwāem  
 5 q'wāxē gwēlgwālās. Wā, laem'laē lēxedzā'yē g'ōkūlōtas. Wā,  
 g'il'em'lāwisē 'nēmp'enē'stalilxa laqawalilaxs laē dāsgemdxā 'nawa-  
 lakwē q'as mēx'alilēs lāx āwīnagwīlasēs g'ōkwē. Wā, hēx'idaem-  
 'lāwisē q'ōdemg'ustāwēda 'wāpē lāx āwīnagwīlasa g'ōkwē. Wā,  
 āl'em'lāwisē gwāl paō'nakūlaqēxs laē k'elx'idaxa laqawalilasa  
 10 g'ōkwē. Wā, lā'laē xwēlaqa xut'lex'idēda 'wāpē. Wā, la'mē xwē-  
 laqa lēmxwalilēda āwīnagwīlasa g'ōkwē. Wā, lā'laē x'āx'ēq'le-  
 x'it'x'wēda laqawalilē. Wā, g'il'em'lāwisē x'iqōstāxs lāa'lasē yāq'le-  
 g'aslē 'wīlenkūlag'ilisē. Wā, lā'laē 'nēk'a: "Yūn, 'nē'nēmōk", gēla-  
 g'ax'ī 'nēmōkwa lax'da'xōl q'a t'ōsemwālx'gin lāstālak," 'nēx'laē.  
 15 Wā, hēx'idaem'lāwisē Ēx'ag'idē lā lax'la'wē'lasas 'wīlenkūlag'ilisē

once Êx'ag'id went to the house of Head-Winter-Dancer, and carried his shell knife, and cut off his right arm and his right leg. I am cruel. Therefore I cut off his right arm and his right leg, and his natural-One. Let me go. I am cruel, and he cut off his right shoulder-blade so that it stuck on his back, and he cut off his right arm and threw it down in front of him, and he took off his left arm and threw it down in front of him, and he cut off his right leg at the hip, and threw it down not far from where Head-Winter-Dancer was seated; and he cut off the right leg at the hip, and threw it down not far from where Head-Winter-Dancer was seated; and he cut off the left leg and threw it down, and finally he cut off his head, and threw it down not far from where Êx'ag'id was standing. And it was not long before the body moved, and it rolled toward where the head lay. And when it came to it, the head stuck to the body, and it rolled toward the place where the right leg lay, and it stuck on; and it rolled to where the left leg lay, and it stuck on; and it rolled to where the right arm lay, and it stuck on; and he arose, and walked back to his left arm, and stuck it on. And after he had done so, Head-Winter-Dancer and his tribe ran out of the house, and went aboard their canoes, and they escaped from 'wîlenkûlag'ilis. Now they were all gone. They were ashamed, because Head-Winter-Dancer had been cut off by 'wîlenkûlag'ilis.

dāḷaxa q'êlts'lemē. Wā, lā-lāē 'nēka: "Ēkēs wāldi mos, nūmoy 16  
dzēk'as. Nōgwaem wayāda. Lā'mēsēn wēgil lāx wāldemas, 'nawa  
lakwa, qen g'wēgilasōl." 'nēx'laēxs lāē t'ōs'idēx p'īlōts'lās q'a xax  
lēs lāx hēk'ōlōtseyap'layasēs lāē t'ōs'idēq q'as ts'x'xōhē lāxa  
t'lex'ila. Wā, lā-lāē ētōdxa g'mxōlōtseyap'layas q'as ts'x'xāhēq 20  
lāxa l'āsalila k'waē'lasas Ts'laqāma'yē. Wā, lā-lāē t'ōs'idēx hēk'ōl  
ts'idza'yā g'g'ūlēla lāx onōlgrā'yas q'as ts'x'xāhē lāxa k'ēse q'wē  
sāla lāxax k'waē'lasas Ts'laqāma'yē. Wā, lā-lāē ētōdxa g'mxōl  
ts'idza'yas q'as ts'x'x'ūlēs. Wā, lā-lāē ālēxslāxas lāē q'ax'ūhēq  
Wā, lā-lāē ts'x'x'ūlilas xewēq'wē lāxa k'ēse q'wēsalā lāx nāw'lasas 25  
Êx'ag'idē. Wā, k'ēslat'la g'āēl 'mēgwila b'ūx sās lāē q'wēnāhē  
q'as lā lēn'akūla lāx 'mēgw'lasasa x'ōmsas. Wā, g'it'm'awis  
lāgrāa laqēxs lāē k'ūt'ālēlēda x'ōmsē lāxēs b'ūx sowē. Wā, lā-lāē  
lēn'akūla lāx k'adē'lasasēs hēk'ōlōts'idza'yē. Wā, lā-lāē k'ūt'ā  
lēla. Wā, lā-lāē lēn'akūla lāx k'adē'lasasēs g'mxōl'sēdza'yē. Wā, 30  
lā-lāē k'ūt'ālēla. Wā, lā-lāē lēn'akūla lāx k'adē'lasasēs hēk'ōl  
tseyāp'layē. Wā, lā-lāē k'ūt'ālēla. Wā, lā-lāē t'ay'ūhē q'as  
q'as'idē lā dāg'ililaxēs g'mxōlōtseyap'layē q'as k'ūt'āhē odes. Wā,  
hēem'āwīs ālēx g'wālēxs lāē q'ūm'x'rw'ise Ts'laqāma'yē t'ay  
g'ōk'ūlōtē lāxa g'ōk'wē q'as lā hēx'sēla lāxēs yae yats'ē xwē'wā'ē  
q'as lē hēlīsās 'wîlenkûlag'ilisē. Lā'm lā lā nāwā. Wā, lā-lāē  
max'ts'laxs wā-lāē Ts'laqāma'yē lāx 'wîlenkûlag'ilisē.

Then 'wilenkūlag'ilis asked his father Wāxap'ala-sō' that his  
 10 tribe should not go out of his house for a while, and ¶ to tell him  
 when Head-Winter-Dancer approached Burnt-Point, ¶ and that all  
 the men should hold their batons in readiness to beat when he  
 should go up to the roof of the house. ¶ Thus he said. Then Wāxap'a-  
 la-sō' sent a man to sit outside the house, and to announce when ¶  
 45 Head-Winter-Dancer should arrive at Burnt-Point. Then ¶ 'wilen-  
 kūlag'ilis gave instructions to his tribe, and said, "As soon as I go  
 up on the roof, beat rapid time, and ¶ continue to beat time until I  
 stop singing my sacred song. ¶ And when I stop, you also stop beat-  
 50 ing time; for you will see ¶ what will happen to our world and to  
 my great friend Head-Winter-Dancer." ¶ Thus he said. He just  
 stopped speaking, when the one who was ¶ watching Head-Winter-  
 Dancer came into the house and ¶ said that Head-Winter-Dancer  
 was already near Burnt-Point. Immediately 'wilenkūlag'ilis went  
 55 up to the roof of the house; ¶ and when he sang his sacred song, his  
 tribe beat time ¶ in the house; and these are the words of his  
 sacred song, which he obtained ¶ from the thunderbird: ¶

"Burn them, burn them, burn them, you who burn the world!

"Hail, hail, hail, hail, hailstorm is brought by you!" ¶

38 Wā. laem'lawisē 'wilenkūlag'ilisē ānk'lāxēs ōmpē Wāxap'ala-  
 so'wē, qa k'lōs'mawislēs la hōqūwelsē g'ōkūlōtas. Wā. hēmīs qa  
 40 nēlasē'wēs qō lāl ēx'ālalē Ts'āqāma'yē lāxa Legēgwīlbāla. "Wā.  
 hēmīs qa 'nāxwa'mēsa bēbēgwānemē dāxaxēs t'ēt'emyayowē gwā-  
 lala qa's lēxedzōdēl qenlō lāl lāg'ās lāxwa ōgwāsaxsēs g'ōkwēx."  
 'nēx'laē. Wā. laem'laē Wāxap'alasowē yālaqasa 'nemōkwē bē-  
 gwānem qa lās k'was lāx l'āsanā'yases g'ōkwē qa grāxl nēlalts Ts'ā-  
 15 qāma'yē qō lāl lāgrāa lāxa Legēgwīlbāla. Wā. laem'lawisē 'wilen-  
 kūlag'ilisē lēxs'alaxēs g'ōkūlōtē. Wā. lā'laē 'nēk'a: "G'il'max'in  
 lāg'ās lāxwa ōgwāsē laqōs 'nemāx'id lēxedzōda. Wā hēmōts  
 wāwaselil lēxedzē'wēxg'in k'lōs'mēlek' q'wēl'id yālaqūla. Wā.  
 g'il'mēsēn q'wēl'idēx lāx ōgwaqa gwāl lēxedzā'ya qa's dōqwalēlōs  
 50 'nāxwax gwēx'idāaslasēs 'nāx lē'wūn 'nemōx'dzāē Ts'āqā-  
 ma'ya," 'nēx'laē. Wā. hēm'lawisē ālēsē q'wēl'idēxs grāxaasa q'lā-  
 qalālelg'isax Ts'āqāma'yē grāxēla lāxa g'ōkwē. Wā. laem'laē  
 nēlasēs lēmaē elāq lāgrāē Ts'āqāma'yē lāxa Legēgwīlbāla. Wā.  
 lā'laē hēx'ida'mē 'wilenkūlag'ilisē lāgrustā lāxa sālāsēs g'ōkwē.  
 55 Wā. g'il'emlawisē yālaqwaxs lāael lēxedzōda yix g'ōkūlōtas lāx  
 āwilelasa g'ōkwē. Wā. grāmēs qāyats yālex'lenasēg'a yix grāyā-  
 nemas lāxa kūnkūnūlīg'a'yē, grada:

Tseḡwaamt, tseḡwaamt, tseḡwaamt xūmtxūmtelēg'a'yā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelēg'a'yā.

When he stopped, Sing-ee also stopped, beating on the house. Immediately our work became dark, and there came a strong wind, rain, lightning and loud thunder. Hail fell and the hailstone was as big as a hen's egg, and the size of a head. When the thunder and the hail-storm had passed, we saw the canoes all turned into ice, and these are now the mounds of ice on the islands at the east side of the mouth of Hardy Bay, and they are called Spots-at-Mouth-of-Bay. Now Head-Winter-Dancer and his crew were dead.

Then ʿwilenkūlagʿīlis was feared by his tribe, for they discovered 70 that he had obtained a great treasure; and his tribe just wished to be slaves of ʿwilenkūlagʿīlis. He was the only head chief of the numaym ʿLĒFgēd. He did not do any work, for his tribe were working for him; that is, they gathered food of all kinds for him, and brought firewood and water. If he wanted a canoe of a man 70 he just asked for it, and it was given to him. This is the end.

Later on I shall tell how he disappeared again, and how after that he became a cannibal.

It was when ʿwīlən k̄ūlag̃ īhls had overcome the great supernatural man Head-Winter-Dancer. He had [not] been treated as a chief for a long time by his numaym, the LĒlgēd. Then he said to his wife:

Wā, g'il'em'elāwīsē q'wē'šid yālaqūlaxs laē ōgwaqa q'wē'elēda 60  
lēxēdzā'ēyē lāx āwilelāsa g'ōkwē. Wā, hēx'ēdaem'elāwīs ph'elēx'  
dens 'nālax. Wā, lā'laē l'lenēx'wida. Wā, lādēk'as'laē kūnywa.  
Wā, lā'laē tselx'ētsa yū'ma ā'wāwēns x'ōmsēxa tsrl'mesē. Wā,  
g'il'em'elāwīsē hāyāq'ēda kūnywa lē'wa tselx'āxs laēl dox'wā'el-  
laxa xwāxwāk'l'max'dāxs laē 'nāywa t'lesēmx'ēdaxwa lāx q'el'm 61  
'mafm'k'āla lāxōx 'melk'tōdēxstā'yāxs Gwādzl'yēxa lāx lēgādis  
Dzādzobaltsēwē. Wā, larm'elāē ālak'āla 'w'wūle Tsāqā'ma'yē  
lē'wis lēlōt'dē lāxēq.

Wā, laem-laē kilemē ʔwilenkūlagilisasēs gōkūlotē, yix lae  
qʼlālʼALELax ʔwālasē lōlegwaʔyas. Wā, laem-laē gōkūlōtas nex 70  
qaʔs ālagʼamē qʼlāqʼlekʼas ʔwilenkūlagilisē. Wā, laem ʔnmoʔ ʔm  
la xaʔmāgemēʔ gīgāmēʔsa ʔnemēmotasa lōlegdē. Wā, laem  
kʼleʔs ʔaxēnēs qaxs ʔnāxwaʔmāē ʔaxelēs gōkūlotē qaē, yixa papʼ  
wālaxa ʔnāxwa qaʔs gwexʔdem hēmawāla ʔiʔwa liʔwa ʔiʔwa tsaxa  
ʔwāpē qaē. Wāxʔ ʔxʔexsdxā xwākʼlūnasa ʔnemokwē biʔwanima, 75  
ʔmēsē dākʼlālaq. Wā, li hēxʔidaem tsʔewē lāq. Wā, laem beba,

Wä, āfemlwisen g̃wāg̃wēx's'ālal laqēxs laē x'is nla et'eda. Wa  
laem hāmshāmts'rsL laxēq.

Wā, hōem<sup>4</sup>laēxs laē<sup>4</sup> ēyāx<sup>4</sup>iḍāmāsō<sup>4</sup>wihnikūlagīlisax wā lase<sup>4</sup> t wā  
lak<sup>4</sup> bəgwānemē Tsāqāmēx<sup>4</sup>iḍē. Wā, k'ēs em law<sup>4</sup> s<sup>4</sup> . 008 009  
la grāgēxsilasō<sup>4</sup>sēs<sup>4</sup> neēmēmota lēlgēdē. Wā, lu ho<sup>4</sup> rōlōsō<sup>4</sup>

Wāxap'alasō<sup>1</sup>, that he had not yet shown his supernatural treasures: "for I obtained as supernatural treasure the flooding-waters and the cutting-off of my limbs and four dances: for I have for my dance the Awilolēlal, and my first dance is Hayalik'ēlal. And after I have finished the Hayalik'ēlal, I turn into the speaker dance: and when my song of the speaker dance is ended, I turn into the chieftainness dance: and when the song of my chieftainness dance is ended, then I sing my sacred song of the war dance and I turn into a war dancer: and therefore my name is 'wīlñkūlag'ilis.<sup>1</sup> Now I wish you would give a winter dance," thus he said to his father Wāxap'alasō<sup>1</sup>. "that I may also show my other great dance the hāmshāmts'les, that has a sacred room; and the name Nānōgwis; and the cannibal mask with a man with turning top; and his red cedar-bark rings. I mean that all my supernatural treasures should be seen." Thus said 'wīlñkūlag'ilis to his father Wāxap'alasō<sup>1</sup>. Immediately Wāxap'alasō<sup>1</sup> told his prince to go ahead and to disappear. Now it was not known among the tribe what Wāxap'alasō<sup>1</sup> and his prince 'wīlñkūlag'ilis had said. When night came 'wīlñkūlag'ilis lay down. It was not yet near daylight when he arose and went to the river 'wāg'ēla. Then he walked up the river, and he wished to arrive at its lake. He did not arrive there

Wāxap'alasō<sup>1</sup>wē, yixs k'les'maē 'wīla nēl'idāmasxēs lōgwa'yē.  
 5 "yixg'in hē'mēk' lōgwa'ya paōlāsa 'wāpē lōxgūn lāk' lōsemwālayō-  
 gūn lāstālak' lāxen mōy'widālah lēlāda yixg'in lādenōkwēgasa  
 Awilolēlalē. Wā, hēm gālen yex'widayowa Hayalik'ēlalē. Wā,  
 g'il'mēsēn g'wāl yex'wa lāxen Hayalik'ēlalēnā'yē lāg'in lāsēlē lāxen  
 Hayaq'entelalē. Wā, g'il'mēsē q'ūlbaxen q'ēmdēmē lāxen Haya-  
 10 q'entelēlēnā'yē lāg'in lāsēlē lāxa Aōmalalē. Wā, g'il'mēsē q'ūl-  
 baxen q'ēmdēmē lāxen Aōmalēlēnā'yē lāg'in yālaqwasen yāla-  
 xēnē lāxa tōy'widē. Wā, lāmxaen lāsēlē lāxen tōy'widā-  
 mā'yē. Wā, hēmōsen lāg'ila lēgades 'wīlñkūlag'ilisē. Wā, lāmē-  
 sen 'nēx' qā's yāwix'ilaōs." 'nēx'laōxēs ōmpē Wāxap'alasō<sup>1</sup>wē, "qa  
 15 gāxlag'isē nēl'idēda 'nēmux'idāla 'wālas lādaxa mā'wiladē hām-  
 shāmts'lesa lē'wis lēgēmē Nānōgwis lē'wis hāmsemlēxa x'īlp'lēgex-  
 lāla begwāntema lē'wis l'āil'ēg'kūla. Wā, yū'mēsēn 'nē'nak'ilōx  
 qa 'wīla'mēsōx dōx'wa'lēlaxen lōgwa'yēx." 'nēx'laē 'wīlñkūlag'i-  
 20 lisaōs ōmpē Wāxap'alasō<sup>1</sup>wē. Wā, hēx'idēm'lāwīsē Wāxap'alasō<sup>1</sup>-  
 wē wāxaxēs lāwūlgāmā'yē 'wīlñkūlag'ilisē qa wāg'is x'is'ēda.  
 Wā, lām'laē k'leās q'lālah wāldemas Wāxap'alasō<sup>1</sup>wē lē'wis lā-  
 wūlgāmā'yē 'wīlñkūlag'ilisē lāxēs g'ōkūlōtē. Wā, g'il'mēlāwīsē  
 gānōlida lāē kūlx'ida, yix 'wīlñkūlag'ilisē. Wā, k'les'em'lāwīsē  
 ēx'āla qā's nūx'idēxs lāē lāy'wida qā's lā qās'ida qā's lā lāxa 'wās  
 25 'wāg'ēla. Wā, lā'laē qas'ūstālaq. Wā, lām'laē 'wālaqēla qā's  
 lāg'āē lāx dze'lālas. Wā, lā'laē wēg'aaxs lāē gānōlida. Wā, ām-

<sup>1</sup>Carrying everything.



48 came, he had not arrived at the mouth of the river. Then | he lay  
down under a cedar-tree; and when daylight came in the morning |  
he arose and started. It was not yet noon when he arrived at the ||  
50 mouth of the river *ʷwāgʷela*. Then he just sat down under a tree. |  
They do not know what kind of a tree it was. He waited for even-  
ing. | Therefore he did so. As soon as evening came, he walked |  
along the beach. Now it was dark when he | arrived on the east  
55 side of the river *Tsʰelgwad*. Then he cried, || “Wip, wip, wip!”  
aloud, so that his father should hear him. |

Then his father *Wāxapʼalasōʷ* heard him. | Immediately it  
occurred to *Wāxapʼalasōʷ* to | invite in his tribe when it would be  
evening, that they should come and try to surround him that |  
60 night. Thus he thought. Almost all his tribesmen had | heard the  
cry: “Wip, wip, wip!” | Therefore the Sparrow Society at once arose  
and went into the | winter-dance-house of *Wāxapʼalasōʷ* (for this  
name was given by the | ancestors of the Kwakiutl to a winter-  
dance-house. Only lately it was named | the Emptied-House,  
65 instead of Winter-dance-House, because recently they became  
mixed with the || Rivers Inlet people; and recently the name Winter-  
dance-House is Coming-out-House, | for the *Nākʼwaxʼdaʷxʷ* call the  
winter-dance-house | Coming-out-House and Ceremonial-House; and

48 *kūlxʷelsaxa wēlkwē*. *Wā*, *gʷilʷemʷlāwisē* *ʷnāʷnakūlaxa gaālāxs laē*  
*lāxʷida qaʷs qāʷsʰidē*. *Wā*, *kʷlēsʷemʷlāwisē neqālāxs gʷāxāē lāx*  
50 *ōxʷsiwaʷyasa ʷwās ʷwāgʷela*. *Wā*, *āemʷlāwisē kʷāxʷlāʷsaxa lāʷsē*.  
*Laʷmē kʷlēs q ʷlelax lāʷtsʷlāʷyas*. *Wā*, *laemʷlāʷ ēsela qa dzāqʷwē*  
*lāgʷilas hē gʷēxʷidē*. *Wā*, *gʷilʷemʷlāwisē dzāqʷwaxs laē qāʷsʰida*  
*gʷāgʷāntsʷesela lāxa lʷemaʷisē*. *Wā*, *laemʷlāwisē pʷedexʷidexs laē*  
*lāgʷaa lāx ʷnelkʷlōtsewaʷyasa ʷwās Tsʰelgwadē*. *Wā*, *lāʷlaē hāmtsʷe-*  
55 *gʷaʷla ʷwip ʷwip ʷwipxa hāse la qa wūlelēs ōmpasēq*.

*Wā*, *hēemʷlāwisē ōmpasē Wāxapʼalasoʷwē gʷil wūlāxʷalelaq*.  
*Wā*, *hēxʷidaemʷlāwisē gʷāgʷāxʷēdē Wāxapʼalasoʷwē qaʷs hēxʷidaʷmēt*  
*leltsʷlōdelxēs gʷōkūlōtē qō lāl dzāqʷwalō qāʷs wāgʷil kʷikʷilnālāxa*  
*gūnola ʷnēnkʷlēqelaʷlaē*. *Wā*, *laemʷlaē hāse laem kʷlēs ʷnaxwaem*  
60 *wūlelē gʷōkūlōtasēxa hāmtsʷālā ʷwip ʷwip ʷwipxelā*. *Wā*, *hēʷmis*  
*lāgʷilasa gʷōgʷatsʷemē hēxʷidaem ʷwīʷla lāxʷida qaʷs lā lāxa*  
*yāwixʷelatsʷlō gʷōkwax Wāxapʼalasoʷwē (yixs hēʷmaē lēqelayosa*  
*gʷālāsa Kwāgʷulaxa gʷōkwē yāwixʷelatsʷlō yixs ālʷmaē lēqelasōʷs*  
*lōbrkwē lāxa yāwixʷelatsʷlō gʷōkūxs laē qʷlūqʷlūgʷōxʷid lēʷwa āwī-*  
65 *kʷlēnoxwaxwa ālʷmēx*. *Wā*, *lāxaōx ālʷem lēgēmōxʷ gʷāgʷilēlatsʷlō*  
*lāxaaxa yāwixʷelatsʷlō yixs hāē lēqelasēda Nākʼwaxʼdaʷxwē yis*  
*gʷāgʷilēlatsʷlō lōʷ tsʷlēsʷlēgatsʷlō gʷōkʷ*. *Wā*, *lāxaē ʷnēxʷma Kwāgʷulē*





- 90 called to go to the sitting-place. † When a man does not go—no matter whether he is a chief or one of the common people—nobody talks about him.) Then Wāxap!alasō<sup>ε</sup> at once sang the songs † referred to by †wilenkūlag!ilis, the songs of Nānogwis, † the hāmshāmts!is, who has the Head-without-Body for his sacred room.
- 95 As<sup>1</sup> soon as the song leaders knew the four songs, † they talked about the one man belonging to the common people. At once four men were sent to go and † call him to come to the sitting-place. Then
- 100 the four men started, and before long they came back † walking with the man (the man who told the story to me did not know the name). † Immediately Wāxap!alasō<sup>ε</sup> asked the chief of the Sparrows to speak, † and at once the chief of the Sparrows † asked the man to sit down, not very near † the place where all the men were
- 5 seated. Then † the chief of the Sparrows spoke, and said, "Now let us know † what is more important than to go into the woods to sit in our sitting-place: † for you know that no chief is too great that he should not † come here." Thus he said, and took off his head-ring of cedar-bark and † put it on the ground. "Done," he said, "go on
- 10 and consider † whether you wish to remain alive. Then you will take up this red cedar-bark and † give a winter dance next year. If

lēda begwānemaxs gālāē lēlālase<sup>wa</sup> qa's lā lāxa k'wālaase. Wā, g'ilēmēse k'les lēda †nemōkwē begwānemaxa wā<sup>†mē</sup> g'igāma<sup>†ya</sup> lōxs hāē gra'yōla begūlida<sup>†yē</sup>. Wā, k'leās!a gwāgwēx's'āla lāq.) Wā, la<sup>†mē</sup> āem hēx'idaem!lāē Wāxap!alasō<sup>wē</sup> denx'itsa q'emq'em-demō, yix gwe<sup>†yās</sup> †wilenkūlag!ilisē q'em!q'emdemx Nānogwisē, yixa hāmshāmts!esē māwīladesa N'ōsalōlē.

- 95 Wā, g'ilēmēlāwisa nēnāgadē †wēla q'lālaxa mōsgem q'emq'em-demxs lāē gwāgwēx's'id lāxa †nemōkwē begwānem gra'yōl lāxa begūlida<sup>†yē</sup>. Wā, laem!lāē †yālagema mōkwē bēbegwānem qa lās lēlālaq qa grāxēs lāxa k'wālaasē. Wā, laem!lāwisa mōkwē bēbegwānem qās'ida. Wā, k'les!at!a gālaxs grāxāē aēdaaqa
- 100 qāqelaxa begwānemē. (K'les q'lālē lēgemax, yisa nōsa qaen.) Wā, hēx'idaem!lāwisē Wāxap!alasō<sup>wē</sup> āxk'lālaxa gwēsema<sup>†yē</sup> qa yāq!ent!ālēs. Wā, hēx'idaem!lāwisa gwēsema<sup>†yē</sup> āxk'lālaxa begwānemē qa k'wāg'aelsēs lāxa k'les ālaem lāla lax k'lūts!edzāsasa †nāxwa bēbegwānema. Wā, lā!lāē yāq!egra-
- 5 lēda gwēsema<sup>†yē</sup>. Wā, lā!lāē †nēka: "Wēg'a<sup>x</sup>enu<sup>†y</sup>" q'lālax āwīlagawa<sup>†yasenu<sup>†y</sup></sup>" grāxēx ālālēls k'wāla lāxwa k'wālaasēx, yixs q'lālelmaaqōs yixs k'leāsē gūnt!asa g'ig'igāma<sup>†yē</sup> qa's k'lēse grāx lāq," †nēx'laexs lāē āxōdxēs qex'emāyē l'āgekwa qa's āx!elseq. "Wā." Wā, lā!lāē †nēka: "Wēg'a dōqwalāxēs nāqāyōs
- 10 qasō †nēx'l qa's q'lā!ōs, la<sup>†mēts</sup> dāx'īdelexgrada l'āgekūk' qa's yawix'īlēlōsax gwēseyluxla. Wā, qasō k'lēsl dāx'īdelexk' la<sup>†mēts</sup>

† The following is an intercalation, explaining part of the procedure of the winter ceremonial.

you do not take it up, you will die when we are dead. Thus he said. Immediately the man arose from the place where he was sitting, and took up the red cedar-bark and hid it in his house, and then he had saved his life: for he had hidden the red cedar-bark which he was going to put into his box, which was in his house. The red cedar-bark was not to be seen again until he would give a winter dance | the next winter, when he was to invite for a winter dance. This is called | Begging-for-One's-Life — the taking up of the red cedar-bark when it is put down on the sitting-place to be taken up by the one who disobeys the chief of the Sparrow Society, for the || chief of the Sparrow Society is the chief of the winter dance. Generally he is | chief, for the chief of the Sparrow Society has no dance. |

(I will talk for a little while about this. When the chief the father of Q'!emtq'lādas gave a winter dance, while | Ts'ōx'ts'lāēs was still a child — for this was his name in summer — | all those who were to disappear were placed in a row to be seen by all the men who had been taken by the supernatural power of the winter dance. Then | Ts'ōx'ts'lāēs stood among them on the right-hand side of those who were to disappear; and | after they had been looked at, they went into the woods where the whistles sounded. Then Ts'ōx'ts'lāēs went backward; and he was taken by the chief of the Sparrow Society, || not by the father of Ts'ōx'ts'lāēs. Then the chief of the Sparrow Society said, | "You will not go, friend Ts'ōx-"

le! lāxens k'wālaasēx." 'nēx'!aē. Wā, āemlāwisē hēx'tida'ma 12 begwānemē lāx'ūls lāxēs k'wādzasē qa's lē dāx'fidxa l'āgekwē qa's q'lūlā'ēdēq lāxēs dēmḡilasē. Wā, lā'mē q'lūlāxanux's qaxs lā'mē q'lūlā'fidxa l'āgekwē qa's lāl grits'lōdēlts lāxēs ḡildasēxa lā'nēla lāx 15 ḡōkwās. Wā, ā'emlāwisē dōx'wāp'lēla l'āgekwāxs lāl yāwix'ilalxa lāla ēt'lēdēl ts'lāwūnxa qō lāl yāwix'ilalō. Wā, hēm lēḡadis q'lūlāxēxa dāx'fidāxa l'āgekwāxs ḡīḡ'aeldzemaē lāxa k'wālaasē qa dāx'itse'wēsa hāt'lēlāx wāldemasa ḡwēḡwēsēma'yē qaxs hē'māē ḡīḡāmēsa ts'lēts'leqaxa ḡwēḡwēsēma'yē yixs hēm'lāla'māē ḡīḡāmē 20 ḡegwānema, yixa ḡwēsēma'yē, yixs k'lēasē la'nēsa ḡwēsēma'yē.

(Wā qens yāwas'idlē ḡwāḡwēx's'āla lāq. Wā, hēmāxs lāē yāwix'ilē ḡīḡāmā'yē ōmps Q'!emtq'lādaswūla, yixs hē'māē alēs ḡim-nemē Ts'ōx'ts'lāēsa qaxs hē'māē lēḡems lāxa hēmūxē. Wā, hēmāxs lāē yipemḡalē'lēma x'is'idlē qa dōx'wāp'lēsa 'naxwa biḡwa- 25 nemx lālanemasa 'nawalakwasa ts'lēts'leqa. Wā, lā'mē lāḡēdēl Ts'ōx'ts'lāēsa lāx hēlk'lōdenōlēmālikasa x'is'idlē. Wā, ḡīḡānēsē ḡwāl dōqwasōxs lāē alē'sta lāx hēk'lālasasa l'lx'ensē. Wā, ḡīḡānēsē la elx'lā'yē Ts'ōx'ts'lāēsa lāē dāx'its'lēwa yisa ḡwēsēma'yē ōḡū'la lāx ōmpas Ts'ōx'ts'lāēsa. Wā, la 'nēk'ēda ḡwēsēma'yē, 30 "K'lēsles lālōl, qāst, Ts'ōx'ts'lāēs, ḡāem ēxḡin ḡwēx's'āla.")

51 ts'laēs. My war is the best. And he still held him while all the  
 men shouted. Then the supernatural spirit and all those who had  
 disappeared were frightened away. And after they had frightened  
 away the supernatural spirit and all those who had disappeared, then  
 the chief of the Sparrow Society, who was holding Ts'lox-ts'laēs  
 spoke and said: "Come, give me red cedar-bark to put on the head  
 of my friend here!" Thus he said. Then he was given a head-ring  
 of red cedar-bark and a neck-ring of red cedar-bark spread open.  
 He spoke and said: "Go, now, look at him, friends. I put on the  
 4 head of my friend what I took away from the supernatural power.  
 Thus he said, and put around the neck the red cedar-bark, and put  
 the head-ring of red cedar-bark on his head. As soon as he had  
 done so, he took a cane and put it around his waist as a belt. Then  
 he took a thin cane and gave it to Ts'lox-ts'laēs, and he said while  
 45 he gave to him his cane: "Friend, this is your Sparrow cane, for  
 you will be a great Sparrow, so that you may not be afraid of anything  
 that happens in this winter-dance house; for now you have a name,  
 since you have a cedar-bark head-ring; and you are a member of the  
 Sparrow Society." Thus he said. Then he turned his face toward  
 all the men, and said: "O friends! You will not wish that a  
 winter dance be given to our friend here — the great one who has  
 red cedar-bark rings and who is a member of the Sparrow Society.  
 Now do not call him Ts'lox-ts'laēs. You shall call him Q'emt-

51 Wā, la dūlax sāmēqēns lāē nūpīdēda 'nāxwa bēbēgwānem. Wā,  
 laimē xāl sēyowēda 'nawalakwē lē'wa 'nāxwa la x'is'ida. Wā, gū-  
 'nēsē gwāla xāl sūdusa 'nawalakwē lē'wa x'ix'is'idē lāsē ēlled  
 55 yōqlegatēda gwēsēmatyē yixā dūlax Ts'lox-ts'laēs. Wā, la 'nēk'ā,  
 'qēlaga ts'laēs l'āgēkwa gūxēn qel qex'emēdēngin 'nemōkūk'.  
 'nēx'laē. Wā, la ts'laēs'ā qex'ematyē l'āgēkwa lē'wa qelxawatyē  
 l'āgēk' lēpōla. Wā, la yōqlegatē. Wā, la 'nēk'ā: Wēg a  
 dū'wālx lāmāle 'nēnem'k' lāimēn qex'emēdelesgins 'nemōkūk'  
 41 lāng a bēlēmānemk' lāx 'nawalakwa. 'nēk'exs lāē qex'ōtsa l'āgē-  
 kwē lāq. Wā, la qex'emēlāq yisā qex'ematyē l'āgēkwa lāq. Wā,  
 gū'nēsē gwāla lāē x'ē'ixa dēnemē qats qelōyōdēs lāq qā wū-  
 sēgātēs. Wā, la x'ē'ixa wīfēnē dōmēg'ala qats ts'ē'wēs lāx  
 Ts'lox-ts'laēs. Wā, la 'nēk'exs lāē ts'laēs sēk'agānō dōmēg'ala.  
 45 Wā, qūst, yōmēs gwēsēlōqlōx, yixā 'wālasaq's gwēsēlēsā yixā  
 k'ōlōsēlāp's k'ūēmā' l'āxēns gwaclāsēn lāxwa ts'ē's'egats'ēx  
 grōkwa yixā lāq's lēgades qex'emāk' gwēsēlēsā. 'nēx'laē. Wā,  
 la gwēm'x'ōl lāxā 'nāxwa bēbēgwānema. Wā, la 'nēk'ā: "Yūl  
 hānālel 'nēnem'k' k'ōsles awūqelal qats lālōs yāwēnemux-  
 50 lesgins 'nemōkūk' lāng'ada 'wālasēk' qex'emāk' gwēsēlēsā.  
 Wā lāimēs gwā lēpēlēs Ts'lox-ts'laēs lāqēk'. Wā lāimēs lēqē-

q'ladas." Thus he said. And when he is an old man, he will be the chief of the Sparrow Society." Thus he said.

As soon as the men took up the red cedar-bark, he stood up and said, "O friends! this, our master, the red cedar-bark, has come. Now I shall go and put it away into my box, so that it may help in my purification, until next winter." Thus he said as he went away to hide the red cedar-bark, and put it into his box in his house. As soon as he had gone away, the chief of the Sparrow Society spoke, and said, "Now we have acted correctly on behalf of our friend: for he has taken our master, the red cedar-bark, to make us happy next winter." Thus he said, "Now let us talk about our attempt to surround the novice this night. Now these are the ones who will wipe the floor of the house — the fool dancers, the grizzly-bear dancers, and the hāmaa — and those next who are brought back after their initiation, each in his way. And when they come in, then our beloved ones (the princesses) shall come in, each according to her way. And then the ghost dancer will come — the supernatural one — when daylight comes in the morning." Thus he said.

When he had spoken, they all went out of the woods, and staid for a short time in their houses. Then they ate quickly, for it was evening. As soon as it was getting dark, four men were called

laLES Q'Emtq'ladasē lāq." 'nēx'laē. Wā, gril'mēsē la nōmas bl-ē gwānema laē gwēsema'ya, 'nēx'laē.)

Wā, gril'emlāwisē dāx'idēda bēgwānemaxa l'āgekwe lāclāsē yāq'leg'a'la. Wā, lā'laē 'nēk'a: "Wā, 'nē'nēmōk', grāx'emg'a'ada-7 grāensgrāda l'āgekūk' q'a lālag'iltsek' grig'aadts'lāl lāxen grildasa qen q'el'elālag'i lōk' qāōxda āpsenx'idlōx." 'nēx'laēxs hē qās'ida q'ulālēlaxa l'āgekwe qas lā grēts'lōts lāxēs grildasē lāxēs grōkwē. Wā, gril'emlāwisē la qās'ida lāclāsē yāq'leg'a'lēda gwēsema'yē. Wā, lā'laē 'nēk'a: "Laemlens hētaxāmasa qalns 'nīmō-6 kwa qaxs lē'maē dāx'idxens ādaxa l'āgekwa qas ēk 'eq'lāmast grāxensaxs qwēsēyēxla." 'nēx'laē. "Wā, lā'mēsēns gwāgwex saad lāxens k'ik'ilnālāēnēnēlaxwa gānolēx. Wā, hēmēns dēg'ilēli nū eda nōenlemala lē'wa nenānē lē'wa hāmaa. Wā, hēmēns māklāla kwēkwēxelakwē lāxēs gwēgūx'sdēmē. Wā, gril'emlāwisē 'wilaēl qō-7 grāxleNs lāelwēna'ya ēx'eml grāyaxelal lāxēs gwēgūx'sdēm. Wā, lālē lālēlala lēlōlālātaxa 'nawalakwē, lālas 'nā'nakūlatēx gū-lala." 'nēx'laē.

Wā, gril'mēsē gwālē wāldemas laē 'wila hōxwōlt'a qas la yāwa-s'id lāxēs grig'ōkwē. Wā, lā'mē lālenq'is'ed hāmxi'ia qaxs 7 lē'māael dzāqwa. Wā, gril'emlāwisē plēdix'stōnakūlāxs hē lē'm-

\* That is to say, the ghost dancer will finally get out of the house, and then he will

72 whose hereditary office is to walk and call those who try to surround the novice: for there is | no way that one should go on calling who does not own the privilege. As soon as the | four members of the Sparrow Society came—who walk to invite—Wāxap'alasō<sup>6</sup>  
 75 took || four good cedar-bark blankets, and gave one to each of the members of the Sparrow Society | who went to call. Then he took new flat red cedar-bark, and | gave it to them, and he put the broad cedar-bark around their necks, | and he put the spread red cedar-bark around their heads. As soon as | they had put on the cedar-  
 80 bark rings, they put on eagle down, || and they blackened their faces with charcoal, and they took a | well-made, shaved, round cedar stick. This is the cane of the Sparrows. | And they all went out of the winter-dance house. | They went to the east end of the village and went into | the house, and they stood inside of the door,  
 85 and || they spoke. And the one who has the right to speak first began to speak, and said: |

"We shall try to go into the house, shamans. |

"We shall beat time that it may be heard by those who rule the winter dance, shamans. |

"Now sprinkle your body, Ha<sup>6</sup>mase<sup>6</sup>wēd. |

"Now sprinkle your body, Hāmsbē<sup>6</sup>. You shall go to wipe the  
 90 floor, || little Sparrows. Go in while it is daylight, shamans." |

When they had gone to all the houses, they went for a short time into | the winter-dance house. Then the heralds walked again, and

72 la<sup>6</sup>se<sup>6</sup>wē mōkwē k'lē<sup>6</sup>sōnōkwasa qāsa qaēda k'k'īlnālālē. yixs k'leā-  
 saē gwēx'fidaas lā qāsaxa k'lē<sup>6</sup>sē āxnōgwades. Wā, g'il'mēsē g'āxēda  
 mōkwē gwēgūdza<sup>6</sup> qēqaselg'islē laa<sup>6</sup>lasē Wāxap'alasō<sup>6</sup>wē āx'ēdx  
 75 mōwē ēs'ek' k'lobawas qas ts'ewēsa 'nāl'nemē lāxa gwēgūdza<sup>6</sup>xēs  
 qēqaselg'islē. Wā, lā<sup>6</sup>laē āx'ēdx alōmasē lepāla l'lāgēkwa qaxaas  
 ts'ewēs lāq. Wā, laem<sup>6</sup>laē qēqenxālaxa āwōdzō l'lāgēkwa. Wā,  
 lā<sup>6</sup>laxaē qēqex'emālaxa lepāla l'lāgēkwa. Wā, g'il'mēsē gwāla  
 āx'ālelōdālasēs qēqex'ila l'lāgēkwa lā qemx'witsa qemx'wāsa kwē-  
 80 kwē. Wā, hēem<sup>6</sup>lāwisa ts'ōlna lā ts'ōts'etēmda. Wā, lā<sup>6</sup>laē āx'ēd-  
 xa aēk'laakwē k'lāk' lēx'en k'waxlā<sup>6</sup>wa; wā, hēem gwēsp'ēqsē.  
 Wā, lāx'ēda<sup>6</sup>x'laē 'wila hōqūwēsa lāxa yāwix'iflats'ē g'ōkwa. Wā,  
 lā<sup>6</sup>laē hēbelsela lāxa 'nelbālasasa g'ōx'demsē. Wā, lā<sup>6</sup>laē hōgwēla  
 lāxa g'ōkwē qas lē q'waēl lāx lāx āwilelāsa t'lex'ila. Wā, la<sup>6</sup>mē  
 85 qāg'a<sup>6</sup>lē āxnōgwadāsa g'il'dzaqwa qayāla. Wā, lā<sup>6</sup>laē 'nēk'a:—

"La<sup>6</sup>mēns hēmax'alēlai', pēpexalai'.

"La<sup>6</sup>mēns wūlāxodlai' hōlaxelālxens q'lālelai', pēpexalai'.

"La<sup>6</sup>ms xōsit'ēdlai' Ha<sup>6</sup>mase<sup>6</sup>wēdai'.

"La<sup>6</sup>ms xōsit'ēdlai' Hāmsbayai', laemles dēg'ilētemlōt gwā-  
 90 gūgwēdzema 'nāl'nemts'lāemles pēpexalai'."

Wā, g'il'em<sup>6</sup>lāwisē 'wiltolsaxa g'ōkūlāxs lā yāwas'ēd hōgwēl  
 lāxa yāwix'iflats'ē g'ōkwa. Wā, lā<sup>6</sup>laē ēt'ēd qāsax'daxwēda

went into the houses, | and for a short time they went into the winter-dance house. When they went back to call, they said, "Now we really go back to call;" for the first two times they go to call, they only say, | "We go to call." And after they have finished their speeches, they say, "Now we really go back to call. 'Wo, wo, wo! get ready, | be ready, when we come to haul you away, Sparrows, || and you, Sparrow women.'" Thus they said to 200 them. Then they all staid | thus in all the houses. When they went into all the | houses, they did not go into the winter-dance house. | Then they just went back to the east end of the village, and went into the | house and said, "We have come. Now we really come to call, || 'Wä, wä, wä, arise, arise!'" And at once the 5 Sparrows and their wives arose, and went into the house in which the novice was to be surrounded. | They went into all the houses, and then they went | into the dance-house. They did not stay long. Then the | four heralds said, "Now we shall go to look for a face." || Thus they said, and went out of the winter dance-house, and 10 they went straight | to the east end of the village, and went into a house. | Then they said, "We come to try to see a face:" and when they found a | man sitting in the house, they asked him to go. They do not ask the | uninitiated to go too. And they use the same

mōkwē qāselg'isa. Wä, g'il'em'elaxaäwisē 'wilxtolsaxa grōkō- 93  
lāxs laē ēt'ēd yāwas'id hōgwēl lāxa yāwix'ilats'ē grōkwa.  
Wä, lā'laē qātsē'sta. La'mē 'nēk'a: "La'menu'x" ālax'id qātsē- 95  
'stai'," yixs ā'maē 'nēk'exs g'ālaē qāsa mālp'enē'sta: "La'mi-  
nu'x" qāsa'." Wä, g'il'na'xwaem q'lūbē 'nēk'lēna'yas: "La'mi-  
nu'x" ālax'id qātsē'stai'. Wō, wō, wō, xwāna'id qā's  
gwāla'aōs qenu'xō g'āxlē ālak" nān'xēlilax'da'xōl gwē-  
gūdzā lō's gwēgūts'axsemā," 'nēk'eq. Wä, la'em'laē 'nāxwa he 200  
gwēk'lāla lāxa 'nāxwa grōkwa. Wä, g'il'em'elāwisē 'wilxtolsaxa  
grōkūlāxs laē k'lēs la hōgwīl lāxa yāwix'ilats'ē grōkwa. La'm'laē  
āem xwēlaqa lāxa 'nelbālasasa grōx'demēsē qā's lē hōgwīl lāxa  
grōkwē, qā's 'nēk': "G'āx'menu'x"; la'menu'x" ālax'id qātse stai'.  
Wä, wä, wä, lāx'wid. lāx'wid." Wä, āla'mēsē hēx'idam q'wāgr- 5  
lilēda gwēgūdzā lē'wis gegēnemē, qā's lā hōxtslā lāxa k'ik'ilu'ats'ē  
grōkwa. Wä, g'il'em'xaäwisē 'wilxtolsaxa grōkwa'xs laē hōgwīl  
lāxa yāwix'ilats'ē grōkwa. Wä, k'lēs'ta gēgilil'id lāqēxs laē 'nēk'eda  
mōkwē qaselg'is bēbegwānemā: "La'menu'x" lāl dādoqūmā  
'nēx'laēxs laē hōqūwēls lāxa yāwix'ilats'ē grōkwa. Wä, lā'laē he 10  
'nakūla lāxa 'nelbālasasa grōx'demēsē qā's lē hōgwīl lāxa grōkwa.  
Wä, lā 'nēk'a: "G'āx'menu'x" dādoqūmai." Wä, g'il'mēsē q'laxa  
k'waēlē 'nemōkwa laē āxk'lālaq qa lās. Wä, lā k'lēs āxk'lāla  
bāxūsē qa lās ōgwaqa. Wä, lā'laē hēx'sāem wāldem's yixs laēlaē

- 15 speech as they enter || the houses. After they have been to all the houses, they enter | the winter dance-house. Then they tell them that all have come in | whom they have invited. Immediately the speaker of the | winter dance-house arises. He belongs to the old men, the | head of the chief of the Eaters, for this is their Sparrow name.
- 20 He speaks || and says, "Now come, shamans, come in. Now I shall call | the uninitiated to come and witness what we are doing." Thus he says, and | goes out of the door of the dance-house, and he | stands outside. Then he shouts aloud, "Come, uninitiated, | come and witness what we are doing. Look from the door into the house
- 25 and sit by the door while we are || trying to surround the novice." Thus he says. Then he comes back into the house, and | stands outside of the place where the Sparrows who will sing are seated in the rear of the house | in which the novices are to be surrounded. Then the uninitiated come in | and sit down at the left-hand side inside of the door of the winter dance- | house. Then the Sparrow
- 30 Society and the uninitiated are inside, || only the hāmshāmts'les, grizzly-bears, | fool-dancers, wasp-dancers, cruel-dancers have not come in. | Then the speaker of the dance-house speaks again, | and says, "O friends! You are not yet all inside. | Come, now, friends,
- 35 and go to our friends the great dancers, || that they may come and keep watch over what we are going to do here." Thus he says. |

- 15 lāxa g'ig'ōkwē. Wā, g'il'mēsē 'wiltolsaxa g'ig'ōkwaxs laē hōgwil lāxa yāwix'īlats'lē g'ōkwa. Wā, laem'laē nēlaqēxs lē'maē 'wīlaēlēs qāsase'wē. Wā, hēx'idaem'lāwisē lāx'ūlilē yāyaq'entemēlasa yāwix'īlats'lē g'ōkwa, g'ā'yōl lāxa q'ūlsq'ūlyakwē bēbēgwānemxa lāxuma'yasa Hēmēlk', yixs hē'maē gwēdzexlāyosē qā's yāq'eg'a'lē.
- 20 Wā, la 'nēk'a: "Wā, gēlag'a, pēpāxāl, g'āx'ems 'wīlaēla. La'mēsen lāl lē'lālalxa bāxūsa qa g'āxēsē x'its'lax'ila g'āxens," 'nēx'laēxs laē qās'ida qā's lā lāwels lāxa t'lex'īlasa yāwix'īlats'lē g'ōkwa qā's lē lāx'ūls lāx lāsānā'yas. Wā, la hāsela 'nēk'a: "Wā, gēlag'a, bāxū-sai', gēlag'a x'its'lax'īlax qā's g'āxaōs 'nā'nēlgēmīl klūstālil lāxgrada k'ik'ilnelāk'," 'nēx'laē.
- 25 Wā, g'āx'laē xwēlaqa, laēla qā's lā lāx'ūlil lāxa lāsālīlas klūdžēlasasa denxelalē gwēgūdzā lāx neqēwalīlasa k'ik'ilnā'lats'lē g'ōkwa. Wā, g'āx'laē hōgwēlēlēda bēbāxūsē qā's lā klūs'ūlil lāxa gēmīxōtstālīlas āwīlēlāsa t'lex'īlasa yāwix'īlats'lē g'ōkwa. Wā, laem'laē 'wīlaēlēlēda gwēgūts'lemē lē'wa bēbāxūsē.
- 30 Wā, lēx'a'mē k'lē's'em g'āx g'āxēlēda hāmshāmts'ēsē lē'wa nēnānē lē'wa nōentemala lē'wa hāmaselalē lē'wa hāwāyadalalē. Wā, lā'laē ēdzaqwa yāq'eg'a'lē yāyaq'entemēlasa yāwix'īlats'lē g'ōkwa. Wā, lā'laē 'nēk'a: "yā, 'nē'nēmōk", k'lē's'mēg'īns 'wīlaēla. Wā, gēlag'a, 'nē'nēmōk' qā's lāōs lāxens 'nē'nēmōx'dzāxa lēlānēnōkwa
- 35 qa g'āxlag'isē q'lāq'lālālxens gwēgwālag'īlīlasla." 'nēx'laē. Hēm



Then the four heralds are sent out. The four heralds go out at once, and it is not long before they come back | each singing his own sacred song; and when | they all come into the door, they stand in a row. And as soon as || they have all finished their sacred songs, the chief of the Sparrow heralds | speaks and tells the Sparrows that those who have been invited are coming, | and also that the song-keepers shall watch their songs | and their batons so as not to make a mistake, and also the | children that they shall not cry. Thus they say, and they walk together || to the rear of the winter dance-house. As soon as | they arrive in the rear of the house, the hāmshāmts!es come in | and sit down in the rear of the house in the middle. After them come the grizzly-bears and sit down at the right-hand side of the | hāmshāmts!es. Then come the fool-dancers and sit down at the || left-hand side of the hāmshāmts!es. Next come | the cruel-dancers and sit down next to the fool-dancers. Then the thunder-bird dancers come and sit down next to the grizzly-bears. Next come the | hōx<sup>u</sup>hok<sup>u</sup> and sit down next to the thunder-birds. Next come the war-dancers and sit next to the cruel-dancers. When all the dancers are in — those who are now named the Seals — the chief of the Sparrow Society arises and tells all the Sparrows that now all the dancers have come in and also the Sparrows. "Now, shamans, we will do what we came here for, into this winter dance-

ʔyālagēsēda mōkwē qēqasēlʔes. Wā, hēxʔidaēmʔlāwisē la hōqū- 36  
welsēda mōkwē qēqasēlʔes. Wā, kʔlēsʔlatʔa gāxax gāxāē nēda-  
aqa ʔnāxwa yēyālaqūlasēs yēyāxʔlənē. Wā, gʔilʔēmʔlāwisē gāx  
ʔwīʔaēl lāx āwīlēlāsa tʔlaxʔilāxs laē yīpēmḡralīla. Wā, gʔilʔēmʔlāwisē  
ʔnāxwa qʔūlbē yālaqūlayās laē yāqʔlēgʔaʔlē ḡwēsēmaʔyasa qēqa- 40  
lilʔesē. Wā, laēmʔlaē nēlaxa ḡwēḡūdzāqēxs gāxʔmaēs laxʔdē lʔlāla-  
sēʔwa. "Wā, hēʔmis qa yālʔlāwisa ʔnāxwa nēnāḡadē lāxēs dēnx-  
layō lʔlʔwis tʔlēmʔayowē qa kʔlēsēs lēlaqobala. Wā, hēʔmisa ḡin-  
ḡnānemē qa kʔlēsēs qʔwāḡaʔla," ʔnēxʔlāxs laē ʔnēmāḡlīl la  
qāsʔida qaʔs lā lāxa ḡḡwīwalīlaxa tsʔāḡatsʔlē ḡōkwa. Wā, gʔilʔim- 45  
ʔlāwisē lāḡʔa lāxa ḡḡwīwalīlaxs gāxāē gāxēla hēhāmshāmts!es  
qaʔs lā klūsʔūlīl lāxa ḡḡwīwalīlaxa ḡōkwē lāx nḡqēwalīlax. Wā,  
ḡāxʔlāē mākʔlēda nēnanē qaʔs lā klūsʔūlīl lāx hēklʔōdnōlʔmalīlaxa  
hēhāmshāmts!esē. Wā, ḡāxʔlāēda nōēnēmala qaʔs lā klūsʔūlīl lāx  
ḡēmʔanōlēmāʔlīlaxa hēhāmshāmts!esē. Wā, ḡāxʔlāē mākʔlēda hā- 50  
wāyadalalē qaʔs lā klwābalīlaxa nōēnēmala. Wā, ḡāxʔlāēda kwē-  
kūkūnḡūlalē qaʔs lā klwābalīlaxa nēnānē. Wā, ḡāxʔlāē mākʔlēda  
hēhōxʔhokwē qaʔs lā klwābalīlaxa kwēkūkūnḡūlalē. Wā, ḡāxʔlāē  
mākʔlēda hāwīnalal qaʔs lā klwābalīlaxa hāwāyadalalē. Wā, gʔil-  
ʔmēsē ʔwīʔaēlēda ʔnāxwa lēlaēnokwaxa la lʔqēlasōʔs mēmḡwaʔ laē 55  
laxʔūlīlēda ḡwēsēmaʔyē. Wā, laʔmēs nēlaxa ʔnāxwa ḡwēḡūdzāqēxs  
lēʔmaē ʔwīʔaēlēda ʔnāxwa lēlaēnokwa lēʔwa ḡwēḡūdzā. Wā, la  
ʔmēsēns qʔlāḡēmḡralīl. pēpāxāl, lāxēns ḡāxēla ʔwīʔaēl lā lāxwa tsʔa

house." Thus he says. Then the fool-dancer cries, "weē!" and ||  
 60 at once the song-dancers begin the song of the fool-dancer. As soon | as the song is at an end, he becomes quiet. Then the | fool-dancers become excited, one after another, and each one has a song; | and this is called by the men of olden times "Wiping-the-Floor-of-the-Dance House;" namely, | the fool-dancers and the grizzly-bear  
 65 dancers. Therefore the fool-dancers go first, || for they belong to the kwēxelak<sup>u</sup>, which is called by the people of olden times | "half-initiated-winter-dancers," who only sit in the house when they disappear in the kwēxelak<sup>u</sup> house, | for they are not taken away by the spirits when they come to take them | into the woods. This is called by the people of olden times "driving away." Those who are  
 70 caught in the | bay of Fort Rupert are the hāmshāmts<sup>!es</sup>, q<sup>!a</sup>lāmināgās, tōx<sup>!wid</sup>, || grizzly-bear, thunder-bird dancer, and the others. This | has the name "Driving-away;" and these really disappear in the woods. And this | is called the "fully-initiated-winter-dance." And those who have the name "half-initiated-winter-dancers," | the kwēxelak<sup>u</sup>, they are the ones who wipe the floor—the fool-dancers and the grizzly-dancer and the | floor-cleaning-woman—for  
 75 when all the fool-dancers come in, they are not || dressed with the red cedar-bark like the hāmats<sup>!a</sup>, q<sup>!a</sup>lāmināgās, tōx<sup>!wid</sup>, and the others | in the half-initiated-winter-dance, for they all belong to the Sparrow Society. As soon as | the fool-dancers come in, the kwēxelak<sup>u</sup> |

gats<sup>!ēx</sup> g<sup>!ō</sup>kwa," <sup>!nēx</sup>laē, laa<sup>!lasē</sup> weēxāda nōtemala. Wā, hēx-  
 60 <sup>!idaem</sup>lāwisa nēnāgadē den<sup>!its</sup> q<sup>!em</sup>demasa nōtemala. Wā, g<sup>!il</sup>-<sup>!mēsē</sup> q<sup>!ūlbē</sup> q<sup>!em</sup>demas laē yā<sup>!fida</sup>. Wā, laem <sup>!nā</sup>l<sup>!nemōk</sup>l<sup>!umk'a</sup> xwāsēda nōtemala. Wā, lāxāē <sup>!nā</sup>l<sup>!nemsgemē</sup> q<sup>!em</sup>demas. Wā, hēem g<sup>!we</sup>yāsa g<sup>!ālē</sup> begwānem dēg<sup>!ilē</sup>lēmxa ts<sup>!ā</sup>gats<sup>!ē</sup> g<sup>!ō</sup>kwaxa nōtemala <sup>!ē</sup>wa denq<sup>!ōlēla</sup>. Hēd lāg<sup>!ilas</sup> hē g<sup>!āl</sup>ag<sup>!iwa</sup>ya nōtemala  
 65 la yāxs hāē āxnōgwatsēxa kwēxelakwēxa g<sup>!we</sup>yāsa g<sup>!ālē</sup> begwānem wix<sup>!sās</sup> ts<sup>!ēts</sup>lēqaxa āem āwāg<sup>!ilē</sup>lēla x<sup>!isāla</sup> lāxa kwēxā<sup>!lats</sup>lē g<sup>!ō</sup>kwa, yāxs k<sup>!ēsaē</sup> āx<sup>!ēts</sup>sō<sup>!sa</sup> hayalilagasē qa<sup>!s</sup> lā layō lāxa haeyatilagasasa āl<sup>!ēxa</sup> g<sup>!we</sup>yāsa g<sup>!ālē</sup> begwānem xelkwaxa la k<sup>!em</sup>yasō<sup>!ē</sup> lāxa ōx<sup>!alisas</sup> Tsāxisēxa hāmats<sup>!a</sup> <sup>!ē</sup>wa q<sup>!ā</sup>mināgās <sup>!ē</sup>wa tōx<sup>!widē</sup>  
 70 (<sup>!ē</sup>wa) nūnē <sup>!ē</sup>wa kūkūnūlālē <sup>!ē</sup>wis waōkwē. Wā, hēem lēgades xelkwē, hā<sup>!staem</sup> ālak<sup>!āla</sup> la x<sup>!isāla</sup> lāxa āl<sup>!ē</sup>. Wā, hēem lēgades lāx<sup>!sāsē</sup> ts<sup>!ēts</sup>lēqaxa. Wā, la lēgades wix<sup>!sās</sup> ts<sup>!ēts</sup>lēqaxa kwēxelakwēxa la dēg<sup>!ilē</sup>lēmxa nōtemala <sup>!ē</sup>wa denq<sup>!ōlēla</sup>. <sup>!ē</sup>wa ēkūlēmxa ts<sup>!ēda</sup>qaxs hāē <sup>!wī</sup>lāēlēda nōtemala, yāxs k<sup>!ēsaē</sup> q<sup>!wā</sup>-<sup>!lən</sup>x<sup>!sa</sup> hāmats<sup>!a</sup> <sup>!ē</sup>wa q<sup>!ā</sup>mināgās <sup>!ē</sup>wa tōx<sup>!widē</sup> <sup>!ē</sup>wa waōkwē  
 75 lāxa wix<sup>!sāsē</sup> ts<sup>!ēts</sup>lēqaxa qaxs ā<sup>!maē</sup> la <sup>!nā</sup>xwa gwēgū<sup>!dza</sup>. Wā, g<sup>!il</sup>-<sup>!mēsē</sup> <sup>!wī</sup>lāēlēda nōtemala laas l<sup>!āyō</sup> yāx<sup>!widē</sup> kwēxelakwē

women dance in their turn, the nānaqawalil hān hāyālik'elal. | The words of the song of the | nānaqawalil hān hāyālik'elal and of the hāyālik'elal are different from the words of the full-initiated-winter-dance. | for the women who disappear only stay in the rear of the kwēxēlak' house. | As soon as the floor-cleaning-woman comes in, the speaker | of the ceremonial of the surrounding of the novice—the head speaker, who is like Hōlelid—speaks (that is | what you have seen at Fort Rupert), and says, "Now, | those 85 who wipe the floor have come in, and those who clean the floor. Now let us go to the end, friends. | Now I shall speak as a herald. Come now!" Thus he says, and | calls two Head-Sparrows. As soon as the two | Sparrow men come, the speaker of the winter dance-house says, | "Come to our friend Hāmasewid. Did she not sprinkle herself to || come and dance at her dancing-place here?" 90 Thus he says, and sends the two | old Sparrow men to swing the rattles inside of the door of the | house for surrounding the novice; and when the | two Sparrow men go out, two old men—the two door-keepers—| each holds a round rattle, and | stands on the inside 95 of the door; and it is not | long before the two Sparrow men come in. They stand | inside of the door; and one of them speaks, and says, "The good one, our friend, is coming." Thus they say, and go to | stand in the rear of the house. Then the two men with the

ts'ēdaqaxa nānaqawalilē hāmats'a lē'wa hāyālik'elal. Wā, la 78  
ōgūqāla'mē qāqē'yāsas q'ēmdeṃas lax qāqē'yāsas q'ēmdeṃasa  
nānaqawalilē hāmats'a lē'wa hāyālik'elalasa lāx'sāsē ts'ēts'ēqa 80  
qaxs ā'māē āwāg'ililēla x'isāla lāxa kwēxēlats'ē grōkwa ts'ēdāqē.  
Wā, g'il'mēsē 'wīlāēlēda ēkūlēlemē ts'ēdaqa laas yāq'ēgrā'ē yāya-  
q'entemēlāsa k'ik'ilnālaxa g'wēsema'yēxa hē g'wēx's Hōlelidē (xēs  
dōgūlōs lāx'ga Tsāxēsek'). Wā, lā 'nēk'a: "Lā'mē 'wīlāēlēns dē-  
g'ilēlēma lē'wa ēkūlēlēma. Wā, lā'mēsēns nēxbāg'alilai', 'nēk' 85  
mōkwai'. Wā, lā'mēsēns qāg'al. Wā, gēlag'a," 'nēk'ēns lāē tēx-  
'ēdxa ma'lōkwē gwēgwāts'ēma. Wā, g'il'mēsē grāxēda ma'lōkwē  
gwēgwāts'ēma. Wā, lā 'nēk'ē yāyaq'entemēlāsa ts'agats'ē grōkwa:  
'Hāg'a laxēns 'nemōkwa Hāmasewidā. K'ēsaē xōs'iditkwa qā  
grāxēsē yīx'wīda lāx'gras yī'wē'lasek'," 'nēk'ēns lāē 'yālaxsa ma'lō- 90  
kwē q'lūsq'lū'yak' gwēgūdzā qā yayatemil lāx āwīlēlas t'ēx'ilāsa  
k'ik'ilnālats'ē grōkwa. Wā, g'il'mēsē lā hōqūwēlēda ma'lōkwē gwe-  
gwāts'ēma laas qās'idēda ma'lōkwē t'āt'ēx'ilax'sēla ma'lōk' q'lūsq'lū-  
yak' gwēgūdzā q'wālxewūnkūlaxa lōlēxsemē yēyādēna qās lā  
q'lwāg'alil lax 'wāx'sanēxstāhāsa āwīlēlāsa t'ēx'ila. Wā, k'ēts'a 95  
gālaxs grāxāē hōg'wīlēda ma'lōkwē gwāts'ēma. Wā, lā q'lwāg'alil  
lāx āwīlēlāsa t'ēx'ila. Wā, lā yāq'ēgrā'ēda 'nemōkwē. Wā, lā  
'nēk'a: "G'āxk'as'ōēm'g'ins 'nemōkūk'," 'nēk'ēns lāē qās'ida qās  
lā q'lwāg'alil laxa ōg'wīwāhāsa grōkwē. Wā, lā yat'ēdēda ma'lōkwē

300 rattles || rattle near the door, and immediately the song-keepers beat time | on their boards. Then Hāmasewid comes in with fast steps, | going to the rear; and when she comes to the dancing-place in the | rear of the house, the song-keepers sing their songs. As soon as her song is | at an end, the song-keepers beat time on their 5 boards, || and immediately she who has been dancing goes with fast steps out of the | door; and when she has gone out, two | heralds—Sparrow men—are sent again to go and call the next one to | dance. And they do the same that they have done with the next one before: | and when one after another of the dancers has danced, the two || 10 heralds are sent to go and call a woman who really dances well. They call her name.<sup>1</sup> The woman had | the name Q'āyaxstālas. She was a good dancer. | This is done by the Gwētele in the ceremonial of surrounding the novice. Now | she was called, because the dance of Q'āyaxstālas was the hāmshāmts!es, and it was not | 15 long before the two heralds came in. They stood || inside of the door, and one of them spoke, and | said, "Our good friend is coming. She is really clean." | Thus he said. Then the other one also spoke, and said, | "O shamans! Don't believe what my friend says. | Q'āyaxstālas does not agree to come and dance, for she is tired. 20 She has been digging || clams this evening." Thus he said, and went with his friend | to stand in the rear of the house. Then there was

300 yāyatemilē lāxa t'lex'ila. Wā, hēx'ida'mēsa nēnāgadē lēxedzō-daxēs t'ēmēdzō. Wā, g'āxē g'āxēlē Hāmasewidē qa's lā tsaxāla lālaa lāxa ōgwiwalilē. Wā, g'il'mēsē lūg'aa lāxa yē'wē'lasa ōgwiwalilē laē denx'idēda nēnāgadās q'ēmēdēmas. Wā, g'il'mēsē q'lūlbē q'ēmēdēmas laē lēxdzōdēda nēnāgadāxēs t'ēmēdzō. Wā, 5 hēx'ida'mēsē la tsaxālaxa yixwax'dē ts'edāqa qa's lā lāwels lāxa t'lex'ila. Wā, g'il'mēsē lāwelsa laē ēt'lēd 'yālagēmēda ma'lōk' qāselg'is gwēgūdzā qa's lā ēt'lēd lē'lālaxa mak'ilalaxa g'ilx'dē g'āx yixwa. Wā, ā'mēsē la naqemg'iltewē gwayilālasē qaēs mā'k'ilasē. Wā, g'il'mēsē g'ēk'lōt'lēndaxa yixwa, laē 'yālagēmēda ma'lōkwē 10 qāselg'isa qa's lā lē'lālaxa ālā la yī'wēnox' ts'edāqa, yixs lēx'lēda-ēmaax lēgēmāsa ts'edāqē yixs lēgadaas Q'āyaxstālasēxa yī'wēnoxwē ts'edāq. Hē gwēgilayāsa Gwētele lāxa k'ik'ilnāla. Wā, la'mē lē'lālasē'wa yixs hāmshāmts!esāē lēdā Q'āyaxstālasē. Wā, k'ēst'lē galāxs g'āxāē g'āxēlēda ma'lōkwē qāselg'isa. Wā, lā q'wāg'a'lila 15 lāx āwilelāsa t'lex'ila. Wā, lā yāq'eg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "G'āxk'as'ōemg'ins 'nemōkūk'. Laemk' ālak'lāla kwākwa," 'nēk'ē. Wā, lā ōgwaqa yāq'eg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "'ēya, pēpexālai', gwāla ōq'lūsxga wāldemg'asg'en 'nemōkūk' wila-qwē sex'uts'a g'āx yixwē Q'āyaxstālasa qaxs qelk'aax dzēk'aaxa 20 g'āwēqlānēmāxwa dzāq'wax," 'nēx'ēlāēxs laē qās'ida lē'wis 'nemōkwē qa's lā q'wāg'alil lāxa ōgwiwalilasa g'ōkwē. Wā, lā 'wip 'wip

<sup>1</sup>The preceding and following passages evidently describe a particular ceremony, hence the change in tense.

the cry, "Wip, wip, . . wip!" at the door of the house. And the two men with the rattles at once rattled at the same time, and at once the song-leaders beat time on the beating-board. Then the hāmshāmsts!es came with fast steps and went to the dancing-place in the rear of the house. Four songs were sung by the song-leaders on behalf of Q!āyaxstālas; and as soon as the last song was at an end, | Q!āyaxstālas stood still; and the speaker of the house spoke, | and said, "O friends! Look at your minds! Nobody can overcome our great friend. || Now I shall look for a shaman who is really a full-initiate to go and listen for the one for whom we are dancing." Then he called a shaman to be Listener, for that is the name of the one who had been called; and as soon as the speaker of the house ended his | speech, the shaman went out of the house. He spoke, and said, "I am Quick-Spark." || (for he pretended to be Mouse-Woman in the story). "Now I will go around our world, looking for what we came in this winter dance-house." Thus he said, and turned around to the right in the rear of the house and went to the door, and there he turned again to the right; and then he went out of the door. Now Q!āyaxstālas was dancing standing in the dancing-place in the rear of the house. It was not long before the Listener came in and stood inside of the door and said, "Keep still, keep still, shamans, and listen | to me! I have been

ewipxā lāxa t!ex'ila. Wā, hēx'ida'mēsē 'nemāx'dē yat'ledōda ma'lō- 22  
kwē yāyatemil. Wā, lā hēx'ida'mēda nēnāgadē lēdxōdaxa  
t!emēdzō. Wā, g'āxaasa hāmshāmsts!esē tsaxāla qa's lā lāxa yāwē-  
'lasē lāxa ōgwiwalilē. Wā, lāda mōsgem q!emq!emdmē d!ux'ida- 25  
yāsa nēnāgadē qa Q!āyaxstālasē. Wā, g'il'mēsē q'ūlbēda t!ixat'yē  
q!emdmē laē Q!āyaxstālasē lāx'ūlila. Wā, lā yāq!eg'a'lē yāya-  
q!entemēlasa g'ōkwē. Wā, lā 'nēk'a: "'ya, 'nēnt mōk, wega dō-  
qwalaxēs nēnāqayōs qaxs k'leāsaē la hāyāqaxg'ins 'nimoy dzēk'.  
Wā, la'mēsēn dōx'widlex ālāk'alā lax'sā pexāla qa lālag'it'se hōtē- 30  
laxens sēsēnatelag'ilila." Wā, lā lē'lalaxa pexāla qa s' Hōlaq'isa  
qaxs hē'maē lēgēmsa la lēlwūlt'lalēms. Wā, g'il'mēsē q'ūlbē  
wāldēmasa yāyaq!entemil g'āxaas g'āx'wūlt'lalilēda pexāla. Wā, la  
yāq!eg'a'lā. Wā, lā 'nēk'a: "Nōgwaem Hēts'lax ānobex'idē  
(qaxs hēbōlaē Hālamālaga lāxa nūyamē). "Wā, la'mēsēn lā lāstas- 35  
liselalxens 'nālax ālāx laasasens g'āxēla lāxwa tsagats'ēx g'ōkwa.  
'nēk'exs laē x'īlp'lēd hēlk'ewē'sta lāxa ōgwiwalilē. Wā, la qas'ida  
qa's lā lāxa t!ex'ila qa's ēt'ledē x'īlp'lēd hēlk'ewē'sta. Wā, la  
lāwels lāxa t!ex'ila. Wā, āx'sū'mēsa yāxwax'dē yāx Q!āyaxstālasē  
lā'wūl lāxēs yē'wē'lasa ōgwiwalilasa g'ōkwē. Wā, k'lest'a gēdaxs 40  
g'āxaē g'āxēlē Hōlaq'isē qa's lāx'ūlilē lāx āwīllasa t!ix'ila.  
Wā, lā 'nēk'a: "Wā, ts!emōt'lēd ts!emōt'lēd, pēpīxāl, qa's hōtēms  
g'āxen. La'emx'den lāfstalēsxens 'nālax. La'mēsēn sabidatōxa

- all around our world, and I have learned | his different cries."
- 45 Thus he said, and went to the || rear of the house. Then the speaker of the dancing-house spoke, | and said, "I think that the supernatural power is already | approaching, for the dance of Q!āyaxstālas can not be excelled; | for the supernatural power has come and has been heard by Listener." Thus he said. | Then the song-leaders
- 50 beat fast time on the beating-board, and || Q!āyaxstālas went out of the door with fast steps. They continued doing this. | And when almost all the women dancers were in the house, then two | listeners brought the supernatural power, the ghost-dancer. | And after she had danced, the supernatural power whistled at the place where those who had disappeared are called. | That place is called Super-
- 55 natural-Power-Place. After || the ghost-dancer finished dancing, the two Listeners were sent out. They | went out of the house and listened for the supernatural power, which was making a sound. | At once they went out; and they just showed their faces outside of the | door, when they heard the supernatural power sounding like
- 60 whistles. | Then they came back and stood inside of the door, || and one of them said, "Now we have obtained it, shamans, for we | have really heard the supernatural power." Then | all the Sparrows went out, but | the hāmshāmts!es, the grizzly-bears, the tōx'wid, | the hāwīnalal, and the thunder-bird, and the hāmaa, did not go out. ||

- ōgūq!ālā lāxēs gwēk!ālasa," 'nēk'exs g'āxaē qās'ida qas lā lāxa  
 45 ōgwiwalīlāsa g'ōkwē. Wā, lā yāq!eg'a!ē yāyaq!entemēlasa ts!āga-  
 ts!ē. Wā, lā 'nēk'a: "Qwālela'mēg'in 'nēk'ex 'nawalakwa laem g'āx  
 ēx'āla laēlag'a la hēyaq!emag'ins yīxwak' lāx'g'a Q!āyaxstālasēk'  
 qaxs hē'maē 'nawalakwē g'āxa wū!ētsens Hō!aq!esēx," 'nēx'!aē.  
 Wā, la'mē lēxdzodēda nēnāgadāxēs t!emēdzō. Wā, la'mē tsaxālē  
 50 Q!āyaxstālasaxs laē lāwelsa lāxa t!ex'ila. Wā, lā hēx'sūem gwē-  
 g'ila. Wā, g'il'mēsē Elāq 'wī!aēlēda yīxwa ts!ēdaqa laē ma!ōkwa  
 hō!aq!esē. Wā, hē'mis la lālelaxa 'nawalakwa lelōlālālē. Wā,  
 g'il'mē gwāl yīxwaxs laē hēk!eg'a!ēda 'nawalakwē lāxa k'im'yaasaxa  
 x'ix'esāla. Wā, hēm lēgades 'nawalak'wās. Wā, g'il'em gwāl  
 55 yīxwēda lelōlālālē laē 'yālagemēda ma!ōkwē hō!aq!esa qas lē  
 hōqūwels lāxa g'ōkwē qas lē hōlēlaxa 'nawalakwa hēk'lāla. Wā,  
 hēx'ida'mēsē lax'da'x' hōqūwelsa. Wā, ā'misē nēlemx'ēd lāxa  
 t!ex'ilāxs laē wūlāx'ālelaxa 'nawalakwaxs lē'maē hēk'lālaxa lē-  
 x'exsē. Wā, g'āxda'xwē xwēlaqa qas q'wāg'alilē lāx āwilelāsa t!e-  
 60 x'ila. Wā, lā 'nēk'ēda 'nemōkwē: "La'mens lāla, pēpexāl. qaxg'a-  
 nu'x' hā'mēk' āla wūlāx'ālelax 'nawalakwa." Wā, hēx'ida'mēsē  
 'wī!a la hōqūwelsēda gwēgūdza. Wā, lā k'!ēs ōgwaqam la  
 hōqūwelsēda hāmshāmts!esē lē'wa nēnānē lē'wa tōx'widē  
 lē'wa hāwīnalālē lē'wa kōkūn'ūlālē lē'wa hāmaa. Wā,

But all the fool-dancers went out and the *grizzly-bear* dancers went together with the Sparrow Society, for they are the *grizzly-bear* dancers, the | painters who paint the sacred room — the Head-without Hair — and those who prepare the | supernatural treasure of the toy-will. Therefore they all went out together with the fool-dancers, the *nānaqawalil*, and the *nōlemēsta*, and also the grizzly-bear dancer, 70 for all these belonged with the half-initiates, the *kwēxrlak*. Then the sacred room was quickly painted before daylight came in the morning, | and it was put up; and as soon as it was finished, they waited for | daylight; and when it was broad daylight in the morning, four members of the Sparrow Society were called; and when they came in, || they quickly painted their faces with charcoal and after 75 this had been done, they | put eagle-down on to them; and they always had belts around their waists. | And they kept together always with their Sparrow canes. | As soon as this was done, they went out of the door of the winter dance- | house. They entered all the houses and called || all the *hāmshāmts!es*, grizzly-bears, 80 *tōx<sup>ε</sup>wid*, | *hāwinala!*, and thunder-bird dancers, and also the *hāmaa*; | for they all had gone out for a while to eat in their houses. Then the heralds said, "We are walking to capture the supernatural power." Thus they said when they named the various dancers of those who owned dances, and also the members of the 85

*hēmislāl* la *εwila* *hōqūwelsēda* *nōnemala* *lε<sup>ε</sup>wa* *nemq<sup>l</sup>ōlila* 65  
*εnemāx<sup>ε</sup>id* *lε<sup>ε</sup>wa* *gwēgūdza*, *qaxs* *k<sup>l</sup>ēsaē* *hēlq<sup>l</sup>ōlem* *dōqūlaxa*  
*k<sup>l</sup>lak<sup>l</sup>et<sup>l</sup>ēnoxwaxs* *laē* *k<sup>l</sup>ātaxa* *mawilēxa* *xēqwalōlē* *lε<sup>ε</sup>wa* *gītāxa*  
*lōgwa<sup>ε</sup>yasa* *tōx<sup>ε</sup>widē*, *yixs* *hē<sup>ε</sup>maē* la *hōqūwels* *nemāx<sup>ε</sup>id* *lε<sup>ε</sup>wa*  
*nōnemalaxa* *nānaqawalitē* *lε<sup>ε</sup>wa* *nōlemēsta*; *wā*, *hēmislēda*  
*nemq<sup>l</sup>ōlila*, *qaxs* *hā<sup>ε</sup>sta<sup>ε</sup>maē* *grā<sup>ε</sup>yōl* *lāxa* *wix<sup>ε</sup>sāxa* *kwēxelakwē*. *Wā*, 70  
*laēm* *hā<sup>ε</sup>nakwēla* *k<sup>l</sup>ātase<sup>ε</sup>wēda* *mawilaxs* *k<sup>l</sup>ēs<sup>ε</sup>maē* *εnāx<sup>ε</sup>idaxa* *gaūla*  
*qas* *āx<sup>ε</sup>ālēlemē*. *Wā*, *gil<sup>ε</sup>mēsē* *gwāla* *laē* *āēm* *εnāxwa* *ēslila* *qa*  
*εnāx<sup>ε</sup>idēs*. *Wā*, *gil<sup>ε</sup>mēsē* *q<sup>l</sup>ūlāla* *εnāx<sup>ε</sup>idxa* *gaūlaxs* *laē* *etlēd* *tē-*  
*ēlālasē<sup>ε</sup>wēda* *mōkwē* *gwēgwāts!ema*. *Wā*, *gil<sup>ε</sup>mēsē* *grāx* *hōgwila* *laē*  
*hāna<sup>ε</sup>wid* *ts!ōts!ēlemtsa* *ts!ōlna*. *Wā*, *gil<sup>ε</sup>mēsē* *gwāla* *laē* *qēm<sup>ε</sup>x-*  
*εwitsā* *qēm<sup>ε</sup>xwāsa* *kwēkwē* *laxēs* *hēmenāla<sup>ε</sup>maē* *wūsēgrkwases* *wū-*  
*sēgranō*. *Wā*, *lā* *hēmenalaēm* *q<sup>l</sup>ap<sup>l</sup>ōx<sup>ε</sup>sā* *lε<sup>ε</sup>wis* *gwēgwes<sup>ε</sup>lēqē*. *Wā*,  
*gil<sup>ε</sup>mēsē* *gwāla* *laē* *qās<sup>ε</sup>ida* *qas* *lā* *hōqūwels* *lāxa* *t<sup>l</sup>ēx<sup>ε</sup>ilasa* *ts!agats<sup>ε</sup>*  
*g<sup>ε</sup>ōkwa*. *Wā*, *lā<sup>ε</sup>mē* *lāl<sup>ε</sup>esela* *lāxa* *εnāxwa* *gil<sup>ε</sup>gōkwa* *qas* *tē<sup>ε</sup>lābaxa*  
*εnāxwa* *hāmshāmts!esa* *lε<sup>ε</sup>wa* *nēnānē* *lε<sup>ε</sup>wa* *tōx<sup>ε</sup>wid* *lε<sup>ε</sup>wa* 80  
*hāwinala!* *lε<sup>ε</sup>wa* *kwēkūkūxūlālē*; *wā*, *hēmislēda* *hāmaa*  
*qaxs* *lε<sup>ε</sup>maē* *yāwas<sup>ε</sup>id* *εwila* *hōqūwels* *qas* *lā* *hām<sup>ε</sup>x<sup>ε</sup>id* *luxes*  
*gil<sup>ε</sup>gōkwē*. *Wā*, *lā<sup>ε</sup>mē* *εnēk<sup>ε</sup>ēda* *qēqasel<sup>ε</sup>g<sup>ε</sup>isē*. "Lā<sup>ε</sup>mē<sup>ε</sup>mē<sup>ε</sup>x" *qasat*  
*qasens* *k<sup>l</sup>imyaēnēlaxa* *εnawalakwē*, "εnēk<sup>ε</sup>lxs *laē* *tēlēq<sup>l</sup>lax* *ā<sup>ε</sup>ōgōda*  
*lēlādesa* *lēlāēnēnukwē* *lε<sup>ε</sup>wa* *gwēgūdza*. "Wā, *lā<sup>ε</sup>mēs* *lāl* *lε<sup>ε</sup>x<sup>ε</sup>axs* 85

- 86 Sparrow Society. "Now you will go and beat | the house-boards, you half-initiates, for those who will be met with dances are our people who are going to be caught, the supernatural ones." | Thus said one of the heralds. As soon as the speech was at an end, | the three others said together, "Arise quickly!" | They entered first the house at the lower end of the village, and they came  
 90 toward the || upper end of the village, going toward the winter dance-house. | Immediately all the Sparrows and those who own dances came in, | and entered the winter dance-house. When | they had all come in, the members of the Sparrow Society, of the half-initiates, | the fool-dancers, the bear-dancers, and the nānaqawalil, 95 and the nōlemēsta came in, || and sat down at the right-hand side inside of the door of the winter-dance | house. As soon as all those who owned dances—the half-initiates and the Sparrow Society—were in, | the speaker of the winter-dance house spoke, and | said to the full-initiates, "Now, shamans, put eagle-down on yourselves. | you full-initiates, for we will go to catch our great friend." Thus he  
 400 said. || "Now, you full-initiates, Sparrow women, you will meet him dancing. You | half-initiates, Sparrows and Sparrow women, you shall beat the house-boards," | thus he said, and all the Sparrows, and all the dance owners | arose and went out of the door of the dancing-house. |
- 5 (They never did as modern people are doing. || The tōx<sup>ε</sup>wid and the thunder-bird dancers each sing one at a time their sacred songs |

86 g'ilōl, wēwix'sā qa yāyā<sup>ε</sup>wālalaxens k'imyasōlaxa 'nawalakwē,' 'nēk'ēda 'nemōkwē lāxa qasēl<sup>ε</sup>g'isē. Wā, g'il'mēsē q'ūlbē wāldemas laē 'nemādzāqwa, 'nēk'ēda yūdukwē waōx's: "Hālag'ililesai'," yixs hāē g'il laēla gwābalasasa g'ōx'demsē. Wā, lā gwāsōlēla lāxa  
 90 'nelbalasasa g'ōx'demsē lālaa lāxa ts'āgats'lē g'ōkwa. Wā, lā'laē āem hēx'idaem 'wī'la g'āxēda gwēgūdzā lē'wa 'nāxwa lēlaēnok' qas' g'āxē 'wī'la hōgwēla lāxa ts'āgats'lē g'ōkwa. Wā, g'il'ēm'lā-wisē g'āx 'wī'laēla g'āxaas hōgwēlēda gwēgūdzāsa wix'sā lē'wa nōnemala lē'wa nenq'ōlēla lē'wa nānaqawalilē lē'wa nōlemēsta  
 95 qas' lā k'ūs'alil lāxa hēk'lotstālilasa āwilelāsa t'ex'ilāsa ts'āgats'lē g'ōkwa. Wā, g'il'mēsē 'wī'laōlē lēlaēnokwasa wix'sā lē'wis gwēgūdzā hū'lasē yāq'eg'a'lē yāyaq'entemilasa ts'āgats'lē g'ōkwa. Wā, lā'laē 'nēk'a lāxa lāx'sā: "Laems k'imx'widlōl, pēpexāl, yūlaxs lāx'sācx qens lālag'il k'imyalxens 'nemōx'dzā," 'nēx'laē. "Wā,  
 400 la'mēsiles yāyāwālalōl, lēlax'sā, gwēgūgūts'axsem. Wā, lā'ls lēxexsēg'ēlōl, wēwix'sā gwēgūdzā lē'wōs gwēgūgūts'axsemx," 'nēx'laēns laē 'wī'la q'wāg'ililēda gwēgūdzā lē'wa 'nāxwa lēlaēnokwa qas' lā hōqūwels lāxa t'ex'ilāsa ts'āgats'lē.

(Wā, la'mē hēwāxa hē gwēgilōx lax gwēgilatsa ālēx begwānemixs  
 5 'nā'nemōk'lūmk'āē yēyālaqwaxa tōx'widē lē'wa k'ik'inqālālela



before all the Sparrows go out of the house, when they are about to catch | those who have disappeared. They did so only lately, when they became mixed with the | *Āwīk'lenox*<sup>9</sup>, for they do that when they catch those who have disappeared the *hāmats*<sup>10</sup>, and his *k'inqələləla*, and *q'āmināgās*, and the *nōntsēstələla*, and grizzly bear of the door of the house of Cannibal-at-North-End-of-World, for at first | they all sing their sacred songs at the same time those whom the *Āwīk'lenox*<sup>9</sup> call *ōlala*, and who are called by the *Kwāg'ul tōx'wid*, and the shaman dancers and the *k'inqələləla*. As soon as all have sung each his sacred song, the *Āwīk'lenox*<sup>9</sup> all come out of the winter dance-house to catch those who have disappeared.) |

As soon as all have gone out, they shout at the same time, and say: "Oh, | you shall be made poor by the supernatural power! Wō wō, wō." They say so four times. | Then they walk together to the place where the supernatural power is caught, | at the mouth of the river *Ts'elgwad* for that is where the *hāmshāmts'les* shows himself. As soon as those who are to catch him arrive at the mouth of the river, the *hāmshāmts'les* comes out of the woods, and takes hold of one of the Sparrows, and bites a piece out of his left arm; and as soon as the piece that he has bitten comes off, he takes another one of the | Sparrows and bites him; and he bites another one; and still another one, the last one; and as soon as the last one has been

*yixs k'lēśmaē hōqūwelsēda 'nāxwa gwēgūdza. yixs k'imyaaxa x'ix'isāla yixs ālēmaēx hē gwēgilaxs laē q'ūq'ūlgox'wid tēwa Āwīk'lenoxwē, yixs hāē gwēgilaxs k'imyaaxēs x'ix'isāda hāmats'la lē'wis k'inqələləla lē'wa q'āmināgās lē'wa nōntsēstələla tēwa nenstālilas t'lex'ilās g'ōkwas Bax<sup>10</sup>bakwālanux<sup>9</sup>sīwē, yixs ā'mawis- laē 'nāxwa 'nāl'nemōk'ūmk'a yālaqūlaxa gwe'yāsa Āwīk'lenoxwē ōlala, yix gwe'yāsa Kwāg'ulē tōx'wida lē'wa paxūlalālē tēwa k'ik'inqələləla. Wā, g'il'mēsē 'wīla yālaqwxas laē hōqūwelsēda Āwīk'lenoxwē lāxa ts'āgats'lē g'ōkwa qas lā lāxēs k'imyaaxaxēs x'ix'isāla.)* 15

Wā, g'il'em'flāwisē 'wīlawelsa laē 'nemādzaqwa 'nēk'a: "Sas wūm-g'il mewēlas 'nawalakwa. Wō, wō, wō, wō." Wā, mōp'lndzaqwxas laē 'nēk'a. Wā, lā'lāē lōxmālaxs laē qās'ida qas lā lāxa k'imyaax-ōx<sup>9</sup>siwa'yasa 'wās Ts'elgwadē, qaxs hē'maē nēx'nē'latsa hāmshāmts'esē. Wā, g'il'em'flāwisē lāg'aa, yixa k'imya lāxa ōx siwa'yasa tēwa, g'āxaalasa hāmshāmts'esē g'āx'wūlt'la lāxa ā'lē qas dax'ūdexa 'nemōkwē lāxa gwēgūdza qas q'lex'īdēx g'mxōlts'āna'yas. Wā, g'il'mēsē lāwāmasxēs q'ek'oyō laē ēt'ēd dāx'īdxa 'nemōkwē gwēgūdza qas q'lex'īdēq. Wā, lā ēt'ēdxa 'nemōk' q'lex'īdēq. Wā, lā ēt'ēd q'lex'īdxa la elx'ā'yā. Wā, hēmisa la rix'ē q'ix'axēs 25

26 bitten. | he takes hold of the hāmshāmts!es; and then the three members of the Sparrow Society, who had first been bitten. | help the one who was bitten last. Now the four members of the Sparrow Society who have been bitten are called | the sālalela of the hāmshāmts!es. | They just go ahead of those who try to catch the (novice),  
 30 and they go back. And all go to the || beach of the winter-dance house. Then the | half-initiate Sparrows and the Sparrow women first come out. Each | carries a baton, and they are just standing outside near the front boards of the | house, and they beat time on the front boards of the house in | five part rhythm, which is called  
 35 "one beat between." As soon as || the half-initiate Sparrows beat time on the boards, all | the dancers, the full-initiate Sparrow women, come out of the house and stand in a row on the | shore in front of the dancing-house. They just dance with | the time-beating on the front boards of the house. No song is sung. This is | called "meeting with a dance those who have been caught," namely, the dancing  
 40 without || a song, when those who have caught those who have disappeared arrive at the beach. | Some Kwākiutl say "the one taken hold of," for that is another name for | the one caught. Now the hāmshāmts!es dances with his four | songs, which are sung by the song-leaders on the beach of the winter dance- | house. As soon as  
 45 the last song of the song-leaders is ended, || the full-initiate Sparrow women, who meet the novice with dancing, come into the house, and

26 dāx'idxa hāmshāmts!esē. Wā, lēda yūdūkwe g'ilx'dē q'EX'itsō's gwēgūdza la g'iwāłaxa la elxlē q'EX'itse'wa. Wā, laem lēgadēda mōkwē q'lēq'eg'ek' gwēgūdzas sālalełaxa hāmshāmts!es. Wā, ā'misē la g'ālag'iwalitsa k'imyāxs g'āxaē aēdaaqa, qā's lā 'wī'la lāx  
 30 L'ema'isasa ts'āgats'lē g'ōkwa. Wā, hē'mis g'il g'āx hōqūwelsēda wēwix'sā gwēgūdza lē'wis gwēgūts!axsemē. Wā, la'mē q'lūwłxe-wūnkūłaxa t'emvayowē. Wā, ā'misē q'lūwłxseg'īlsaxa tsāqema'yasa g'ōkwē. Wā, lā 'nemāx'id t'emēdzōdxā tsāqema'yasa g'ōkwasa t'emawēłtā'yasa t'emvaxsa lēgadās lēxelakwē. Wā, g'il'emx'de-  
 35 wēsē lēxelx'idēda wix'sā gwēgūdza g'āxaas hōqūwelsēlēda 'nāxwa yēyixūtā'ya lēłax'sā gwēgūts!axsema qā's lā yipemg'aels lāx ōxwi-wā'yasa L'āsanā'yasa ts'āgats'lē g'ōkwa. Wā, laem wū'lem yixwasa lēxedzā'yaxa tsāgemē, k'leās q'lemdem denxelayā. Wā, hēem lēgades yāyā'wāłaxa k'imyānemē yixa wū'lem yixwasa k'leāsē  
 40 q'lemdema yixs g'āxaē g'āx'alelēda k'imyāxa x'isālax'dē. Wā, la 'nēk'ēda waōkwē Kwāg'ulqēxs dānemāē qaxs hē'māē 'nem lēgēmsa k'imyānemē. Wā, la'mē yixwēda hāmshāmts!esasa mōsgēmē q'lemq'lemdems laē denxelayāso nēnāgadēłāx L'ema'isasa ts'āgats'lē g'ōkwa. Wā, g'il'mēsē q'lūłbēda elxłā'yē denxelayāsa nēnāgadē laē  
 45 'wī'la hōgwīla yāyā'wāla lēłax'sā gwēgūts!axsema qā's lā k'lūs'alil

sit down | on each side of the door. Then the | half-initiate Sparrow women |  
 door. | As soon as the | half-initiate Sparrow women | come in, the | hāmshāmts!es |  
 in, and they stand | in front of the | door. | They | wip, wip!" | and the | song-leaders |  
 once | the song-leaders | sing again with slow time-beating. |  
 soon as the songs with | slow time-beating | end, the | song-leaders | sing again with slow time-beating. |  
 with slow time-beating. |  
 Now all the | full-initiate Sparrow women | hāmshāmts!es when he is dancing: | and when |  
 leaders is at an end, the | song-leaders beat |  
 Then the hāmshāmts!es runs about quickly | in the middle of the house. |  
 in the middle of the house. | As soon as he goes | to the | room, the Head-without-Body, the mouth of the Head-without-Body, opens, and | the hāmshāmts!es goes into the mouth. |  
 four companions of the hāmshāmts!es have no time to go | before the mouth of the sacred room with Head-without-Body |  
 shuts. Immediately all the | members of the Sparrow Society | all the Sparrow women go out, and go home to their | houses. |  
 the owners of dances are still sitting in the | winter dance |  
 When evening comes Wāxap!akisō calls his | four heralds, members

lāxa 'wāx:sanēgwilasa 'nēlk'todoyāhlasa g'ōkwē. Wā, g'āxē g'āxē tē  
lēda wēwix:sā q'a's lā k'lūs'alil lāxa 'wāx:sotāhlasa t'ix'ila. Wā,  
g'il'mēsē 'wīlāēla g'āxaas hōgwililēda k'inyax'de q'a's lā q'wag'is  
lil lāxa ōgwīwalilasa g'ōkwē. Wā, g'il'mēsē wīlāēla g'āxaasa hāms  
hāmts'ēsē g'āxēla lāxa t'ēx'ila. Wā, la'mē wip wip wipxa. Wā, tō  
la'mē hēx:sā'ma mōkwē q'lēq'egēx's nēxwalil'laq. Wā, hēx'ida  
'mēsa nēnāgadē dēnx'fīs tsaxāla q'lindims. Wā, g'il'mēsē q'ūlba  
tsaxāla q'lēmdēms laē ēt'ēd dēnx'fīdēda nēnāgadasa n'qāx'las t'ēn  
yas q'lēmdēms. Wā, yixs yūdux's'lmaē n'qax'la q'l'mq'lndims  
ōgū'la lāxa 'nēmsēmē tsaxāla q'lēmdēms. Wā, la'mē nāxwa yixwē  
mēla lēlax:sāwē gwēgūts'axs'laxa hāms'hāmts'isaxs laē yixwē.  
Wā, g'il'mēsē q'ūlbēda Elx'at'yē dēnx'layāsa nēnāgadaxs laē tēx'  
dzōdēda nēnāgadāxēs t'ēmēdzō. Wā, la'ālt'iq'lēda hāms'hāmts'  
saxs laē lā'stalilēlaxa laqāwalilē. Wā, g'il'mēsē n'g'yōb'la saxs  
māwīla x'osalōlē, laē āq'ililē sēmsasa x'osalōlē. Wā, la'ālt'ēda  
hāms'hāmts'ēsē lāx sēmsas. Wā, la'mē wīsonila la'ogwāq'at'ēd  
mōkwē sālalēlaxa hāms'hāmts'isaxs laē q'inywīdēda sēmsas  
x'osalōlē māwila. Wā, la'mē hēx'īdat' n'wā hoqūwīl'sēda t'ēxwa  
gwēgūnda lā'wā 'nāxwa gwēgūts'axs'laxa q'a's lā n'at'ak'isaxs  
g'ūg'ōkwē. Wā, ā'mēsēla hēx'sat'm k'udzelela lēlaenēd wēwix'isaxs  
tsā'gats'lē g'ōkwa. Wā, g'il'mēsē dzāqwaaxs laē tē lēle wāx'p'ā'ē  
'waxa mōkwē qēqasēl'g'is gwēgūnda. Wā, g'il'mēsē dzāqwaaxs

68 of the Sparrow Society. As soon as they come into the winter dance-house, they dress up in the way in which heralds always  
70 dress. As soon as they have finished, they come out of the winter dance-house, and go to the other end of the village. Then they step into the door of the house, and stand inside of the door. Then one of them, the speaker, says:

"We will try to restore to his senses Nānogwis, shamans.

"We will tame Nānogwis, shamans. ||

75 "We will quiet Nānogwis, shamans. ||

"We will heal Nānogwis, shamans."

It is only one of them who speaks; and as soon as he has finished the four ways of calling, the three companions of the speaker say  
80 all together, "You will go in before dark, shamans." || And the members of the Sparrow Society, who are invited, always say when the speech of the herald is finished, "We shall go now;" and the heralds always speak this way, going to all the houses. Some of the members of the Sparrow Society go at once into the winter-dance house; and the boys of the Sparrow Society beat fast time for the members  
85 of the Sparrow Society, when they go in. When all the members of the Sparrow Society come in, going together, the Sparrow boys beat fast time, and say at the same time "Hai hai!" The Sparrow boys only stop beating time when almost all the members of the Sparrow Society are in the house. As soon as the heralds have called

68 lāxa ts'lägats'le g'ōkwa, laē hēx'fidaem q'wāla<sup>x</sup>'fida lāxēs hēmēna-  
laem q'wāla<sup>x</sup>'ēxs qēqasēl<sup>g</sup>'isāē. Wā, g'il'mēsē g'wāla laē hōqūwēla  
70 lāxa ts'lägats'le g'ōkwa q'a's lā lāxa āpsbālasasa g'ōx'ēdems. Wā, lā  
hōgwīl lāxa t'lex'ilāsa g'ōkwē q'a's q'wāg'alilē lāx āwīlēlāsa t'lex'ilā.  
Wā, lā 'nēk'ēda 'nēmōkwē yāq'entema'yas:—

"La'mens nanāqemalai', pēpexālai', lāx Nānogwisai'.

La'mens temēlqwalai', pēpexālai', lāx Nānogwisai'.

75 La'mens yālalai', pēpexālai', lāx Nānogwisai'.

La'mens hēlik'alai', pēpexālai', lāx Nānogwisai'."

Wā, h'mē 'nemōx'ma yāq'ent'lāla. Wā, g'il'mēsē 'wīxtōdxa  
mōx'widāla qāyalaenēs laē 'nēmādzaqwēda yūdukwē qāswūtsa  
yāq'entema'yas, 'nēka: "Nānemts'āemles, pēpexālai'." Wā, lā  
80 hēmēnāla'mēda g'wēgūdza<sup>x</sup> qāsasewē 'nēk'ēxs laē q'ūllbē wāldē-  
masa qēqasēl<sup>g</sup>'isē: "Hēlenu'x' g'wālalē." Wā, lā hēx'sā'mēsē  
g'wēk'lālēda qēqasēl<sup>g</sup>'isē lāxtōlsāla<sup>x</sup> 'nāxwa g'ig'ōkwa. Wā,  
la'mē hēx'fida'ma wāōkwē g'wēgūdza la hōgwēlēla lāxa ts'lägats'le  
g'ōkwa. Wā, la'ma g'wāgūgwēdzemē lēxlēxa qāēda g'wēgūdza<sup>x</sup>  
85 laē hōgwīlēla. Wā, g'il'mēsē 'wīlāēlēda g'wēgūdza lāxēs lāllōxmā-  
laē laē t'lemsalōlēda g'wāgūgwēdzemē q'a's 'nēmādzaqwē hai haixa.  
Wā, āl'mēsē g'wāla g'wāgūgwēdzem lēxlēxaxs laē elāq 'wīlāēlēda  
'nāxwa g'wēgūdza. Wā, g'il'mēsē mōp'lenē'stēda qēqasēl<sup>g</sup>'isē lāna-



10 and when the song with slow time-beating is at an end, Nānogwis |  
just sits down on the floor of the house. He does not wear the  
cannibal-mask, for he has on his head the flat head-ring of red  
cedar-bark, and his neck-ring is also of flat cedar-bark. As soon as  
the song-leaders sing the other song with slow beating of time, he  
15 dances. When that is at an end again, Nānogwis sits down on the  
floor of the house; and when | the song-leaders sing the last song  
with slow beating of time, Nānogwis arises and dances again. He  
dances as he is going toward the sacred room with the Head-  
without-Body. As soon as he reaches it, the mouth opens, and  
20 Nānogwis goes into the mouth of the sacred room with the Head-  
without-Body. And as soon as he has gone in, | the mouth shuts.  
After this Nānogwis has been quieted. |

The tongs and white cedar-bark were never used as | modern  
people use them for the hāmats'la who has been caught, when they |  
bring him back to his senses the first time in the evening after he has  
25 been caught, when he still || has on his head-ring of hemlock-branches  
and his neck-ring of hemlock-branches, and when he | dances to a  
song with fast beating of time and with one | song with slow beating  
of time. As soon as the song with slow beating of time is at an end, |  
the hāmats'la never tries to dance, for he pretends that he is not | in  
his senses. He has many attendants who try to hold him when he is  
30 running about. || Therefore the speaker of the winter dance-house |

10 la'em'lawisē q'lūba neqāxela q'emdem̄s. Wā, ā'em'lawisē Nāno-  
gisē k'wāgalila. Wā, la'mē k'les ā'emādxēs hāmsem̄lē qaxs  
ā'maē qex'emālxaxa lepāla l'āgekwa. Wā, lāxāē lepāla l'āgekwe  
qenxawafyas. Wā, g'il'mēsē ētlēd denx'ēdēda nēnāgadās 'nem̄s-  
gemē neqāxela q'emdem̄s laē hēx'idaem yix'wīda. Wā, g'il-  
15 'emxaāwisē q'lūbaxs laē Nānogwisē k'wāgalila. Wā, g'il'mēsē  
ētlēd denx'ēdēda nēnāgadāsa elxla'fē neqāxela q'emdem̄s laē  
hēx'ida'mē Nānogwisē lāx'ūlil qaxs yix'wīdē. Wā, la'mē yō'na-  
kūlaxs laē gweyōlela lāxēs māwila x'osalōlē. Wā, g'il'em'lawisē  
lā'aa lāqēxs laē āqelilē semsas. Wā, lā'laē Nānogwisē laēl lāxa  
20 semsasēs x'osalōlē māwila. Wā, g'il'em'lawisē laēlexs laē qem-  
k'lūga'fēda semsē. Wā, la'mē yā'fidē Nānogwisē lāxēq.

Wā, la'mē hēwāxa āx'ētsewēda ts'ēslālā lē'wa k'adzēkwē lāx  
gwēgilasasa ālēx begwānema qaēda k'imyanemē hāmats'la, yixs  
g'il'maē nanāqamasōxa ganōlas k'imyanem̄x'demas, yixs hēx'sā-  
25 'maē qex'emēsēs q'wāxē lē'wis qenxawafē q'wāxa, yixs laē  
yixwasa 'nem̄sgemē tsaxāla q'emdem̄s. Wā, hē'misa 'nem̄sgemē  
neqāxela q'emdem̄s. Wā, g'il'mēsē q'lūba neqāxela q'emdem̄s  
lāx hēwāxāē naxtemōxwēt yixwaxa hāmats'la qaxs k'lesbōlaē la  
nāgēsāla. Wā, la'em q'ēdemē hēlēk'ūsxa wāx'ē dādalaqēxs dzā-  
30 lāxwīlālāē. Wā, hē'mis lāgilasa yāyaq'entemēlasa ts'āgatslē

speaks, and says, "Now, *hāmats'la*, I wish to say that you  
ants may place the *hāmats'la* on the *hāmats'la* so that  
they may burn the face of the *hāmats'la* of our young women  
of our young women. We will really try to see if we can  
Now come, *K'wāks'waxsdāla*, who is the *hāmats'la* of the  
says, "Then the speaker of the *hāmats'la* of the *hāmats'la* of the  
assemble and sit around the *hāmats'la* of the *hāmats'la* of the  
rear of the winter dance-house. Then *K'wāks'waxsdāla*,  
carrying long tongs with white ash on them, takes the *hāmats'la*  
called "face burner of the newly returned *hāmats'la*" of the  
of this one is "*hāmats'layādzrwal*," in this case, "*hāmats'la*  
*Āwik'lenox*"; and if his ancestors come from the *hāmats'la*  
called "burner of the newly returned *hāmats'la*" of the *hāmats'la*  
*K'waxsdāla*, who is burner of the newly returned *hāmats'la* of the  
is his name, arises. He speaks, and says, "I have seen  
to do what you wish me to do. It is a difficult matter. Now  
are also the white cedar-bark napkins of our four *hāmats'la*  
princesses) with which I shall burn the face of this *hāmats'la*  
one. Now," song-leaders, beat fast time for me. Then  
and puts white cedar-bark tied to the tongs of the *hāmats'la*  
middle of the winter dance-house. As soon as the white cedar  
catches fire, he looks at the *hāmats'la*, and he goes to the *hāmats'la*

yāq'eg'āla. Wā, lā 'nēka: "Wāgatalas silellex nēka  
 qā wāg'itsa hēlik'a hāxsemilaxg'ins 'nēmox d'ek' q'is wā  
 newēqum'd'ek' yis ēdema'sens ēalostāgasēx k'lēsg'antēl ex  
 sōx qaxg'ins la'nēk' ālak'lāla lafōla qā yāf'idesg'ins 'nēmox  
 Wā, la'mēts g'āxlōl, K'wāk'waxsdāl lāxgas k'is ōg'wos.  
 Wā, la'mē k'wag'alilēda yāyāq'entemilē. Wā, ā n'isē  
 lēda hēlik'a k'ūtsē'stālaxa hāmats'a lāx gemxotewalhasa  
 g'ōkwa. Wā, g'āx'mē K'wāk'waxsdāla dalaxa g'il'it'sē  
 Wā, lā k'if'ib'ālaxa k'ādzekwē. Wā, hēm'igadi's n'eweg'it  
 ālwūt'lāla hāmats'a. Wā, g'āf'mēs lēg'msa hāmats'a yāg'it  
 g'āyōlas g'ilgalisē lāx āwik'lenoxwē lōys hae g'ayōl  
 lāx Hēldza'qwē newēqūl'gisaxa ālwūt'lāla hāmats'a. Wā  
 lāx'ūlilē K'wāk'waxsdālaxa newēqūl'gisaxa ālwūt'lāla  
 qaxs hēm'ac lēg'emse. Wā, la yāq'eg'āla: wā  
 "G'āx'men 'nē'nēmōk' lāxgas g'w' yōg'wos qen emomōs  
 lāxwālak'. Wā, g'āx'emxaōwisg'ada ēēl'ing'is  
 laelwīna'yens, qen newēqūlaxwa 'wālasē log'wos. Wā  
 nēnāgād lēlexalōl qen. 'nēk'ns hāxs hēaxlōts  
 k'ūlbēsa tsēslāla lāx hāq'walhasa tsagats'ē g'ōw. Wā  
 'mēsē x'ix'eqelēda k'ādzekwāxs hae d'eq'ib'ax  
 tsaxāla. Wā, la hēx'ida-ma nēnāgādē lōxwōs

52 steps. At once the song-leaders beat fast time. Then the burner jumps up, and the song-leaders strike with their batons, all at the same time. Four times the burner jumps up. Then he swings over all of them the face-burner for the hāmats!a. Immediately 55 the hāmats!a cries "Hap!" Four times he swings his burner over the hāmats!a; and after he has done so four times, the burner throws into the corner of the house his cedar-bark for burning, and utters the cannibal cry each time when he turns around and swings the burning cedar-bark over the hāmats!a. As soon as this 60 is done, the new hāmats!a utters the cannibal-cry, and immediately the song-leaders beat fast time on the boards. Four times the new hāmats!a goes around the fire in the middle of the dancing-house, and his hemlock-branches are dropping off as he is running; and as soon as all the hemlock-branches have dropped off, after he has gone around four times, he goes into his sacred room, and immediately 65 his cannibal headmask shuts its mouth. Then the song-leaders sing the one song of all the forehead-masks which come from the Āwīk'lenox', or from the Bellabella. Then he comes out of his room wearing his cannibal forehead-mask and dances; and when the song is at an end, he sits down outside of the sacred room and shakes himself, while the song-leaders are beating fast time. 70 Then he turns around four times, wearing his cannibal head-mask, and cries out "Hap, hap, hap!" and the (jaws of the mask) snap.

52 Wā, g'il'mēsē dexustāwēda newēqūlgrīsē lāē t'ēnsalōdēda nēnā-  
gadē. Wā, lā mōp!ēna dexustāwēda newēqūlgrīsaxs lāē melē-  
geleyintsēs newēgwayowē lāxa hāmats!a. Wā, hēx'ida'mēsēda  
55 hāmats!a hāmts!ēgrā'la. Wā, lā mōp!ēna melēgeleyintsēs newē-  
gwayowē lāxa hāmats!a. Wā, g'il'mē mōp!ēnaxs lāē ts'ēx'ēdēda  
newēqūlgrīsaxēs newēgwayowē lāxa onēgwilasa gōkwē qā's  
hāmts!ēgrā'lē lāxēs q'walxo'māē x'īlp!ēdexs lāē melēgeleyintsā  
newēgwayowē lāxa hāmats!a. Wā, g'il'mēsē gwāla lāē hāmts!ēgrā-  
60 lēda alōmasē hāmats!a. Wā, hēx'ida'mēsa nēnāgadē lēxēdzōdxēs  
t'ēmēdzō. Wā, lā'mē mōp!ēnē'stalilēda alōmasē hāmats!a lā'sta-  
lilēlaxa lāqawalilasa ts'āgats'ē gōkwa. Wā, lā'mē tēqemg'elx'ū-  
laxēs q'wāq'lūxelax'ē. Wā, g'il'mēsē 'wī'lāwēdā q'wāq'lūxelāsēxs lāē  
mōp!ēnē'stalila. Wā, lā'mē lāē. lāxēs māwīlē. Wā, hēx'ida'mēsē  
65 q'īmk'lūgrā'lē hāmsiwa'yas. Wā, lā hēx'ida'ma nēnāgadē denx'īs  
'ntmsg'emg'ilgā'yasa 'nāxwa hēhāmsiwēsa gāyōlē lāxa Āwīk'leno-  
xwē lē'wa Hēdza'qwē. Wā, g'āx'ma hāmsiwāla yīx'wēl'tā'ilēla  
lāxēs māwīlē. Wā, g'il'mēsē q'ūlbē q'ēmēmas lāē k'wāg'alil lāx  
lāsahlasēs māwīlē lā bakwēgilaxs lāē lēxalēda nēnāgadē. Wā,  
70 g'il'mēsē mōp!ēna x'īlp!ēdēda hāmsiwālaxs lāē hap hap hap hapxaxs  
lāē q'emk'wāla. Wā, lā'mē lāx'ūhilaxs laasē ēt'ēd denx'ēdēda nēnā-





ōlala, for not one of the hāmats'la of the Āwīk'lēnox<sup>u</sup> and of the  
95 Bellabella does not become ōlala after he has gone to the end of four  
winters being hāmats'la.

But the Kwāg'ul do differently with their hāmshāmsts'es, and  
with the hāmats'la who has whistles, for they perform only once in  
winter; for they wish to give up the hāmats'la quickly, and they at  
once become members of the Sparrow Society, those who can not  
stand being away from their wives for a long time. However, when  
600 the mind of a hāmats'la is strong, then he remains a hāmats'la for a  
long time; that is, those who are really of noble descent. And this  
is different among the Kwāg'ul, when they have brought back to  
his senses the recently returned hāmats'la in the evening. Then  
all the members of the Sparrow Society go out of the house, and also  
the Sparrow women and Sparrow children. Only those who own  
5 the office of purifying the newly returned hāmats'la remain sitting  
inside, for toward daylight he will be purified.

And this is also different from the way of the Āwīk'lēnox<sup>u</sup> and  
Bellabella, when they wash the newly returned hāmats'la four  
days after he comes out of the woods. He dances four nights  
10 until the time when he is to be washed. The new dancer does not  
take off his red cedar-bark ring for four years, and also he does not  
do any work for four years; and it is never forgotten by all the men

93 laē gwāl hāmats'la. Wā, la'mē ōlalaxs laē gwāl hāmats'la, yixs  
k'leāsāē k'les ōlalax'sitsa hāmats'lāsī Āwīk'lēnoxwē lē'wa Hēldza-  
95 'qwasx laē lābēndxa mōxūnxē ts'lawūnxē hāmats'la.

Wā, lāla ōgūqūla gwēgīlasasa Kwāg'ulē lāxēs hāmshāmsts'esē  
lō'ma medzēdzadē hāmats'la, yixs ā'māē 'nemxēnxēlaxa ts'lawūn-  
xēxa 'nēk'ē qas hālabaē gwāl hāmats'la. Wā, ā'misē hēx'idaem  
gwētsē'stēda wāyats'lāla gwēlala lē'wis genēmē; wāx'ī lāk'wēnasē  
600 nāqas'asasa hāmats'la, wā, gāla'mēsē hāmats'la, yixa ālak'lāla nāx-  
sāla begwānēma. Wā, g'a'mēs ōgūqūlayōsa Kwāg'ulaxs g'il'māē  
gwāla nānāqamāxa ā'fwūlt'lāla hāmats'lāxa gānolē laē hēx'idaem  
'wīla hōqūwēlsēda 'nāxwa gwēgūdzā lē'wa gwēgūts'laxsemē lē'wa  
gwāgūgwēdzemē. Wā, lēx'a'mēsē la klūdzelēda k'les'onokwasa  
5 kwāsaxaxa ā'fwūlt'lāla hāmats'la qaxs hēx'ida'māē kwāsax'waxa  
la gwēmē lāx 'nāx'ida.

Wā, la ōgūqūla gwēgīlasasa Āwīk'lēnoxwē lē'wa Hēldza'qwē,  
yixs ā'l'māē kwāsaxa ā'fwūlt'lāla hāmats'lāxs laē mōp'lenxwasēs  
'nāla gāx'wūlt'la. Wā, lā hēmenala yixwaxa mōxsa gāgenōla.  
10 lālaa lāxa kwāsax'demaq. Wā, laem dzēlēlāx'sā lālaa lāxa mō-  
xūnxē ts'lawūnxā k'les lawāēnoxwēs l'āl'legekūla. Wā, lāxāē k'leās  
ōaxēna'yaxa mōxūnxē ts'lawūnxā. Wā, lāxāē k'les l'elēwēsō' la

that he is to go  
time. If the  
excited, and his  
new hāmats to  
about this.

And this is the way that the half-initiate is

"Now we will . . .

<sup>10</sup> Now we will go on to

"Now we will begin the first of our

"Now we will look at the following:

<sup>6</sup>Now we will really be left with

This is what the four heralds—*ḥayyū, ḥayyū, ḥayyū, ḥayyū*—say: they beat time four times, *ḥayyū, ḥayyū, ḥayyū, ḥayyū*, when the novice first disappears. After the first four days, they are assembled to be *ḡīḡīḡīḡīḡī*; when this has been done, after four days, *ḡīḡīḡīḡīḡī* is again done; when they were assembled, the boards are beaten, *ḡīḡīḡīḡīḡī*; when they have appeared; and after four days more, *ḡīḡīḡīḡīḡī* is again done; when they who have disappeared; and after four days more, *ḡīḡīḡīḡīḡī* is again done for those who have disappeared; and after four days more, the heralds say,

"Now we will really be in the house, shavanti."

gilq'rsāmats'ēsa -nāxwa bēgwāmi-nux ha' apae' x =  
wāx'ēm hēnxa. Wā, gilq'mēšē k'ēs la gilq'rsā' sōst' x =  
la hāmats' la hē' x'idārm xwāsa q'ēs la q'ix -dēz' x =  
hāmgi-lase'wā. Wā, hēmīs lāgilas āla k'ihm -dēz' x =  
wāx'ēm hēnxa. Wā, lax's' laak -m -wila laxog

Wä, gr<sup>4</sup>mēs gwēk<sup>4</sup> lālotsa qāsusa Kwāngule qawā w<sup>4</sup> s<sup>4</sup>  
qaxa k<sup>4</sup> lēāsē hāmats<sup>4</sup> ts<sup>4</sup> t<sup>4</sup> s<sup>4</sup> lēqa

“La<sup>5</sup>mēns lāsgendūlālai” pēpt vāka .

La<sup>4</sup>MENS lāts 'āgalēlai' pēpēxālai'

La<sup>6</sup>mens kwēxsemdlai' pēpexālai'.

La<sup>6</sup>mlns x'its'ax'ilatai' pēplxālu'.

Ia<sup>5</sup>MENS âlăg'aleai, pēp'axāla'.

Graem wāldrimsa mōkwē qēqasi hē is gwe g d n e  
kwēxela lāxōs gwēgilasa Kwāgubax yix g d n e

Wā, lā mōp'enxwā'sē ināla la x'isāla. Wā, g'il'mē'sē gwāla, wa  
sōsa l'āgekwē. Wā, g'il'mē'sē gwāla, wa

g'ä:g'ILElä läxa q'ap'tekwaxs hä kwat'hst' wəd - W  
et'l'ed mōp'ENxwa'sē hālā hä et'el' xwərl' s - V

lā ēt'lēd mōp!ēnɣwǝ'sē ŋūlas, wǝ, lā t'e

“La<sup>3</sup>mens ālagalela<sup>3</sup>, pepi xāla<sup>3</sup>

Then all the different winter dance-masks are brought into the  
 35 winter dance-house, and they are put down behind the curtain,  
 which is stretched across the whole width of the rear of the house;  
 namely, the fool-dancer masks and all the different masks. Now  
 they are doing this and bringing the masks into the house while the  
 heralds go inviting and before the Sparrow Society comes in. As  
 40 soon as the four heralds belonging to the Sparrow Society have  
 invited four times, all the members of the Sparrow Society come in;  
 and for a short time the speaker of the winter dance-house speaks,  
 and he tells the song-leaders and all those who have dances and all  
 the members of the Sparrow Society to take care. When his speech  
 is at an end, the song-leaders sing their song, and the boards are  
 45 beaten for the women. Then a woman comes in dancing; and  
 when the song is at an end, she goes back behind the curtain in  
 the rear of the house. And when all have danced for whom the  
 boards have been beaten, for those who have disappeared in the  
 inside of the house, then the speaker of the dancing-house  
 speaks, and he says to the members of the Sparrow Society that this  
 50 is the last dance. And when he says this, the fool-dancer cries,  
 "Weē!" and also the bear-of-the-house and all the masks behind  
 the curtain in the rear of the dancing-house. Immediately the  
 song-leaders beat fast time on their boards. Then they let down

Wā, laimē laēlēlayuwēda 'nāxwa ōgūqala ts'ēts'āqēwē lāxa  
 35 ts'agats'ē g'ōkwa qā's lā āx'ālibēlayu lāx āladzelilasa la yāwape-  
 mli hēk'loteyōlila lāxa ōgwiwalilasa g'ōkwē, yixa nēnōemalgenlē  
 lē'wa 'nāxwa qā's gwēx'sdem yāēxunda. Wā, laēm nānaqēm'la  
 g'āxēlēlayō lāxa kwēx'ēlats'ē g'ōkwa yixs laē qās'idēda qēqasel-  
 g'isē, yixs k'lē's'maē g'āx hōgwilēda gwēgūdza. Wā, g'il'mēsē mō-  
 40 p'lēnē'sta qātsē'stēda mōkwē gwēgūdza qēqaselg'isa laē 'wīlaēlēda  
 'nāxwa gwēgūdza. Wā, laimē yāwas'id yāq'ēg'a'lē yāyaq'entemē-  
 lasa kwēx'ēlats'ē g'ōkwa. Wā, laimē hāyāl'ōlaxa nēnāgadē lē'wa  
 'nāxwa lēlaēnēnokwa lē'wa 'nāxwa gwēgūdza. Wā, g'il'mēsē q'ūlbē  
 wāldemas laasē dēnx'idēda nēnāgadās q'ēmdemasa kwēx'elase'wō  
 45 ts'ēdāqa. Wā, g'āx'mēsēda ts'ēdāqē yixwa. Wā, g'il'mēsē q'ūlbē  
 q'ēmdemas laē alē'sta lāxa yāwapemlilē lāxa ōgwiwalilasa g'ōkwē.  
 Wā, g'il'mēsē 'wīla yix'widēda kwēx'lakwēxa x'ix'esāla lāx āwīle-  
 lāsa g'ōkwē. Wā, lā yāq'ēg'a'lē yāyaq'entemēlasa kwēx'elagwats'ē  
 g'ōkwa. Wā, laimē nēlaxa gwēgūdzaixs lē'maē yūxla. Wā, hē'mis  
 50 ālēs 'nēk'tēxs laasē wēx'ēda nōlemala lē'wa nēnenq'ōlēla lē'wa  
 'nāxwa qā's gwēx'sdem yāēxundi lāx āladza'yasa yāwapemlilē lāxa  
 ōgwiwalilasa kwēx'ēlats'ē g'ōkwa. Wā, lā hēx'idāfina nēnāgadē  
 lēxēdzōdxēs lēxēdzowē. Wā, laimē ts'ēnkwaē yāwapeimalilās.

the curtain, and the men and women of the  
curtain is haides of the winter dance.  
tors. This is called "the winter dance" when they are gathered together on the  
boards. When this is finished all the members of  
Society and all the dance partners go to their  
houses. Then the winter dance is over. All  
all have secular names when they give a feast. Now I  
songs when they give a feast. Now I  
the winter dance.

(The *Awik'lemon* invite after the return of the *Awik'lemon* follows:—)

"I come to ask you, I come to ask you, winter danda. . . . W . . . tame the dandamxala, ôlala, you who look out for . . . Sparrow Society) who obtain as a supernatural treasure . . . Four-Man-eater, the good 'cannibal.'"

LEGEND OF THE GËNSEM, NAR!WAXJAN

The ancestors of the numaym Gəsxem of the Nak'wāḥ (Nak'wāḥ) at Wāwālē; and their chief was named Ts'əx'əd, and a young prince K'wāk'wabalas. Ts'əx'əd was really a bad person, and before his tribe did not like him, & therefore he was hated by

Wā, la'mē 'nāxwa nē'fēdēda yaēxumlē lāxēq. Wā, la'mē'fēdēda  
xostoyewē yāwāpēmalilas. Wā, la'mē mōp'lēna dōx'wārlis  
ts'ax'ila. Wā, hēem lēgades hāx'sēmīlaxa q'ēm me yaēxumlē  
q'ap'lālaē nē'fēd lāxa kwēxēlakwē. Wā, g'il mesē gwāda lōw'wā  
hōqūwēlēda 'nāxwa gwēgūdzā lē'fwa 'nāxwa lēlaenokwā q'  
nā'nak' lāxēs grig'ōkwē. Wā, la'mē gwāl ts'lets'eqa lāxēq.  
'maē 'nāxwa bēbaxūdzēxlālaxa la 'nāx'ada. Lat m d'ēgē  
baxūyāla q'ēm dēm'x k'wēlaē. Wā, la'wēslin gwāl gwāgwē  
lāxa ts'lets'eqa lāxēq.

(The *Awik'lenox*<sup>10</sup> invite after the return of the *hag*. The following follows: )

“Ōkūlūla, ōkūlūlanōgūlāu tsletsleqau hēkī'ālūs ēnū  
ōwalālu ēk'agamaxtaēl hēk'ālēnsēx pōgwālayax Mōt.  
k'as'ō.”

## LEGEND OF THE GÉNESIS. NAR'WANDA.

Gōkūla!aō gūlasa ʔnēmēmōtasa Gēxsimasi Nakwa  
lāx Wāwālē. Wa, lā!aō gīgādēsa tēgādē Ts'ix'edē. W  
lūwūlgādē K'wāk'wabalašē. Wa, lūm lūwīse lā  
bēgwānemē Ts'ix'edē, lāgilas k'eās nekilas gōmōtasa  
hēmis lāgilas l'ēdzeltēs gōkūlote. Wa, lā!aō l'ēdzeltēs

6 And Ts!EX<sup>ē</sup>d always struck his prince, K!wāk!wabalas; | there-  
 fore K!wāk!wabalas could not endure the way he was treated by his  
 father. And K!wāk!wabalas remained lying down, and did not  
 arise in the morning. Then his father called him, and K!wāk!wabalas  
 10 did not rise. That was the reason why Ts!EX<sup>ē</sup>d became angry at  
 his prince, | and Ts!EX<sup>ē</sup>d took a pair of tongs and struck his |  
 prince. And after he had been struck by his father, | K!wāk!wabalas  
 rose and went out of the house, and he went | into the woods behind  
 15 his father's house. He walked and went inland. He went to  
 commit suicide in the woods. As soon as evening came, the tribe  
 of Ts!EX<sup>ē</sup>d searched for him in the woods, and they did | not give  
 up until the next evening. Then the ancestors of the G'ēsēm of  
 the Nāk!wax'da<sup>x</sup> all came out of the woods. And in the morning,  
 20 when day came, Ts!EX<sup>ē</sup>d called his || tribe into his house; and when  
 they were | all inside, Ts!EX<sup>ē</sup>d arose, and begged his people | not  
 to give up looking for his prince; for K!wāk!wabalas was his  
 only son, | therefore he wanted him to be looked for. And |  
 25 his tribe said that they would eat breakfast quickly. The || wife  
 of Ts!EX<sup>ē</sup>d, Ts!eqala gave breakfast to them. After | they  
 had eaten their breakfast, they went out, and all || the strong young  
 men went into the woods to look for K!wāk!wabalas. In the even-

6 Ts!EX<sup>ē</sup>dē k'!lak'axēs lāwūlgāma<sup>yē</sup> K!wāk!wabalasē. Wā, hēm-  
 flāwis lāgīlas 'wayats'ōl K!wāk!wabalasax gwēgalt!eqelasasēs ōm-  
 paq. Wā, laēmflāwisē K!wāk!wabalasē gaēl, k'!lēs lāx<sup>ē</sup>wīdxa gaāla.  
 Wā, lāflaē ōmpas gwēx<sup>ē</sup>ideq. Wā, lāflaē K!wāk!wabalasē k'!lēs  
 10 ts!EX<sup>ē</sup>ida. Wā, hēmflāwis ts!engums Ts!EX<sup>ē</sup>dē lāxēs lāwūlgā-  
 ma<sup>yē</sup>, lāgīlas Ts!EX<sup>ē</sup>dē dāgīlīlaxa ts!ēslāla qa's lā kwēxas lāxēs  
 lāwūlgāma<sup>yē</sup>. Wā, gīflēmflāwisē gwāl kwēxasō'sēs ōmpē laaflasē  
 lāx<sup>ē</sup>wīdē K!wāk!wabalasē qa's lā lāwēls lāxa g'ōkwē qa's lā lāx  
 ālanā<sup>yas</sup> gōkwāsēs ōmpē. Wā, laēmflāwisē qās'id qa's lā lāxa  
 15 āl'lē. Wā, laēmflaē tōyaga lāxa āl'lē. Wā, gīflēmflāwisē dzā-  
 qwaxs laē 'wīla g'ōkūlōtas Ts!EX<sup>ē</sup>dē la ālāq lāxa āl'lē. Wā, āflēm-  
 flāwisē yāx<sup>ē</sup>idexs laē dzāqwa. Wā, gūx<sup>ē</sup>emflaē āem 'wīla  
 hōx<sup>ē</sup>wūtlaxa g'ālāsa 'nemēmōtasa G'ēsēmasa Nāk!wax'da<sup>x</sup>wē.  
 Wā, gīflēmflāwisē 'nāx<sup>ē</sup>ida gaālāxs laaēl lēlalē Ts!EX<sup>ē</sup>dāxēs  
 20 g'ōkūlōtē qa lās 'wīlaēl lāx g'ōkwās. Wā, gīflēmflāwisē gūx  
 'wīlaēlaxs laē lāx<sup>ē</sup>ūlilē Ts!EX<sup>ē</sup>dē qa's hāwāxelēxēs g'ōkūlōtē qa  
 k'!lēsēs yāx<sup>ē</sup>id ālāx lāwūlgāma<sup>yas</sup> qaxs 'nemōx<sup>ē</sup>maē xūnōx<sup>ē</sup>sē  
 K!wāk!wabalasē lāgīlas 'nēx' qa lās ālāse'wa. Wā, āēmflāwisē  
 'nēk'ē g'ōkūlōtas qa's hālabalē gaaxstāla. Wā, hēmflāwisē gēnē-  
 25 mas Ts!EX<sup>ē</sup>dē yix Ts!eqala gaaxstālāmaseq. Wā, gīflēmflāwisē  
 gwāla gaaxstālāxs laē 'wīla la hōqūwēls. Wā, lāflaē 'wīla'ma  
 lēlākwē hāyūfā alē'sta lāxa āl'lē qa's lā ālāx K!wāk!wabalasē.  
 Laēmflāwisē dzāqwaxs gūxāē 'wīla nā'nakwa. Wā, laēmō 'nēk'ēda



52 came, he arose and washed in the river; and after he had done so, he walked up the river Wāwalē; and in the evening he washed again; and after he had done so, he lay on his back under a cedar-  
 55 tree and went to sleep. When daylight came in the morning, he arose and washed himself; and after he had done so, he walked along; and he had not gone far, before he came to a lake, and he washed himself in it; and after he had done so, he walked to the inland side of the wide lake. Before he had gone half the length of  
 60 the large lake evening came, and he washed himself; and after he had done so, he lay down on the shore of the lake and went to sleep. Now, he had slept four nights since leaving his home in Wāwalē. Then he dreamed of a handsome stout man, who came and talked  
 65 to him; and the stout man said to K!wāk!wabalas, "Let me ask you, why did you come to this supernatural place?" Thus he said; and immediately K!wāk!wabalas said, "O friend! I come to get supernatural power from you." Thus he said to him. Then the  
 70 stout man said, "Don't leave this place for four nights, for you have already obtained something good from me." Thus spoke the stout man in his dream. As soon as he stopped speaking, the stout man disappeared, and at once K!wāk!wabalas awoke. It was getting daylight. Immediately he arose and washed himself; and

51 kūlaxa gaālāxs lael lāx<sup>ē</sup>ūlsa qa's lā la<sup>st</sup>ex<sup>ē</sup>ida lāxa wā. Wā, g'il<sup>em</sup>lāwisē gwālexs laē qayamāx wās Wāwalē. Wā, g'il<sup>em</sup>lāwisē dzāqwa<sup>x</sup>s laē la<sup>st</sup>ex<sup>ē</sup>ida. Wā, g'il<sup>em</sup>lāwisē gwālexs laē t'ēk<sup>ē</sup>l<sup>ē</sup>x<sup>ē</sup>l<sup>ē</sup>saxa wēlkwē qa's mēx<sup>ē</sup>dē. Wā, g'il<sup>em</sup>lāwisē nā<sup>ē</sup>na-  
 55 kūlaxa gaālāxs laē lāx<sup>ē</sup>wida qa's lā la<sup>st</sup>ex<sup>ē</sup>ida. Wā, g'il<sup>em</sup>lāwisē gwālexs laē qā<sup>ē</sup>ida. Wā, k'lēs<sup>ē</sup>lat<sup>ē</sup>lā qwēs<sup>ē</sup>g'il<sup>em</sup>lāxs laē lāg<sup>ē</sup>aa lāxa dze<sup>ē</sup>lālē. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē la<sup>st</sup>ex<sup>ē</sup>id lāq. Wā, g'il<sup>em</sup>lāwisē gwālexs laē qā<sup>ē</sup>ida ālanēgwēsēlaxa lēxē dze<sup>ē</sup>lāla. Wā, k'lēs<sup>ē</sup>lat<sup>ē</sup>lā ālat<sup>ē</sup>lā nēgōyōlisax wās<sup>ē</sup>gēmasasa lēxē dze<sup>ē</sup>lālexs laē  
 60 dzāqwa. Wā, lā<sup>ē</sup>lā<sup>ē</sup> la<sup>st</sup>ex<sup>ē</sup>id lāq. Wā, g'il<sup>em</sup>lāwisē gwālexs laē t'ēx<sup>ē</sup>alēs lāx āwenxēlisasa dze<sup>ē</sup>lālē qa's mēx<sup>ē</sup>dē. Wā, la<sup>ē</sup>mē mōp<sup>ē</sup>l<sup>ē</sup>na mēxa gāx<sup>ē</sup>id lāxēs g'ōkwē lāx Wāwalē. Wā, laem<sup>ē</sup>lāwisē mēxēlasa ēk<sup>ē</sup>a wā<sup>ē</sup>latsayōk<sup>ē</sup> begwānem gāx yāyāq<sup>ē</sup>entemaq. Wā, laem<sup>ē</sup>lā<sup>ē</sup> nēk<sup>ē</sup>ēda wā<sup>ē</sup>latsayōkwē begwānem lāx K!wāk!waba-  
 65 lasē: "Wēg<sup>ē</sup>ax<sup>ē</sup>in wūlōlmasōs gāxēlāōs lāxwa nāwālakwēx āwīnak<sup>ē</sup>ūsa," nēx<sup>ē</sup>lāē. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē K!wāk!wabalasē nēk<sup>ē</sup>a: "ya, qāst, lā<sup>ē</sup>ōgwasdēyīn lāl, qāst," nēx<sup>ē</sup>lāēq. Wā, lā<sup>ē</sup>lā<sup>ē</sup> nēk<sup>ē</sup>ēda wā<sup>ē</sup>latsayōkwē begwānema: "Gwāla bāsōs āxāsaqōs mōp<sup>ē</sup>l<sup>ē</sup>nywa<sup>ē</sup>stēs gānolaōs yōl lōx qaxs lē<sup>ē</sup>maaqōs hēlaxa gāxēn,"  
 70 nēx<sup>ē</sup>lāē mēxā<sup>ē</sup>yas wā<sup>ē</sup>latsayōk<sup>ē</sup> begwānema. Wā, g'il<sup>em</sup>lāwisē q'ūlbē wāldemasēxs laē x'is<sup>ē</sup>idēda wā<sup>ē</sup>latsayōkwē begwānema. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē K!wāk!wabalasē ts<sup>ē</sup>l<sup>ē</sup>x<sup>ē</sup>ida. la<sup>ē</sup>maūlaxōl. nā<sup>ē</sup>nakūla. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē lāx<sup>ē</sup>ūls qa's lā la<sup>st</sup>ex<sup>ē</sup>ida.



after he had done so, he said to himself: "I have been eating  
of hemlock-branches and I have not been able to eat; I must  
eat different kinds of food." He then went to the lake and  
eat enough, he went back to his home and lay down  
down on his back. Then he dreamed of another man of whom  
the stout man had said to him: "We have been eating  
self in the lake; and I have been eating of hemlock-branches  
hemlock-branches and lay down on my back. Then he dreamed  
Then he dreamed of another man of whom he had said to him:  
not like the stout man of whom he had said to him: "We  
new dream was medium-sized. The man of whom he had  
you come to this supernatural place. And he said to him:  
And K!wāk!wabalas replied at once, and said to him: "I  
this supernatural place because I want to get something out  
from it, friend!" Thus he said to him. Then he said to him  
again, and said, "Take care! We have been eating of hemlock-  
friend X'inselilela, who came to see you last night. He is  
one who first goes to see those who come to this supernatural  
I am Hōxhoxūlsela. Now, take care! and go to the lake  
this supernatural lake, so that the human smell will not be

Wā, g'il'em!āwisē gwālexs laē t!ēx wēd laxa q'waxē g'ōk  
g'ōkwēlēxa q'waxsemē g'ōkwa. Wā, g'il'em!āwisē gwālexs  
la'yas laē qā'sīda qā's lā hā'maxso laxa t!ol!t!emmasas ogwa  
gēlisasa dze'lālē. Wā, g'il'em!āwisē pōl'idexs g'āxax nēdaaqa  
lāxēs q'waxsemē g'ōkwa qā's t!ēx't!ēse. Wā, hā'me g'ig'aeq  
laxēs mēxa'ya 'wālat sayōkwē begwānema lo wāldemaseq. Wā,  
g'il'em!āwisē dzāqwa's laē la'stēx'īd laxa dzē'lāde. Wā, g'il'em!ā  
'lāwisē gwālexs laē la'el laxēs q'waxsemē g'ōkwa qā's t!ēx't!ēse.  
Wā, g'il'em!āwisē mēx'ēdēxs laē mēx't!asa ogū lāmaxat' b'igwa't  
g'āx la'wīl lāx g'ōkwa's k'ōs'el hē gwex'sa gale mēx's yāx wā  
tsayōkwē. Wā, lā'laē hē'asg'msdēda begwānēmē al mēx's. Wā,  
lā'laē yāq'eg'ā'lēda begwānēmē. Wā, lā'laē 'nēk'ta' mēx's g'ig'ae  
'ēna'yaqōs lāxwa 'nawalakwē āwīnak'lūsa qāst' nēx't!ēse. Wā,  
hēx'īdaem!āwisē K!wāk!wabalasē nēnaxmēq. Wā, lā'laē t!ol!t!  
"Hēden g'āxēnē lāxwa 'nawalakwē āwīnak'hsx'g'in t!ogwa's t!ol!  
lāq' qāst' nēx't!ēse. Wā, lā'laē ēdzaqwa yāq'eg'ā'lēda b'igwa't  
mē. Wā, lā'laē 'nēk'ta: "Wāg'il!axōs ām yā'ā'it'x' t!ol!t!ēse  
'mēns 'nēmōkwaē X'inselilela yāx g'āxax dōqwa'tax g'ig'ae qā's  
hē'māē galīlila la dōqwa'x g'āxē lāxwa 'nawalakwē āwīnak'lūsa  
Wā, nōgwaem!al Hōxhoxūlsela. Wāg'il!axōs ām yā'ā'it'x' t!ol!  
wālenik'alaōs la'sta lāxwa 'nawalakwē dzē'lila qā wā'āwēs s'ō  
p!alāqōs qāst' qaxg'in hālsela'nēk' la mē'sta laxos b'igwa't

96 for I can now hardly notice on you the smell of human beings. And do not leave the place where you are now, for there is no greater supernatural power anywhere, except the house of Cannibal-at-North-End-of-World. That is it, friend." Thus said he, and he disappeared. Immediately K'wāk'wabalas awoke, and washed himself in the lake; and after he had done so, day came, and he just went and ate berries. He only came back when it was nearly evening. He had not been lying there long in his house, when evening came. Then he washed himself in the lake; and after he had done so, he went into his house of hemlock-branches and lay down. He went to sleep at once; and he had not been sleeping long, when in his dream he saw a short man coming, who stood in the house. And the short man spoke, and said, "O friend! why did you come to this supernatural place?" Thus he said. Immediately K'wāk'wabalas replied, and said, "O friend! I came to this supernatural place of which I knew, because I wanted to get supernatural power from it." Thus he said to him. After K'wāk'wabalas had spoken, the short man spoke, and said, "O friend! I am Ts'eqomēlelsa'na. Take care that you may obtain what you may want to get here. I know about you, for our friends have talked about you; and they say that you will obtain a great treasure from us. Take care! Keep on washing in the supernatural lake!" Thus he said and disappeared. Immedi-

96 Wā, hēmisa qa's k'lēsaōs bāsōs āxūsaqōs qaxs k'lēsaē 'nawalakwa-gawēsōx ōgū'lā lāx grōkwas Bax'bakwālanux'siwa'ya. Wā, hēmēq, qāst, 'nēx'laēxs laē x'is'ida. Wā, hēx'idaem'lāwisē ts'lex'fidē K'wāk'wabalasē qa's la la'stex'fid lāxa dze'lālē. Wā, gril'em'lāwisē 100 gwālexs laē 'nāx'ida. Wā, āem'lāwisē la qās'ida qa's lā ha'maaxsō lāxa l'ōlēp'lēmasē. Wā, ā'em'lāwisē grāx aēdaaqaxs laē Elāq dzāqwa. Wā, k'lē'slat'la gēs t'lek'les lāxēs grōkwaxs laē dzāqwa. Wā, lā'laē la'stex'ida lāxa dze'lālē. Wā, gril'em'lāwisē gwāla laē laēl lāxēs q'lwaxsemē grōkwa qa's t'lex'elsē. Wā, hēx'idaem'lāwisē 5 mēx'ēda. Wā, k'lē's'em'lāwisē gēs mēxaxs laē mēxelasa ts'lek'luxsdē begwānem grāx lā'wila. Wā, lā'laē yāq'eg'a'lēda ts'lek'luxsdē begwānema. Wā, lā'laē 'nēk'a: "yā, qāst, 'māsēs grāxē-laōs lāxwa 'nawalakwēx āwīnak'lūsa," 'nēx'laē. Wā, hēx'idaem K'wāk'wabalasē nā'naxmēq. Wā, lā'laē 'nēk'a: "yā, qāst, hēden 10 grāxēla lāxwa q'lālaqen 'nawalak' āwīnak'lūsxgrīn lā'logwas-deyēk' lāq'," 'nēx'laēq. Wā, gril'em'lāwisē gwāl yāq'ent'laē K'wāk'wabalasē laa'las yāq'eg'a'lēda ts'lek'luxsdē begwānema. Wā, lā'laē 'nēk'a: "yā, qāst, nōgwaem Ts'eqomēlelsa'na. Wāgril la āem yāl'lālex qa's lāl'lēsaōs gwe'yāōs qa's lāl'lēlōs. Wā, lā'len 15 q'lālaemixs hēmaaqōs gwāgwēx's'ālausens 'nē'nemōkwē, yixs 'wāla-saōs lōgwilaōs. Wāgril la āem yāl'lālex ālagraem hēmenalaem la'sta lāxwa 'nawalakwēx dze'lāla," 'nēx'laēxs laē x'is'ida. Wā,

ately K'wāk'wabalas went into the great winter-dance house, and only came out of the house to get some berries, and he did not come out until he had gathered a great quantity. Then he went right into the lake and he was not missed. When he came out of the lake he went into his house and he ate the food. When he came out of his house a woman came in laughing. She came into the house and she sat down on the branches, laughed, and spoke. She said, "O friend! I have been sent by our friends to tell you to come into the great winter-dance house. And do not let us go. I have been waiting for you. Ately K'wāk'wabalas went and followed her. They did not go far, before the woman lifted the edge of the grass and they went under it into a great house; and K'wāk'wabalas was told to sit down at the right-hand side of the house. As soon as he sat down an old man arose and spoke to his tribe. He said, "O sapient natural ones! let us ask our friend why he has come to our sapient natural place here, whether for good or bad, or to make us sad. For he is the only one who came to our winter-dancing-house. Now tell us why you came." Thus he said. Then it occurred to K'wāk'wabalas that he would say that he had come to obtain the winter dance and the great winter-dance house. And at once another man spoke in the rear of the dance-house, and said, "Let us

hëx'idaem'lāwisē K'wāk'wabalasē lāx'wida qā's la la sta laxa dzē-lālē. Wā, āl'em'lāwisē grāx'wūstaxs laē nāx'ida. Wā, āl'm lawise la qās'ida qā's lā la maaxsō lāxa l'ōl'lep'lēmasē. Wā, al'm lawise grāx aēdaaqaxs lē'māē dzāqwa. Wā, āl'em'lāwisē he stala laxa dzē-lālē qā's la'stēx'idē. Wā, gril'em'lāwisē gwālxus lae laet laxes grōkwē qā's t'ēx'elsē. Wā, la'em'lāwisē māmēxmālxus graxansa dālālā t'slēdāq. Wā, grāx'laē grāx'ēla lāxa q'waxsline grōkwa dālā tēwēxs laē yāq'leg'aēla. Wā, lā'laē 'nēk'at' n'yā, qāst, nogwātta Dālelsa'naga grāx 'yālagem'stins 'nēm'mōkwē q'la graxe tē lālōl qā's laōs lāxwa 'wālasēx t'slāgats'ē grōkwa. Wā, gēlag'a q'us lā'ag' Wā, hēx'idaem'lāwisē K'wāk'wabalasē la lasg'meq. Wā, k'les lāt' qwēsg'ila qāsaxs laēda t'slēdāqē l'ēlg'ustōdēx āwūnxa yasa p'ū'mō qā's lā hōgwabōdeq. Wā, lā hōgwūl lāxa 'wālasē grōkwa. Wā, l' 'nēx'se'wē K'wāk'wabalasē qā's hē k'wax'idē hēk'ūbēda dālx grōkwē. Wā, gril'em'lāwisē k'wāg'alilxus laē lāx'ūhēda q'ūl. Wā, begwānema qā's yāq'leg'a'lēxēs grōkūlotē. Wā, la lae nek'. Wā, gril' la'x'ins 'nā'awalak' wūlālex'ins 'nēmox d'ek lax grax' sō lāxens 'nawalak'wāsēx lō'ēk'ē lō' yāx'stine lō' grax b'ibōl grāxens, qaxs hē'māēx ālē 'nēmōk grāx laxens shay'fōmō. Wā, wāgil' la qā's yāq'leg'a'l'sōs grāx'enayen, grax' lō. Wā, lā'laē 'nēnk'ēq'ela'laē K'wāk'wabalasaxs hē'māē lālōl'asōsē t'ē'ē' nā'yas lē'wa 'wālasē t'slōts'ēgats'ē grōkwa. Wā, hēx'idaem'lāwisē yāq'leg'a'lēda ōgū'lama begwānem lāxa ogwīwal'asē t'slōts'ē'ē'.

- 41 what he wants to obtain: he wants to obtain as a treasure our  
winter dance, and this great dance-house, and our names." Thus  
said Qōqwadēstila, who was the listener of the house. Immedi-  
ately the speaker of the great dance-house, Gwa<sup>ε</sup>wayela<sup>ε</sup>na (Raven) ||  
45 said, "Now, dancers, really perform your great dance ālaq<sup>ε</sup>em.  
Begin all the ways, so that our friend may know how they are  
used." Thus said Gwa<sup>ε</sup>wayela<sup>ε</sup>na to his friends. And K'wāk'wa-  
balas saw hemlock-trees standing at the left-hand side in the rear  
50 of the great dance-house, and from them hung narrow strips of  
split red cedar-bark. They were covered with eagle-down, so that  
they were like a house of red cedar-bark covered with down in the  
house. This was the sacred room of the great dance, the dance  
ālaq<sup>ε</sup>em. When it was late at night, many men who were sitting  
on the floor in the rear of the great dancing-house began to beat time. ||  
55 They had not been beating long, when they stopped. Four times  
they beat time. Then a man wearing a mask came out of the  
sacred room of hemlock-branches covered with eagle-down. He  
went around the fire in the middle, and stood at the right-hand side  
of the door, shaking his round rattle; and he had not been standing  
60 there long before those who had been beating time began to sing.  
He danced around the fire in the middle of the house. And when

- 41 g'ōkwa. Wā, lā<sup>ε</sup>lā<sup>ε</sup> 'nēk'a: "Yūem<sup>ε</sup>el lālogwasdeyōsōsōqūns ts'laq<sup>ε</sup>lē-  
na<sup>ε</sup>yēx lē<sup>ε</sup>wa 'wālasēx' ts'lets'legats'lē g'ōkwa lē<sup>ε</sup>wens lē<sup>ε</sup>legemēx,"  
'nēx<sup>ε</sup>lā<sup>ε</sup> Qōqwadēstila, yix hōlaq<sup>ε</sup>esasa g'ōkwē. Wā, lā<sup>ε</sup>lā<sup>ε</sup> hēx<sup>ε</sup>i-  
da<sup>ε</sup>ma yāyaq<sup>ε</sup>entemilē yix Gwa<sup>ε</sup>wayela<sup>ε</sup>na, yisa 'wālasē ts'lets'legats'lē  
45 g'ōk<sup>ε</sup>, 'nēk'a: "Wāgillax<sup>ε</sup>ōs ts'lets'lēk'aō ālax<sup>ε</sup>id lāxēs 'wālasōs  
lādēda ālaq<sup>ε</sup>em. Laems lālabaaLEX<sup>ε</sup>na<sup>ε</sup>wa gwayi<sup>ε</sup>lālats qa gwa<sup>ε</sup>le-  
la<sup>ε</sup>mēsens<sup>ε</sup>nlmōx<sup>ε</sup>dzēx<sup>ε</sup>wi<sup>ε</sup>la q'lālaq<sup>ε</sup>," 'nēx<sup>ε</sup>lā<sup>ε</sup> Gwa<sup>ε</sup>wayela<sup>ε</sup>na<sup>ε</sup>xēs<sup>ε</sup>nē-  
'nemōkwē. Wā, la<sup>ε</sup>mē K'wāk'wabalasē dōqūlaxa q'waxē la q'waēl  
lāx gēm<sup>ε</sup>xōtēwalilasa 'wālasē ts'lets'legats'lē g'ōkwa. Wā, hē<sup>ε</sup>mis la  
50 tētegūxlawayantsa ts'lets'eq<sup>ε</sup>lastowē dzexek<sup>ε</sup> l'āgekwa. Wā, la  
qēm<sup>ε</sup>qēm<sup>ε</sup>xūxlā<sup>ε</sup>lax qēm<sup>ε</sup>xwāsa kwōkwē, hē gwēx<sup>ε</sup>s qēmōk<sup>ε</sup> l'āl'ēge-  
kūlak<sup>ε</sup> g'ōkwē lāxēs gwaēlasē. Wā, hēem lē<sup>ε</sup>mē<sup>ε</sup>lats'lēsa 'wālasē  
lādēda ālaq<sup>ε</sup>emē. Wā, g'il<sup>ε</sup>mēsē gagāla gānolexs<sup>ε</sup> lā<sup>ε</sup> lēxēdzōdēda  
q'lēnemē bēbegwānem k'lūd<sup>ε</sup>zil lāxa ōgwiwalilasa 'wālasē ts'lets'lēga-  
55 ts'lē g'ōkwa. Wā, k'lēst<sup>ε</sup>la ālaem gēg'ilil lēxaxs<sup>ε</sup> lā<sup>ε</sup> q'wēfida. Wā,  
mōp'ēna lēxēdzōdēxs<sup>ε</sup> g'āxaas<sup>ε</sup> g'āyoqāwa yixumāla begwānem lāxa  
qēm<sup>ε</sup>qēm<sup>ε</sup>xūla q'waxsem lē<sup>ε</sup>mē<sup>ε</sup>lats'lē. Wā, la tsaxsē<sup>ε</sup>stahēlaxa la-  
qawalilē q'ēs lā lāx<sup>ε</sup>ūlil lāx hēlk<sup>ε</sup>tōstāhīlaxa t'ēx'ila lāxēs yatēlā<sup>ε</sup>ma-  
'yasa lōxsemē yadena. Wā, k'lē<sup>ε</sup>st<sup>ε</sup>la<sup>ε</sup> gāēl lā<sup>ε</sup>wilexs<sup>ε</sup> lā<sup>ε</sup> denx<sup>ε</sup>ē-  
60 dēda k'lūsālāsa tsaxālās t'ēmyasē. Wā, laēm<sup>ε</sup>lāwīsē yix<sup>ε</sup>sō<sup>ε</sup>stahīlā-  
laxa laqawalilē. Wā, g'il<sup>ε</sup>ēm<sup>ε</sup>lāwīsē q'lūlbē q'ēmdemasēxs<sup>ε</sup> g'āxaē

his song was ended, he came and stood where he had been at the right-hand side of the door of the house. Then X'imsehlēla. He had not been standing there long, when the rattle, while those in the rear of the house were beating time, he danced with fast steps to the rear of the house and stood beside the sacred room of hemlock-branches; and he spoke in a loud voice, and said, "Come, friend, Hōxhoxūlsela!" As soon as the one who had been called had said, "Hoho!" X'imsehlēla, laughing, "Our friend has come," and he went to stand where he had stood before. As soon as Hōxhoxūlsela had cried "Hoho!" the song-leaders in the rear of the house began to sing the same song they had sung before, for there is only one song for the whole number. And when the song was at an end, Hōxhoxūlsela stood near the place where X'imsehlēla was standing, only Hōxhoxūlsela was nearer to the door. ||

And X'imsehlēla swung his rattle again. At once the song-leaders beat time; and X'imsehlēla danced back with quick steps, and he shouted, calling Ts!eqōmēlsela'na. As soon as he came to him, Ts!eqōmēlsela'na shouted, "Hoho!" Then X'imsehlēla laughed aloud, and told all the men that the one who had been called was coming. || At once the song-leaders began to sing the same song they had first sung, and now Ts!eqōmēlsela'na came dancing with a mask; and X'imsehlēla was still standing where he was always

lāx'ūlil lāxēs g'ilx'dē lā'wīlasa lāx hēlk'lotstāhlas t'lex'īlasa g'okwē 62  
Wā, hēem lēgades X'imsehlēla. Wā, k'lēslat'la gael tawwixs lā  
yat'ēda yīsēs yadenē. Wā, lā'laē lēxedzodēda k'lūdizē lāxa ogwī  
wa'ililē. Wā, lāē tsaxeyolilēlē X'imsehlēla qā's lā lāx'ūlil lāx t'la  
salīhasa q'lwaxsemē lē'mēlats'la qā's t'lāqūlē hāsela. Wā, lā nek'a  
"Gēlag'a qāstai' Hōxhoxūlselai'." Wā, g'il'mēlawise hōhoxwē  
t'lālasē'waxs g'āxāē nēg'etāyē X'imsehlēla dahl'tāyā: "Gāx nēg's  
nēmōkwē," qā's lā lāx'ūlil lāxēs g'ilx'dē lā'wīlasa. Wā, g'il'mēlax  
hōhoxwē Hōxhoxūlselāxs lāē dēnx'ēdēda nēnāgade lāxa ogwīwalē 70  
yīsēs g'ilx'dē dēnx'ēdayowa qāxs nēmōgēmāxs q'lāndiāne lāxs  
wāxaasē. Wā, g'il'mēsē q'ūllbē q'lāndiāmasēxs lāē lāx'ūlilē Hōx-  
hoxūlsela lāxa nēxwālā lāx lā'wīlasas X'imsehlēla. X'imsehlēla  
nēxwālē Hōxhoxūlsela lāxa t'lex'īla.

Wā, lā ēt'lēdē X'imsehlēla yat'ētsēs yadlūē. Wā, hēx' d'ēdēs 75  
lēxedzodēda nēnāgadē. Wā, lā'mē ēt'lēd tsaxāde X'imsehlēla nēg's  
lā hāsela lē'lāx Ts!eqōmēlsela'na. Wā, g'il'mēlawise tēx'ēgēs  
lāael hōhoxwē Ts!eqōmēlsela'na. Wā, g'āx-lāē X'imsehlēla dahl'tāyā  
lāē hāsela nēlāxa nāxwa begwānēmāxs g'āx-māxs tēlā ast'wē. Wā,  
hēx'ēdaēmēlāwīsē dēnx'ēdēda nēnāgadasēs g'ale dēnx'ēdayā. Wā, g'āx  
g'āx'mē yix'wīdēda yixūmalē Ts!eqōmēlsela'na. Wā, hēx's'ēdēs  
lā'wīlē X'imsehlēlēs lāx'ūlilāsnāxwa. Wā, g'il'mēsē q'ūllbē nēg's

standing. As soon as the song-leaders ended their song, Ts!eqômēlelsa<sup>na</sup> stood at the left of Hôxhoxûlsela. ||

85 Then X'imselelela swung his rattle again, and || the song-leaders beat fast time. And X'imselelela danced with quick steps, and || stood outside of the sacred room of hemlock-branches, and he called with a loud voice Dâelsâ<sup>naga</sup> (Laughing-Woman-of-the-Woods); and as soon as X'imselelela named Dâelsâ<sup>naga</sup> || she began to  
90 laugh. And X'imselelela said as he was going back, || "Our friend is coming." Thus he said and went to the place where he always stood. || Immediately the song-leaders began to sing, and Dâelsâ<sup>naga</sup> continued laughing as she was dancing. And then she took her place to the left || of Ts!eqômēlelsa<sup>na</sup>. ||

95 Then X'imselelela swung his rattle again, and || the song-leaders beat fast time; and X'imselelela danced with quick steps, || and stood outside of the sacred room of hemlock-branches; and he shouted aloud, || "I call you, friend Hamasē<sup>nâ</sup>, to come and dance!" And || as soon as he had finished his speech, Hamasē<sup>nâ</sup> shouted, "Hôho!" inside of the || sacred room of hemlock-branches; for there is only  
200 one way in which the spirits shout, namely, "Hôho!" As soon as Hamasē<sup>nâ</sup> had said "Hôho!" X'imselelela laughed, and told those who were sitting down that the one who had been called was coming. And when Hamasē<sup>nâ</sup> shouted "Hôho!" the song-leaders began to sing the same song as before, for all the people have only

83 layâsa nenâgadâxs laē lāx<sup>ûlilē</sup> Ts!eqômēlelsa<sup>na</sup> lax gēm<sup>xagawa-</sup>lilas Hôxhoxûlsela.

85 Wā, lā<sup>laē</sup> ēt<sup>lēdē</sup> yat<sup>lēdē</sup> X'imselelelāxēs yadenē. Wā, lā<sup>laē</sup> lēxēdzodēda nēnâgadē. Wā, lā<sup>laē</sup> X'imselelela tsaxāla qā<sup>s</sup> lā lāx<sup>ûlil</sup> lāx lāsa<sup>yasa</sup> q'waxsemē le<sup>mēlatslā</sup> qā<sup>s</sup> hāselē lē<sup>lā</sup>lāx Dâelsâ<sup>naga</sup> yixs g'il<sup>maē</sup> lēx<sup>ēdē</sup> X'imselelelax lēgemas Dâelsâ<sup>naga</sup> laa<sup>lasē</sup> dedāksā. Wā, g'āx<sup>laē</sup> X'imselelela ēnē<sup>gēte</sup>wēxs g'ā-  
90 xāē: "G'āx<sup>mens</sup> ēnemōkwēx," ēnēx<sup>laē</sup> lāla lāxēs lā<sup>wil</sup>lasē. Wā, hēx<sup>idaem</sup>lāwisē denx<sup>ēdēda</sup> nēnâgadē. Wā, lā<sup>mē</sup> senbaēl dālelē Dâelsâ<sup>nagaxēs</sup> ēwā<sup>wasdemē</sup> yixwa lōxs laē lā<sup>wil</sup> lāx gēm<sup>xagawa-</sup>lilas Ts!eqômēlelsa<sup>na</sup>.

Wā, la ēt<sup>lēdē</sup> X'imselelela yat<sup>lētsēs</sup> yadenē. Wā, hēx<sup>idaem</sup>xā-  
95 āwisa nenâgadē lēxēdzōda. Wā, laemxāwīsē X'imselelela tsaxāla qā<sup>s</sup> lā lāx<sup>ûlil</sup> lāx lāsa<sup>yasa</sup> q'waxsemē le<sup>mēlatslē</sup>. Wā, hasela ēnēka: "Lē<sup>lā</sup>lālenlōl qāstai Hamasē<sup>nâ</sup> qā<sup>s</sup> g'āxāxs yix<sup>wīda</sup>." Wā, g'il<sup>mēsē</sup> q'ûlbaxsōē wāldemas laē hōhoxwē Hamasē<sup>nâ</sup> lāx ōts<sup>lāwasa</sup> q'waxsemē le<sup>mēlatslā</sup> qaxs ēnem<sup>maē</sup> bābagûlagōmasa haāyalilaga-  
200 gasē hōhō lāxēs ēwāxasē. Wā, g'il<sup>mēsē</sup> hōhoxwē Hamasē<sup>nāxs</sup> g'āxāē X'imselelela dālela nēlaxa k'ûdzēlaxs g'āx<sup>maēs</sup> lē<sup>lā</sup>lāxasēwē. Wā, g'il<sup>em</sup> hōhoxwē Hamasē<sup>nāxs</sup> laē denx<sup>ēdēda</sup> nenâgadāsēs g'il<sup>x</sup>dē denxelayā qaxs ēnem<sup>sge</sup>maē q'lemdemas lāxēs ēwāxasē. Wā, g'il-

one song. When the singer called the Hymn left-hand side of Dāhisi,  $\langle \text{Dahisi} \rangle$ , stood at Ximshilela was also still  $\langle \text{Ximshilela} \rangle$  there was his place.

Then X'imselelela swung his right arm, and he sang these steps, while the song-leaders sang behind him. As he arrived outside of the sacred grove of *Yaxwaxanowil* he sang aloud, "I call you, friend *Yaxwaxanowil*! Dismount the Horse! And when his speech was ended, *Yaxwaxanowil* mounted. He and at once X'imselelela went and told those who were sitting in the house that the one who had been called *Yaxwaxanowil* was coming. And *Yaxwaxanowil* came out of the sacred grove of hemlock-branches, and the song-leaders sang. And when the song was at an end, *Yaxwaxanowil* took his place at the *Hamaseñä*.<sup>1</sup>

. . . "I call you, friend (Gwa wayela na Ray, [sic] Woods)!"

... "I call you, friend Gĩlg'ildokwĩdĩ—Long-Life-Make!"

. . . The song-leaders sang, and Giltedokwila danced, and they all wore different kinds of masks.

... "I call you, friend. Llétsaplela naga (Heart of the Woman), to come and dance!"

emēsē q'ūlbē q'ēmēmas laē lāx'ūlilē Hamašē-nā lax 21000000  
walīdas Dālelsā'naga lāxēs mēmā'ālaē'naye. Wa, laxam hex sat 60  
lāx'ūlilē X'īmēlilēlēs gūlx'dē lāx'ūlilēša.

Wa, lā ʔēlēd ʔatlēdē Xʔimsehlēlāsēs ʔadēnē ɣūyōh la tsaxatō-  
laē lēxēdzōdēda nēnāgādē. Wa, ɣilēmōsē laɣaa lax lʔasablis  
qʔaxsemē lēmōlatslēs laē hasla tnekʔat tē kalmōd qʔat  
Yaxwaxanowil. Wa, ɣilēmʔlāwīsē qʔlbe waddemas la lase tē  
hoxwē Yaxwaxanowil. Wa, hēxʔidamʔlāwīsē Xʔimsehlēlā ɣaxwō  
laxa klūdzilaxs ɣāxʔmaēs lēlālaseʔwē Yaxwaxanowile. Wa, ɣ-  
xaalas ʔiḡtātʔē Yaxwaxanowilaxs ɣāxʔē ɣāxʔwūtsʔahl laxa qʔax  
semē lēmōlatslēs laē denxelēda nēnāgādē. Wa, ɣilēmōsē qʔl  
bēda qʔēndemaxs laē ʔaxʔlilē Yaxwaxanowile lax ɣlēmāɣaw  
las Hamasēnā.<sup>1</sup>

... "Lēlālēnlōl qastai Gwa'wayelana"

... "Lēlālenlōl qastal Gilgēldokwila. Wā, laēm  
dēnxēdēda nēnāgādē. Wā, laēmxae yixwē Gilgēldokwila laēm  
nāxwaēnemē yixumāla lāxēs gwēgūy sēme

... "Lē<sup>1</sup>lālem.ōl qastai L'ēt saplela'naga qa sg axaoy xw...

<sup>1</sup> The following calls are the same as the preceding. For the names and characteristic remarks are given.

<sup>2</sup> The lark.

- 23 . . . . "I call you, friend P'elp'elsk' lōTEMELS (One-Side-Moss-in-Woods), to come and dance!"
- 25 . . . . The dancer had really moss on one side of the mask || as he came in dancing. ||
- . . . . "I call you, friend Xēxeyilsk' lōTEM (One-Side-Rock-in-Woods), to come and dance!" and the song-leaders began to sing. Then Xēxeyilsk' lōTEM danced. || There were two of them. And the one side of their masks was really stone. || One was a woman, and one a man. ||
- 30 . . . . "I call you, friend Wūqagas (Frog-Woman), to come and dance!" ||
- . . . . "I call you, friend Gēlōgūdzewēs (Crooked-Beak-of-the-Sky)." Then the || song-leaders began to sing, and Gēlōgūdzewēs had on his face a crooked-beak mask while he was dancing.
- . . . . "I call you, friend Hōx<sup>u</sup>hogūdzewēs (Hōx<sup>u</sup>hok<sup>u</sup>-of-the-Sky), to come and dance!" || . . . Then the song-leaders began to sing; and Hōx<sup>u</sup>hogūdzewēs began to dance around the fire in the middle of the house, as all those who had danced first had done. ||
- . . . . "I call you, friend Q'lāmināgās (Rich-Woman), to come and dance!" || . . . And at once X'imselelela came and told the ||
- 10 men sitting in the house, the spectators, that the one who had been called was coming. || Q'lāmināgās."
- 22 . . . . "Lē'lālenlōl qastai P'elp'elsk' lōTEMELS qa's g'āxaōs yix<sup>ε</sup>wīda. . . .
- Wā, hē<sup>ε</sup>mīs la ye<sup>ε</sup>watsa ālaem p'elemsē āpsanōlema<sup>ε</sup>yas yixūmlas i
- 25 g'āx yixwa. . . .
- . . . . "Lē'lālenlōl qastai Xēxeyilsk' lōTEM qa's g'āxaōs yix<sup>ε</sup>wīda." Wā la denx<sup>ε</sup>dēda nēnāgadē. Wā, la yixwē Xēxeyilsk' lōTEM lāxēs ma<sup>ε</sup>lōkwaē. Ālaem t'ēsemē āpsanōlema<sup>ε</sup>yas yaēxūmlas: ts'edāqa <sup>ε</sup>nemōkwē, wā, lā begwānema <sup>ε</sup>nemōkwē.
- 30 . . . . "Lē'lālenlōl qastai Wūqagas qa's g'āxaōs yix<sup>ε</sup>wīda."
- . . . . "Lē'lālenlōl qastai Gēlōgūdzewēs." Wā, lā<sup>ε</sup>laē denx<sup>ε</sup>dēda nēnāgadē. Wā, la<sup>ε</sup>mē āx<sup>ε</sup>emālē Gēlōgūdzewēsaxa gē<sup>ε</sup>wilba yixūmlaxs lāē yix<sup>ε</sup>wīda.
- . . . . "Lē'lālenlōl qastai Hōx<sup>u</sup>hogūdzewēs qa's g'āxaōs yix<sup>ε</sup>wīda."
- 35 da." . . . . Wā, la<sup>ε</sup>mē denx<sup>ε</sup>dēda nēnāgadē. Wā, la<sup>ε</sup>mē yix<sup>u</sup>sē-stalilelē Hōx<sup>u</sup>hogūdzewēsaxa laqwalilisa g'ōkwē lāx <sup>ε</sup>nāxwa<sup>ε</sup>mē gwēg'ilatsēs g'āg'ilagawa<sup>ε</sup>yē.
- . . . . "Lē'lālenlōl qastai Q'lāmināgās qa's g'āxaōs yix<sup>ε</sup>wa."
- . . . . Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē X'imselelela g'āx nēnēlaxa
- 40 klūdzelē bēbegwānemxa x'its<sup>ε</sup>lax'ilāxs g'āx<sup>ε</sup>maēs lē<sup>ε</sup>lālase<sup>ε</sup>wē Q'lāmināgāsē.



. . . "I call you, friend Mamayōlēmālagā (Wife-Birth), to come and dance!" . . . And Mamayōlēmālagā came dancing out of the sacred room of hemlock-branches. | She had not yet come half way to the left of the house, when she | | | | | and (pretended to) give birth to a child. Then Mamayōlēmālagā arose; and her child arose from the floor wearing a mask and danced; and Mamayōlēmālagā sat down again on the floor and there came out of the sacred room with hemlock-branches | a woman wearing a mask. She was named Mamayōltsilagās (Midwife), and she went straight to Mamayōlēmālagā, and danced around her shaking her hands. She had not done so long, before Mamayōlēmālagā arose; | and her child that was just born arose and danced. | and when the song was at an end, Mamayōlēmālagā stood | to the left of Qlāmināgās, and her first child stood to her left, and her second child stood to the | left of her brother, for the second child of Mamayōlēmālagā was a girl, | and Mamayōltsilagās stood at | the left of the younger child.

. . . "I call you, friend Gōlālegās (Salmon-Berry-Woman), to come and dance!" . . . || And Gōlālegās came dancing out of the sacred room of hemlock-branches, | a woman wearing a mask.

. . . "I call you, friend Gwēdzagās (Sparrow), to come and dance!" |

. . . "Lēlālēmōl qastai Mamayōlēmālagā qas gaxas yix wida." . . . Wā, gāxlaē yixwūltslāhīlā lāxa q'waxstme h me lats'ē Mamayōlēmālagā. Wā, klēs'emlāwisē nīgoyohīlaxa gēm xōdoyāhīlaxa gōkwaxs laē klwāgalīlā qā's mayōlidesa babagūmē. Wā, gīl'emlāwisē lāx'ūlilē Mamayōlēmālagāxs laē lāx'ūlilē xwōkwaxs yixumāla qā's yixwīdē. Wā, ām'lāwisē etlēd klwāgalīlē Mamayōlēmālagāxs: wā, gāxaē gāxwūltslāhīlā lāxa q'waxstme lē'mēlats'ē yixumāla ts'edāqa. Hēm lēgades Mamayōltsilagāsē. Wā, hēnakūlaemlāwisē lax Mamayōlēmālagāsē qas yix se stālē lō xwēxūlēqūla. Wā, klēs'lat'la gēgīlilēxs laē lāx'ūlilē Mamayōlēmālagā. Wā, lālaē lāx'ūlilē ālē mayōlides qā's yixwīdē. Wā, gīl'emlāwisē q'ūlbē q'lmdemas laē lāx'ūlilē Mamayōlēmālagāxs lāx gēm xagawalīlas Qlāmināgāsē. Wā, lālaē gālē mayōlides q'ūlilē lāx gēm xagawalīlas. Wā, lālaē ālē mayōlides lax n lāx gēm xagawalīlasēs wūq'wa qaxs ts'edāqaē ālē mayōlides Mamayōlēmālagā. Wā, lālaē Mamayōltsilagāsē lāx'ūlilē lāx gēm xagawalīlasa ālē xsdā'yē mayōlēmā.

. . . "Lēlālēmōl qastai Gōlālegāsai qas gaxas yix wida." . . . Wā, gāxlaē yixwūltslāhīlā Gōlālegās lāxa q'waxstme h me lats'ē. Wā, yixumāla ts'edāqa.

. . . "Lēlālēmōl qastai Gwēdzagāsai qas gaxas yix wida." . . .

63 . . . "I call you, friend Mēmeyoxwa<sup>na</sup> (Salmon-Spirit), to  
come and dance!" . . . He wore a mask as he came dancing, as  
65 all the dancers who had danced before him had done, and their  
masks were according to their kind. As soon as the song was at  
an end, he stood to the left of Gwēdzagas.

. . . "I call you, friend Qōqwadēsila (Listener) to come and  
dance!" †

. . . "I call you, friend X'āx'ayapalsela<sup>naga</sup> (Sprinkler), to  
70 come and dance!" ‡

. . . "I call you, friend TEWIX'AXTE<sup>wē</sup> (Mountain-Goat-  
Hunter), to come and dance!" †

. . . "I call you, T'alt'Emak'wagās (Tying-Woman<sup>1</sup>), to come  
and dance!"

. . . "I call you, friend K'ālmōdila<sup>naga</sup> (Dust-in-House-  
Woman), to come and dance!" †

. . . "I come to call you, friend Hēlemil (Helper-in-the-House),  
to come and dance!" †

75 . . . "I come to call you, friend L'āl'apēlalag'els (Door-  
Keeper-of-Woods), to come and dance!" †

. . . "I call you, friend Gwag'oma (Partridge-Woman) to  
come and dance!" †

. . . "I call you, friend Ax'axūnē (Thrush), to come and  
dance!"

. . . "I call you, friend Gūnēgūnē (Owl), to come and dance!" †

. . . "I call you, friend Tsātsax'leg'ila (Raindrop-Maker), to  
come and dance!" †

63 . . . "Lē'lālenlōl qastai Mēmeyoxwa<sup>na</sup> qā's g'āxaōs yix<sup>wida</sup>."  
. . . Wā, la<sup>mē</sup> yixumālaxs g'āxaē yixwa lāx<sup>na</sup>xwa gwālaatsēx  
65 yixwaē lē<sup>wis</sup> g'āg'ilagawa<sup>yē</sup> yixs hē<sup>maē</sup> gwālēs yaēxumlēš gwē-  
gūx<sup>sdemē</sup>. Wā, g'il<sup>em</sup>lāwisē q'ūlbē q'ēmdemasēxs laē lāx'ūlil  
lāx gemxagawalilas Gwēdzagasē.

. . . "Lē'lālenlōl qastai Qōqwadēsila qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai X'ax'ayapalsela<sup>naga</sup> qā's g'āxaōs yix-  
70 <sup>wida</sup>."

. . . "Lē'lālenlōl qastai TEWIX'AXTE<sup>wē</sup> qā's g'āxaōs yixwa."

. . . "Lē'lālenlōl qastai T'alt'Emak'wagās qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai K'ālmōdila<sup>naga</sup> qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai Hēlemil qā's g'āxaōs yix<sup>wida</sup>."

75 . . . "Lē'lālenlōl qastai L'āl'apēlalag'els qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai Gwag'oma qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai Ax'axūnē qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai Gūnēgūnē qā's g'āxaōs yix<sup>wida</sup>."

. . . "Lē'lālenlōl qastai Tsātsax'leg'ila qā's g'āxaōs yix<sup>wida</sup>."

<sup>1</sup> Blue Jay.



As soon as this was at an end, the song-leaders began to sing the  
 90 first song, the one song for the whole number; and all of them  
 danced at the same time, wearing their masks, and dancing around  
 the fire in the middle of the great dancing-house. And when the  
 song sung by the song-leaders was at an end, they all turned their  
 faces from the fire in the middle of the great dancing-house, and the  
 whole number shouted at the same time "Hôho!" The song-lead-  
 95 ers began to sing with slow beating of time, and the whole number  
 continued to cry "Hôho!" Then they turned toward the fire, and  
 danced around it; and when the song with the slow beating was at  
 an end, they turned their faces away from the fire, and shouted  
 "Hôho!" And the song-leaders began to sing again a song with  
 300 slower time-beating, and they all at the same time turned their  
 faces toward the fire and shouted at the same time "Hôho!" while  
 they were dancing around the fire in the middle of the house. And  
 when the song was at an end, they turned away from the fire and  
 shouted "Hôho!" at the same time. Then the song-leaders sang  
 again with very slow beating of time, and they all shouted  
 5 "Hôho!" and turned their faces to the fire in the middle of the  
 house and danced around it.

Now X'inselilela stood in the door of the sacred room of hemlock-  
 branches; and while they were dancing along, the one who had

88 Wā, g'il'ēm'fāwīsē q'wē'fēdēxs laa'el dēnx'ēdēda nēnāgadē yīsēs  
 g'il'x'dē dēnxelāyāxa 'nemsgēmō q'ēm'dēms lāxēs 'wāxaasē. Wā,  
 90 lādžēk'as'ēm'fāē 'nemāg'ililela yixwa lāxēs 'nāxwāc'nēmō ya'xumā-  
 laxs lāē yix'w'sē'stalilelax laqawalilasa 'wālasē ts'āgats'lē g'ōkwa. Wā,  
 g'il'ēm'fāwīsē q'ūlbē dēnxelāyāsa nēnāgadāxs laa'el 'nemāx'īd lōx-  
 'witsa laqawalilasa 'wālasē ts'āgats'lē g'ōkwa lādžēk'as'fāē 'nemā-  
 dzaqwa hōhoxwa. Wā, lā'fāē dēnx'īdēda nēnāgadāsa neqāxelas  
 95 t'emyasē q'ēm'dema. Wā, lā'fāxāē 'nemādzaqwa hōhoxwaxs lādžē-  
 k'asāē 'nemāx'īd l'āsgēm'x'īd lāxa laqawalilē q'a's yix'w'sē'stalilelēxa  
 laqawalilē. Wā, g'il'ēm'xāwīsē q'ūlbē neqāxela q'ēm'dēms lādžē-  
 k'asāē lōx'witsa laqawalilē q'a's 'nemādzaqwē hōhoxwa. Wā, lā'fāē  
 ēdzaqwa dēnx'ēdēda nēnāgadāsa āwāk'elās t'emyas q'ēm'dema.  
 300 Wā, lādžēk'as'fāē 'nemāx'īd l'āsgēm'x'īd lāxa laqawalilē q'a's 'nem-  
 mādzaqwē hōhoxwaxs lāa'el yix'w'sē'stalilelaxa laqawalilē. Wā, g'il-  
 'ēm'fāwīsē q'ūlbē q'ēm'demas lādžēk'as'asē lōx'witsa laqawalilē q'a's  
 'nemādzaqwē hōhoxwa. Wā, lā'fāē ēdzaqwa dēnx'īdēda nēnāgadāsa  
 āla'el la āwāk'elās t'emyasē. Wā, lādžēk'as'fāē 'nemāx'īd hōho-  
 5 xwaxs lāē 'nemāx'īd l'āsgēm'x'īd lāxa laqawalilē q'a's yix'w'sē'sta-  
 lilelēq.

Wā, lā'mē X'inselilela lāx'ūlil lāx t'lex'ilāsa q'waxsemē hē'mē-  
 'lats'lē. Wā, hē'nīs g'il la yō'nakūla q'a's lā lats'lā lāxa q'waxsemē

come first dancing out of the sacred room of hemlock-branches into it; and when all had gone into the sacred room of hemlock-branches, X'imselilela was the last to go in, and a woman came inside, a woman came out of the sacred room of hemlock-branches singing her sacred song; and immediately the song-leaders began singing the ♪ song for rapid steps, which was first sung for all the time when they were dancing. And when this was at an end the song-leaders sang again the ♪ song with slow beating; and when this was at an end, the ♪ song-leaders sang the song with slower beating; and finally the song-leaders sang the song with the very slow beating, and the woman continued dancing around the fire of the great dancing-house. When the song was nearly at an end, she went back into the sacred room of hemlock-branches. Her name was Alōtemdālag'īls (Walking-behind-the-Mountains).

Now I shall talk about the head-ring of the woman and her neck-ring, the armlets and anklets, for she was naked. Her head-ring was of hemlock and balsam and red-cedar and salal-branches woven together, and also moss. This was her head-ring, and on top of the head stood a bunch of fern cut off from the root. Her neck-ring was made in the same way, of hemlock, balsam, cedar-branches, and salal-branches, and moss plaited together. This was her neck-ring. And around her waist she wore hemlock, balsam,

le'mēlats'lāxa g'ilx'dē g'ax'wūts'lālaq. Wā, g'il'mēsē-wīla la lats'lā lāxa q'lwaxsemē le'mēlats'lēxs laē X'imselilela t'ixte lats'lā. Wā, le'mēlats'lā g'il'mēsē lats'lāxs g'āxāē yalaqūlēda ts'ledāqē g'ayolts'lililila lāxa q'lwaxsemē le'mēlats'lā. Wā, hēx'idaem-lāwisa nēnāgade d'inx'its tsaxāla g'il denxelayōs qaēda 'nāxwa yaēxumalāxa g'ilx'dē yixwa Wā, g'il'em'lāwisē q'lūlbaxs laē ēdzaqwēda nēnāgade d'inx'itsa m qaxelās t'lenyasē. Wā, g'il'em'lāwisē q'lūlbaxs laē edzaqwēda nēnāgadē denx'ētsa āwāk'elās t'lenyasē q'lendema. Wā, g'il'em'lāwisē q'lūlbaxs laē ēdzaqwēda nēnāgadē d'inx'ētsa ālak'ale awak'elas t'lenyasē lāx hēmenāla'māē yix'usō'stalililelēda ts'leda qaxa laqaw. lāsa 'wālasē ts'āgats'ē g'ōkwa. Wā, g'il'em'lāwisē t'laq q'lūlbax q'lendemāxs laē lats'lā lāxa q'lwaxsemē le'mēlats'lā. Wā, t'lenyasē lēgemsa yixwa ts'ledāqē Alōtemdālag'īls.

Wā, lā'mēsēn gwāgwēx's'alal lāx qex'temayasa ts'ledaqē t'lenyasē qexxawāfyē lē'wis qēqex'tslānāyē t'lenyasē qexxasidaxē t'lenyasē xanālaē. Wā, hē'māē qex'temā'fayas yixs mālāqlāxa q'waxē t'lenyasē mōmōx'dē lē'wa ts'lāplaxē lē'wa hēnemx'dē la q'laql' hawā'wa. Wā, hē'misa p'lelēm'sē. Wā, hēem qex'temese. Wā, hē'mis la t'lenyasē sālāēdana hēnemx'la āem t'losoyewē t'lopl'k'as. Wā, t'lenyasē qexxawā'fayasē gwālaasas qex'temā'yas yixā q'waxē t'lenyasē lē'wa ts'lāplaxē lē'wa hēnemx'dē lē'wa p'lelēm'sē q'le' t'lenyasē. Wā, hēem la qexxawēsē. Wā, la q'lopyā'lāxa q'lūlbaxs laē t'lenyasē q'le' t'lenyasē.

- 32 cedar, and salal, and moss, woven together; and the various kinds of plants were hanging from them in the same way as the kinds of plants which I have named that were attached to her belt. It  
 35 looked like a petticoat. And the same kinds of plants plaited together were her armlets and her anklets. That is the dress of *Ālaq'em*, for that is the name of the great dance. It belongs to the woman who came out dancing last after the forty masked dancers who had for their chief *X'imselelela*. This was her dress  
 40 when she first came out of the woods. The forty mask-wearers were also dressed in the same way; for they wore around their necks hemlock, balsam, cedar, salal-berries, and moss mixed, and armlets and anklets of the same kind; and fern was hanging down from (the rings).  
 45 Now I shall talk about it—how the woman, *Alōtemdālag'īls*, began to sing again her sacred song in the sacred room of hemlock-branches. When her sacred song was at an end, the song-leaders sang the same song that they had sung with fast beating of time; and *Alōtemdālag'īls* came dancing out of the sacred room of  
 50 hemlock-branches, and went around the fire in the middle of the house. And when she came to the front of the sacred room of

- 
- 31 *laxa q'waxē lē'wa mōmox'dē lē'wa ts'āp'laxē lē'wa lēnemx'dē lē'wa p'lelmsē. Wā, hē'misa ōgūq'lēmasē q'wāsq'lūxela. Wā, la tēlex'ūna'ya hē'maaxat! gwēx'sen la lēlēq'elasē ōgūq'lēmasē q'wāsq'lūxela lāx qenōyā'yas. Wā, hēla gwēx's la saxsdālaq. Wā, hēemxaāwisē wāxax'īdāla q'wāsq'lūxela q'lāq'lelewakwē qēqex'tslāna'yas lē'wis qēqex'sūdza'yas. Wā, hēem gwēlaatsa āla-q'lem qaxs hē'maē lēgemsa wālasē lēda. Wē, hēem lōgwisa ālē g'āx yixwa ts'edāqa mōsgemgrustāwē yaēxumalaxa g'igadās X'imselelela. Wā, hēem gwālaatsexs g'ālōlt'lalāē. Wā, la hēem-xat! gwālēda mōsgemgrustāwē yaēxumala, yixs nāxwa'fmaē qē-qenxālaxa mālaqēla q'lāq'lelewak' q'wax lē'wa mōmox'dē lē'wa ts'āp'laxē lē'wa lēnemx'dē lē'wa p'lelmsē. Wā, lā hēemxat! gwēx'sē qēqex'tslāna'yas lē'wis qēqex'sūdza'yē. Wā, la tēkwē-dex'sa sālaēdāna.*  
 45 *Wā, la'mēsen gwāgwēx's'āla lāqēxs laē ēdzaqwa yālaqwēda ts'ēdāqē, yix Alōtemdālag'īls lāx ōts'lāwasa q'waxsemē lē'mē'lats'ā. Wā, g'ilēm'lāwisē q'lūlbē yālaqūlaēna'yaxs laē denx'ēlēda nēnāga-dāsēs g'ilx'dē denxelayā tsaxālās t'ēmyasē. Wā, g'āx'laē Alōtemdālag'īlsē yix'wūlts'lālelela lāxa q'waxsemē lē'mē'lats'ā q'as lē  
 50 hē'stalēlelaxa laqawalē. Wā, g'ilēm'sē lāg'aa lāxa l'āsāsilasa q'waxsemē lē'mē'lats'lēxs laē hēx'sāem la yixwē. Wā, g'ilēm'lā-*

hemlock-branches. She came out of the sacred room at an end, she reatha (3) = singing (1) = 1 (4) = 1 (5) = 1. She began to sing the song with the song-leaders (6) = 1 (7) = 1. The alôtemdālagiis danced around the fire in the middle of the house. When she came to the outside of the sacred room of hemlock-branches, she continued to dance (8) = 1 (9) = 1. The song-leaders stood still, and the song-leaders began to sing (10) = 1 (11) = 1. The slow time-beating, and Alôtemdālagiis danced around the fire in the middle of the house. When she came to the place outside of the sacred room of hemlock-branches, she continued to dance. When the song was at an end, the song-leaders began to sing the song with the song-leaders, and Alôtemdālagiis danced around the fire in the middle of the house. When she came to the place outside of the sacred room of hemlock-branches, she danced for a little while there. Then she went back into the sacred room of hemlock-branches. Then there was the end of this.

As soon as the song of the song-leaders was at an end, a handsome man came out of the sacred room of beaded-club poles, and Kwák'wabalas recognized Nimschrla. He carried a head-ring of red cedar-bark, and a neck-ring of red cedar-bark, and these were the cedar-bark head-ring and neck-ring of Atotimdagik, when she came to dance the last time, and her armlets and anklets were of red cedar-bark, and what stood on the head-ring of Atotimdagik

wisē q'ǔlbē q'emdemax laē ɬax'ǔlila. Wā, lālaē ēdzaqwa dɪn-x'ēdēda nēnāgadāsa neqaxelās t'ēmɣas q'lɪndems. Wā, lān-  
 ɬaxaē Alōtemdālagɪlsē yix'sēstaliɬelaxa laqawahlē. Wā, g'ilɪm-  
 ɬāwisē lāgraa lāx Lāsaliɬasa q'waxsenē hɪmēlats'ɛxs laē hɛm  
 la yixwē. Wā, g'ilɪmɬāwisē q'ǔlbē q'emdemax laē ɬax'ǔlila. Wā,  
 lālaē ēdzaqwa dɪn-x'ēdēda nēnāgadāsa āwakɪlās t'ēmɣas q'lɪn-  
 dems. Wā, lālaē ēt'ēdē Alōtemdālagɪlsē yix'sēstaliɬelaxa laqawa-  
 hlē. Wā, g'ilɪmɬāwisē lāgraa lāx Lāsaliɬasa q'waxsenē hɪmēlats'  
 ɛxs laē hɛx'sāem yixwē. Wā, g'ilɪmɬawisē q'ǔlbē q'emdemax  
 laē āem ɬax'ǔlila. Wā, lālaē ēdzaqwa dɪn-x'ēdēda nēnāgadāsa  
 ālakɪlā āwākɪlās t'ēmɣas q'lɪndems. Wā, lālaē Alōtemdā-  
 lagɪlsē yix'sēstaliɬelaxa laqawahlē. Wā, g'ilɪmɬawisē lāgraa lāx  
 Lāsaliɬasa q'waxsenē hɪmēlats'ɛxs laē vawasɪd yixwē laqax-  
 laē latsɪlɪl lāxa q'waxsenē hɪmēlatsɪl. Wā, lānɣwal laxeq' 65

Wä, g'ül'emflawisē q'öl'bē denxilayasa nēnūgadaxs g'ax'ax'ax  
 'wūlts'älilela lāxa q'waxsime h'me lats'a exsok b'izwa t'ūmē  
 Wä, h'mē K'wāk'wabalasē malt'laq h'me X'ims'el'öl'a W  
 la'mē dälaxa L'lāgekumō'yē tē'wa q'ulxawa ye t'ag'ikwa ye tē  
 'maē L'lāgekumēs Alōt'mindālagils t'wa q'ulxawa ye t'ag'ikwa ye  
 g'āxaē āl yixwa tē'wa qēq'ixts'ana ye t'ag'ikwa t'wa qēq'ixs'  
 dza'yē L'lāgekwa. hō'misa l'ax'ax'axs Alōt'mindālagils t'wa q'ulxawa

73 lag'ĩls was also cedar-bark. X'ĩmselilela came out carrying the red  
cedar-bark armlets of ALŌtemdālag'ĩls when she danced the last  
75 time accompanying her four songs. And X'ĩmselilela spoke, and  
said, "O friend K'wāk'wabalas! now you have seen what will be  
your treasure. Now this great winter-dance house shall go to you,  
and you shall have everything that you have seen done by these  
here. Now, this (dance) ālaq'ēm shall go to you; and your name  
shall be ALŌtemdālag'ĩls, when you are captured by whomever you  
80 like, when you show yourself to the tribes; and your dress shall be  
the same as the dress of ALŌtemdālag'ĩls — hemlock-branches, with  
which she was first caught in the morning; and when you again  
dance in the evening, then wear red cedar-bark mixed with white.  
Now it is yours, and you shall change your name. Your name shall  
85 be no more K'wāk'wabalas, but your name shall be Gwaēxsdaas;  
and this is difficult about the great dance. When you first show  
the masks of our forty friends, you must give winter dances for  
four years in succession and show them; and after you have given  
90 winter dances for four winters, then you must burn the masks of  
our friends, that they may all come back; and if you do not do  
this, if you do not burn the masks, you will have misfortune. And  
when you wish to give a winter dance, after having burned the

73 Wā, hēmīs g'āx 'wīla daāx's X'ĩmselilela L'āl'ēgekūlas ALŌtem-  
dālag'ĩlsaxs ālaē g'āx yīxwasa mōsgēmē q'ēmq'ēmdemas. Wā,  
75 lāhāē yāq'ēga'lē X'ĩmselilela. Wā, lāhāē 'nēk'a: "Wā, qāst.  
K'wāk'wabalas, la'mas dōqūlaxēs lōgwēlōs. Wā, la'mōx lāla  
'wālasēx ts'āgats'ē g'ōk' lāl lē'wis layōs 'nāxwa dōx'wālela-  
xenu'x' g'wēgwālag'īl'lasa. Wā, laem lāl lālxā ālaq'ēm. Wā, lās  
lēgadelts ALŌtemdālag'ĩls qasō k'emyasō'lō yīsēs g'wē'yōlaōs qas  
80 nē'leslōs lāxwa lēlqwālata'yax. Wā, hēmīfs g'wālālē g'wālaasas  
ALŌtemdālag'ĩlsax q'wāq'ūxelakwaaxs g'āliē g'āx k'ĩnyānemaxa  
g'āūla. Wā, g'il'mēsē ēt'ēd yīxwaxa gānolaxs lāg'as qex'ālelag'a  
l'ēl'āgekūk' 'melmāqela lāq. Wā, laem hōsl. Wā, la'mēts L'ā-  
yōxlālōl, laems g'wāl lēgades K'wāk'wabalasē, laems lēgades  
85 Gwaēxsdaasē. Wā, g'ā'mēs lāxwālayōsa 'wālasēx lēda yīs g'il-  
mēlaqōs nē'fidāmasēx yāēxumlasen 'nē'nemōkwēxa mōsgēm'us-  
tāwē. Wā, mōx'ūnxēlat'ales 'na'nēlēla yāwix'ilal qa nē'fēdaats.  
Wā, g'il'mēsēs g'wālxa la mōp'ēna yāwix'ilaxa mōx'ūnxē, wā, g'il-  
mēts g'wāl kwēfelaxa gānolaxs lāaqōs 'wīla lēqwilax'īdxōx yāē-  
90 xumlasens 'nē'nemōkwēx qa g'āxēsōx 'wīla nēdaaqā lāq. Wā,  
qasō k'lēs hē g'wēx'īdele lāx 'wīla lēqwilaxwa yāēxumlēx lāles  
a'mē'lasnōx'lōl. Wā, g'il'mēts 'nēx' qas yāwix'ilāōs ālagewēxs  
lālēx 'wīla lēqwilaxōx yāēxumlasens 'nē'nemōkwēx āemlwits



masks of our friends, and which are your batons, so that you may kill at once those who hate you, for they will envy you on account of the treasure obtained. This is the first time that it goes to the sea-side, where you came from; for it is not related to my friend Combalat North-End-of-World, who lives inland. This is what I knew, friend, Gwaëxsdaas. Now you have obtained a great treasure on account of your coming to this supernatural place where I live | with my friends." Thus said X'imsihlila.

Then he turned his face to the sacred room with hemlock-branches, and | said, "Come, friends, let us try to purify our friend Gwaëxsdaas, so that no harm may come to him on account of the treasure which he has obtained from us!" Thus he said. As soon as he stopped speaking, the forty spirits came out of the sacred room of hemlock-branches, and sat down in the rear of the great dancing-house; and the new dancer, Alōtēmdalag'ila, sat down in the rear of the great dancing-house. And when all had sat down, X'imsihlila spoke again, and said, "Now, look, friends! and show what we do when we disappear for this great dance, ataq'im. Now, come! Ts'eqomēlelsana, and take the magical mat, and spread it!"

nānaxts'!ewałxwa mōsgemgrustāx yaëxunilōs la dōx'wałdaxos lo-gwa'yaqōs. Wā, gra'mēsēgra hałayūk' tēm'yayā qas hex'ida-ōs ēmēlōs lełāmasxa lēlak'wālalasēs grōkūlōtaōs lāl, qaxs ōdzegem-yewēlōs lōgwa'yaqōs qaxs hō'maēx ālētsōx 'imlx'īdāla lal lāxwa grayolasaq'ōsxwa l'ūsakwax 'nāla, yixs k'ōsaēx l'awagāla lē'wūn 'nemōkwaē Bax'bakwālanux'siwa'ya lāxg'in ālēgra. Wā, hō'mēsen 'nē'nak'ilē, qāst Gwaëxsdaas. Lafnis wāhs lōgwah 100 g'āxen qāēs g'āx'ēnaōs lāxwa 'nawalakwēx āwīnak'ūsax lū grōkūlasēx lōgūns 'nē'nemōkwēx." 'nēx'laē X'imsihlila.

Wā, lā'laē gwēgemx'īd laxa q'waxsemē le'mēlats'ē. Wā, hālaē 'nēk'a: "Gēlag'a 'nā'newalak' wīlax qens wāg'il lūlaxst'wax'ius 'nemōkūk' lāxga Gwaëxsdaasek' qā k'ēasēs amēlats'k' lāxos lōgwa'yōx g'āxens." 'nēx'laē. Wā, g'il-em-lāwīsē q'wēlōdx g'āxalāsē hōx'wūlts'āwēda mōsgemgrustāwē hałayāhlagas lax q'waxsemē le'mēlats'la qāts g'āxē k'ōs'āhīl laxa ogwīwahlasa wālas ts'āgats'ē grōkwa. Wā, hēm'lāwīsē k'wālēda dzelt'le Alōt'm dālag'īlsa nēqēwalilasa 'wālasē ts'āgats'ē grōkwa. Wā, g'il-em-lāwīsē 'wīlg'alilēxs laē ēdzaqwa yāq'lg'ale X'imsihlila. Wā, hālaē 'nēk'a: "Wāg'il la dōqwalalēx 'nē'nemok' qas wāg'as l'axwālasens gwayayaēlasaxg'ins x'isūlēk' qāōxda wālasax lēdaxwa ataq'lemēx." Wā, gēlag'a Ts'eqomēlelsana qas hōs āx edxa l'aw dā gūdzō lē'wa'ya qā g'āxēsē lēp'lūlil lāxg'ada l'asahlg'asg'ada h'ne-

- 16 out in front of this sacred room." Thus he said. Immediately Ts'eqomēlelsana arose, went into the sacred room of hemlock-branches, and it was not long before he came back carrying the magic mat, which he spread outside of the sacred room of hemlock-  
 20 branches. When he had done this, Ts'eqomēlelsana sat down where he had been sitting before, for the forty men and women wore no masks; and they sat down in the place where they had been standing before, when they first came out of the sacred room of hemlock-branches. They did not change their places. |
- 25 Then X'imselelela spoke again, and said, || "Now, arise, friend Hōxhoxūlsela, and you, friend Gilg'eldōkwila, | and you, friend Gwa'wayelana, and you, friend L'etsaplēlanaga, and | carry on your arms our friend Gwaēxsdaas, and | let him sit down on the magic mat that has been spread out." Thus he said. | Then the four  
 30 stood up, and went to the place where Gwaēxsdaas was sitting. The four persons stood around | Gwaēxsdaas, and carried him on their arms, and put him down on the magic | mat; and when they had done so, the four people sat down | in their seats. |
- 35 Then X'imselelela spoke again, and said, || "Now, come, Yaywaxanowil, and work over our friend, and also you, friend Q'āmināgās, you shall be the attendant of our friend. —and you, friend

16 'lats'ek', 'nēx'laē. Wā, hēx'idaem'lawisē lāx'ūlilē Ts'eqomēlelsana qas' lā laēl lāxa q'waxsemē hēmē'lats'lā. Wā, k'lēslat'la gēx'idexs g'āxāē xwēlaqa dālaxa 'nawalagūdzowē lēwa'ya qas' lēp'lā'lēs lax l'āsalilasa q'waxsemē hēmē'lats'lā. Wā, gil'em'lawisē  
 20 gwālexs laē k'wāgalila, yix Ts'eqomēlelsana lāxēs k'wāēlasē, yixs k'lēsiē la yixmālasa mōsgemg'ustāwē bēbegwānem lēwa'islēdaqē. Wā, hēm'laaxāwisē gwaēlēs gwaē'lasaxs g'ālaē g'āx'wūlts'lā-lil lāxa q'waxsemē hēmē'lats'lēs la k'walaēna'ya k'lēslayap'lāla.

Wā, lā'laē ēdzaqwa, yāq'eg'a'lē X'imselelela. Wā, lā'laē 'nēk'a:  
 25 "Wāgil la lāx'ūlilex, qāst Hōxhoxūlsela lō's qāst Gilg'eldōkwila lō's qāst Gwa'wayelana lō's qāst L'etsaplēlanaga qas' lāx'da'xwaōs q'elōs'ā'ilaxens 'nemōx'dzēxōx Gwaēxsdaasēx qas' g'āxaōsasōx qā k'wadzōlilōsōx lāx'ga lax' lēbēla 'nawalagūdzōk' lēwa'ya," 'nēx'laē. Wā, hēx'idaem'lawisē 'wila q'wāgililēda mōkwē qas' lē lāx  
 30 k'wāēlasas Gwaēxsdaasē. Wā, ēx'em'lawisē q'wāstālēda mōkwax Gwaēxsdaasē, laēl q'elēlilaq qas' lā k'wadzōlilas lāxa 'nawalagūdzowē lēwa'ya. Wā, gil'em'lawisē gwālexs g'āxāē k'ūs'ūlilēda mōkwē lāxēs k'ūdzē'lasē.

Wā, lā'laē ēdzaqwa, yāq'eg'a'lē X'imselelela. Wā, lā'laē 'nēk'a:  
 35 "Wā, gēlaga Yaywaxanowil qas' laōs lāxēs ēaxēna'yōs, qāst. Wā, sō'mēts, qāst, Q'āmināgās. Laems lāl 'nēxwālaelēlaxen 'nemōkwēx. Wā, sō'mēts qāst Gwēdzagās. Laems lāl lāxēs ēaxēna'yōs.

Gwēdzagas, work for him! — and you, friend Axaxūnē, help our friend | Gwēdzagas in her work." Thus he said. Immediately || these four arose and went to the place where Gwaēxsdaas was sitting; | and at once Yaḡwaxanowil, and his friend Q'āmināgās became supernatural, and threw disease into Gwaēxsdaas, so that he was dead. And as soon as Gwaēxsdaas was dead, Gwēdzagas and his friend Axaxūnē examined his body, and pecked out the secular spots that they saw on his body; and after they had done so, Yaḡwaxanowil, and his friend | Q'āmināgās, threw into his stomach their shamanistic power; | and after they had done so, Gwaēxsdaas sang his sacred song. Now he was a great shaman, and as soon as the four had finished, they came and sat down in their places. Gwaēxsdaas kept on singing his sacred song in the place where he was sitting on the magical mat.

Then X'imselelela spoke again, and said, | "Now, come, friend Mēmeyoxwa'na! and purify the whole body of our friend, Gwaēxsdaas." Thus he said. Immediately || Mēmeyoxwa'na arose and went to Gwaēxsdaas who was sitting on the magical mat, and Mēmeyoxwa'na took off the | slime from his skin and put it on the body of Gwaēxsdaas. | After he had done so, he sat down in his seat.

Wā, sō'mēts, qāst Axaxūnē. Laems lāl g'walalxas nēmōkwē Gwēdzagas laxēs ēaxēna'yōs lēwē." nēx'laē. Wā, hēx'idai mēlawisē q'wāg'ililēda mōkwē qas lā klūtsēstālix Gwaēxsdaasē. Wā, hēx'idai mēlawisē Yaḡwaxanowilē lēwis nēmōkwē Q'āmināgāsē nawalagūlela. Wā, la'mē mēx'ēdex Gwaēxsdaasē. Wā, la'mē lēla. Wā, g'ilēm'lāwisē lēlē Gwaēxsdaasē la'lasē Gwēdzagasē lēwis nēmōkwē Axaxūnē dōqwēt'lix ok'wina'yas Gwaēxsdaasē qas lēn'ēdēxēs dōx'walelē baḡūs tōpelalela lāx ok'wina'yas. Wā, g'ilēm'lāwisē gwālexs lā Yaḡwaxanowilē lēwis nēmōkwē Q'āmināgāsē mēx'alisasēs pēpexālaēna'yē lāx tek'las Gwaēxsdaasē. Wā, g'ilēm'lāwisē gwālexs lael yālaqwē Gwaēxsdaasē. Wā, la'mē wālas pāxāla. Wā, g'ilēm'lāwisē gwālēda mōkwē g'ūxanlase klūts'alila laxēs g'ālē klūdžēlasa. Wā, la'mē āem ha hāyohila yālaqūlē Gwaēxsdaasē laxēs k'wadžālilasa nawalagūdžowē lēwa'ya.

Wā, lā'laē ēdzaqwa, yāq'leg'alē X'imselelela. Wā, lā'laē nēkēn "Wā, gēlag'a qāst, yūl Mēmeyoxwa'na qas laōs lāx'sāx'idamaslaxs nēmōx'dzē Gwaēxsdaasē." nēx'laē. Wā, hēx'idai mēlawisē lax'ūlilē Mēmeyoxwa'na qas lā lāx k'wadžālilasa Gwaēxsdaasē nawalagūdžowē lēwa'ya. Wā, lā'laē Mēmeyoxwa'na āxālx'ēdaxs tsōx'ūna'yē qas lē āxēt'lēts lāx ok'wina'yas Gwaēxsdaasē. Wā, g'ilēm'lāwisē gwālexs g'āxā k'wāg'alila laxēs k'walelase.

60 Then X'im-ſelilela spoke again, and said, || "O friends! it seems to me that we have done everything we do in our | great winter dance. Now let us take our friend | Gwaëxsdaas out of the woods, with his great dancing-house, which | obtains its own fire-wood for the fire in the middle of the house. Now, | our great friend shall say where he  
65 wants this house to be put, for this will be the only || great dancing-house that goes to the Sea-Dwellers of this world. | Now let us sing for our great friend. Only let | the door be barred, so that no secular people can enter the house of our | great friend Gwaëxsdaas. Now I shall wait for what | he will say." Thus said X'imſelilela. Imme-  
70 diately || Gwaëxsdaas thought that he wished the great dancing-house to be placed at | the upper side on the river K'letët, at the village of the Äwik'lenox"; and | at once Qôqwadësila spoke, and said. | "We shall place this great dancing-house at the upper side of K'letët, | at the village of the Äwik'lenox", K'etët." Thus he said.  
75 Then || all the spirits agreed to what he said. |

Then X'imſelilela spoke again, and said, | "Now, listen to me, every one of you, friends! Do not take with you | your masks, for we shall only take care of our great friend here, | so that he may know the ways of this great dance which he obtained as a treasure ||  
80 from us. In four days we shall go when | night comes. Then we shall dance for our great friend before | the tribe of our great friend

Wä, lä'laë ëdzaqwa yäq'ëg'a'le X'imſelilela. Wä, lä'laë 'nëk'a:  
60 "Wä, 'në'nëmök"; lax'stlaax'më 'wılgalilens gwayı'fälasë qaens 'wälasëx ts'läq'lenä'ya. Wä, lä'mësens lä' taödöht'lenlexens 'nemöx"-dzäx, laxöx Gwaëxsdaasëx, lë'wa 'wälasëx ts'lägats'le g'ökwa'wa q'wäq'ülëbag'ilax q'a's haqawalil g'ökwa. Wä, lä'mësöx yaq'ëg'a'-  
70 lëns 'nemöx'dzäx yisës g'wäyöla qa g'öx'üldzasltsa 'nemgëem-lëx älak'läla 'wälas ts'lägats'le g'ök' lä' läxwa l'äsa'kwax 'näla. Wä, lä'mësens nögwaeml denxelal qaens 'nemöx'dzë. Äemlens lenëgr'ix"la t'lex'iläx qa k'leäsës g'üxëhts baxüsa g'ökülötsens 'nemöx'dzäx yixöx Gwaëxsdaasax. Wä, lä'mësens ölastogwahille'x wäldemlaq'lesö," 'nëx'laë X'imſelilela. Wä, hëx'idaem'läwisë Gwa-  
75 ëxsdaasë g'ëg'aë'ëda q'a's hës g'öx'üldzatsa 'wälas ts'lägats'le g'ökwë äpsötasa 'wa, yix K'letëtë, lax g'ökülasasa Äwik'lenoxwë. Wä, hëx'idaem'läwisë yaq'ëg'a'le Qôqwadësila. Wä, lä'laë 'nëk'a: "Hëllaöx g'öx'ülsta 'wälasë ts'lägats'le g'ökwë äpsötasa K'letëtë, yixs g'ökülaëxa Äwik'lenoxwë läx K'letëtë," 'nëx'laë. Wä, lä'më  
75 'näxwa ëx'ak'ëda haüyalilagaxax wäldemas.

Wä, lä'laë ëdzaqwa, yaq'ëg'a'le X'imſelilela. Wä, lä'laë 'nëk'a: "Wëg'a 'näxwa hölëlax hamälel 'në'nëmök"; k'leäs k'les lähtsös yäxlenaqös qaxg'ins ä'mëlek'nögwaem aaxsilalg'ins 'nemöx'dzëk' qa älak'lälesöx q'lälelaxens gwayı'fälasaxwa 'wälasë lëdë lögwësöx  
80 g'äxens. Wä, lä'lens möp'ën'xwa'slens 'näla qensö lätxa läla ganot'idel qens hëx'ida'më' kwëxelalxens 'nemöx'dzëx, yixs k'les-

go to sleep, so that the tribes may be surprised. Thus he and

Then they rested for four days, and ' late at night X'imstihla told the spirits that they would now ' move the great dancing-house to the place above K'letēt. | Gwaëxsdaas did not know that the great dancing-house was already standing | where he wanted it to stand on the ground. Now, Gwaëxsdaas | kept his death-bringing baton.

Now, the ancestors of the Āwik'lenox<sup>u</sup> saw the great dancing house, and the sparks coming through the roof, and there was sound of singing; | and they called "Hōho!" as the | forty spirits were being called by X'imshilela. Then the | ancestors of the Āwik'lenox<sup>u</sup> were afraid to go and look at it. | And the song-leaders of the ancestors of the Āwik'lenox<sup>u</sup> || sat down outside of the house of their chief Ēwūtlāla, and they | repeated the song that they heard sung in the great dancing-house. | Now, X'imshilela wished that the song-leaders | of the Āwik'lenox<sup>u</sup> would learn the songs, for they heard them distinctly | while they were singing. And X'imstihla did || as he had been doing that night when Gwaëxsdaas first entered the great | dancing-house. And when the forty masked spirits had finished, then Gwaëxsdaas danced, | wearing the cedar-bark rings mixed with white. And after he had danced with the

‘mēla mēx<sup>ē</sup>ēdē g’ōkūlota ‘nemsens ‘nemōx<sup>u</sup>dzēx, qens q’ayaxoli - 82  
mētsa lēlwāla<sup>ē</sup>yax,” ‘nēx<sup>ē</sup>laē.

Wā, g’lēm<sup>ē</sup>lāwīsē mōp’lən<sup>ē</sup>wa<sup>ē</sup>s la x’ōsūla. Wā, laēm<sup>ē</sup>lāwīsē gagāla gānola la<sup>ē</sup>lāsē X’imshilela nēlaxa haāyalilagaxs hēmaē 85  
lēlūslāxa ‘wālasē ts’lāgatslē g’ōkwa lāx āpsōtas K’letētē. Wā, laēmē k’lēs q’lālēlē Gwaëxsdaasaxs g’āx<sup>ē</sup>maaxōl g’ōx<sup>ē</sup>ūlsēda ‘wālasē ts’lāgatslē g’ōk<sup>u</sup> lāx wālagelas qa g’ōx<sup>ē</sup>ūldzats. Wā, laēm<sup>ē</sup>lāē Gwaëxsdaasē q’ap’lēs<sup>ē</sup>sā lē<sup>ē</sup>wa hālayō t’lēm<sup>ē</sup>yayā.

Wā, gwālelaēm<sup>ē</sup>lāwisa g’ālāsa Āwik’lenoxwē dōqūlaxa ‘wālasē 90  
ts’lāgatslē g’ōkūxs ānōbēxsālaēs ōgwāsē; wā, hē<sup>ē</sup>mēsēxs laē dīuxk’lāla, wā, hē<sup>ē</sup>misēxs laē hōhoxwē lēlwūtlalilāyās X’imstihlaxa mōsgemgrustāwē haāyalilagasa. Wā, laēm<sup>ē</sup>lāē kīlila la dōqwaqxa g’ālāsa Āwik’lenoxwaq. Wā, lā<sup>ē</sup>lāē nēnāgadasa g’āla Āwik’lenox k’lūs<sup>ē</sup>els lāx l’lāsānā<sup>ē</sup>yas g’ōkwasa g’igāma<sup>ē</sup>yē Ēwūtlāla qas dīuxē 95  
ga<sup>ē</sup>yēxa denxelayāsa denxk’lāla lāxa ‘wālasē ts’lāgatslē g’ōkwa. Wā, laēm<sup>ē</sup>lāē hēsēx X’imshilela nāqāya laēnā<sup>ē</sup>yas q’lūq’ōlē nēnā gadāsa Āwik’lenoxwaxa q’lēm<sup>ē</sup>q’lēm<sup>ē</sup>dēmē qaxs q’lūlaxslalae wūtlā qēxs denxelāē. Wā, laēm<sup>ē</sup>lāē X’imshilela ām mōp’lēm<sup>ē</sup>lūwēxs gwēgīlasaxa gānolē yīxs g’ālāē laēlē Gwaëxsdaasē lāxa ‘wālasē 100  
ts’lāgatslē g’ōkwa. Wā, g’lēm<sup>ē</sup>lāwīsē gwāla mōsgemgrustāwē yac xumala haāyalilagasa la<sup>ē</sup>lāsē yīx<sup>ē</sup>widē Gwaëxsdaasē. Wā, laēmē qēqex<sup>ē</sup>lāx<sup>ē</sup>sa mēlmaqela l’lāgēkwa. Wā, g’lēm<sup>ē</sup>sē gwāl yīxwasa mōsgēmē q’lēm<sup>ē</sup>q’lēm<sup>ē</sup>dēma laē X’imshilela, lē yāqēgūla. Wā, laē

5 four songs, X'ímse-lilela spoke, and || said, "Now, this is all. Now your name shall be | Alōtemdālag'īls in this great dance ālaq'lem. Now, you have done well, great friend. Only take care and do not hurt it! Now, | I shall tell our friends that | I know that | he was beaten by his father at Wāwalē; therefore he wanted to commit  
 10 suicide || on account of his Nāk'wax'da'x<sup>u</sup> father Ts!ex'ēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwīk'lenox<sup>u</sup> woman. And the only mistake our great friend made | was that he did not wish this great winter dancing-house | to be placed in the country of his father, Ts!ex'ēd, Wāwalē. I mean that  
 15 we || ennoble his mother's side." Thus he said. "Now for three nights | we shall sing for our great friend, and | the fourth night the song will be sung by his tribe; and we shall | all become invisible, that we may not be seen by this tribe, although | we shall walk about giving instructions secretly, telling them what to do; || and we  
 20 shall leave all the masks in the | sacred room." Thus said X'ímse-lilela to his friends. |

As soon as he stopped speaking, and when daylight came in the morning, | the spirits never came out. They remained | sitting around the fire in the middle of the great dancing-house. Now, ||  
 25 the ancestors of the Āwīk'lenox<sup>u</sup> were really frightened at what they saw, for they did not | know what it was. |

5 ʔnēk'a: "Wā. la'mōx ʔnāxwa gwāla. Wā. laems lēgades Alōtemdālag'īls laxōs ʔwālasēx lēdaxwa ālaq'lem. Wā. laems hēlaxa ʔnemōx<sup>u</sup>dzē. Wēga aem yāl'lālex qa's k'lesāos mōmasilaq<sup>u</sup>. Wā. la-  
 ʔmēsen nēlalexg'ins ʔnēnemōkūk yixg'in q'lāla'mēg'aqōxs k'lēla-  
 k'ase'waaxsēs ōmpa lax Wāwalē; lāgīlasōx tōyagē yixs  
 10 Nāk'wax'da'xwāē ōmpasōx yīxa lēgadās Ts!ex'ēdē, g'īgā-  
 ma'yasa ʔnēnemōtasa G'ēxsemē; wā, lōx ābāyades Ts!eqūlaxa  
 Āwīk'lenoxwaxsemē. Wā, hētos'mē ōdzaxayōsens ʔnemōx<sup>u</sup>dzāx  
 k'lesāex ʔnēx' qens hē'mē g'ōxūldzatsa ʔwālasēx ts'lāgats'lē g'ōkwē  
 āwīnagwisāsēs ōmpē Ts!ex'ēdē lax Wāwalē. ʔnēnak'īlxg'ins yewēk'  
 15 la wēqwase'wa ābāsk'lōtēx." ʔnēx'ēlāē. "Wā. la'mēsens yūdux<sup>u</sup>-  
 p'lenxwa's kwēxelalxens ʔnemōx<sup>u</sup>dzēxa gāgenolē. Wā. la'mēsōx  
 g'āx kwēxelasōltsēs g'ōkūlotaxa gānolasā mōxsōta ʔnāla āemlens  
 ʔwīlal k'lālk'eyōts'lenox<sup>u</sup>le qens k'lesē dōgūlts g'ōkūlōtasōx, wāx'-  
 mēlg'ins g'eyim'gīlilela qens wūnālē lēxs'ūlaq qa gwēgwālag'i-  
 20 lilelats. Wā. la'lalōx g'ix'gaēl'emlens yaēxumlēx ʔwīla lāxwa lē-  
 mēlats'ēx." ʔnēx'ēlāē X'ímse-lilelāxēs ʔnēnemōkwē.

Wā. g'il'emflāwisē q'wēl'fidexs laē ʔnax'ēidxa gañla. Wē, hē-  
 wāxa'emflāwisē g'āxewūlnōkwa haāyalilagasē. Aem'ēlāē k'lūtsē-  
 ʔstahilelaxa laqwalilasa ʔwālasē ts'lāgats'lē g'ōkwa. Wā. laem'ēlāē  
 25 ālak'āla k'ilēla g'ālisa Āwīk'lenoxwē la dōx'wīdeq qa k'lēts'ēna-  
 ʔyas q'lālelax gwēx'sdemas.

Then Ts'EX'éd, the father of ALŌtēmdāg'īls, visited ALŌtēmdāg'īls with his wife Ts'eqāla. And Ts'EX'éd, and his wife Ts'eqāla, were seated among the Āwik'lēnox<sup>u</sup> as they all went into that of their chief Ewūlt'lāla, talking about the great house at one end of the village; and the song-leaders were talking about the songs which were very different from the winter-dance songs of the Āwik'lēnox<sup>u</sup>, which they obtained from NĒwāqawē through the wife of Cannibal-at-North-End-of-World, for the song-leaders were secretly singing what they had heard sung in the night by the men in the great house—for there is only one tune, āyē hahoyaxā, thus the song-leaders said, as they were secretly singing together. Then some of the Āwik'lēnox<sup>u</sup> guessed that they were ghost-dancers. And Ts'EX'éd spoke, and said, "O chiefs! listen to what I am going to say! It occurs to me that this is my son, K'wāk'wabalas who went to commit suicide. It may be this is what we talked about, what you say is like a different kind of song. Only take care, chiefs! It might be he." Thus said he.

Then all the Āwik'lēnox<sup>u</sup> discovered that it was he; and all the Āwik'lēnox<sup>u</sup> said that they would come and sit down outside when night would come, so that they might learn the songs well. And when night came, they heard the sound of the names being called out of the sacred room, and cries of "Hōho!" And then they would sing the

Wā, lā'laē Ts'EX'édē, yix ōmpas ALŌtēmdāg'īlsē bāgōns lē wis 27  
 GENEMē Ts'eqāla lāxa Āwik'lēnoxwē. Wā, laēm'lawis k'wagēhile  
 Ts'EX'édē Lē'wis GENEMē Ts'eqāla lāxa Āwik'lēnoxwaxs laē'wī'laē  
 Lēla lax g'ōkwāsēs grīgāmā'yē Ewūlt'lāla gwāgwēx's'āla lāxa wā  
 lasē g'ōkwa lax āpsōtāsēs g'ōkūlasē. Wā, hēmisa nēnāgadaxs  
 laē gwāgwēx's'āla lāx q'ēmū'ēmdemasēs xēnlāē ōgūqālas lāxa  
 ts'āq'ālāsa Āwik'lēnox<sup>u</sup>. yix grāyanlmas Nēwāqawē lax gūm  
 mas Bax'bakwālanux's'ēwa'yē, yīlāxs laē wūnāla dēnx'idēda nēnāg  
 dāsēs wūlēlaxa gānōlē dēnxēlayāsa bēbīgwānīma lāxa wālasē  
 g'ōkwa, yixs nēmaēs "āyē hahoyaxā." nēx'laēda nēnāgadaxs  
 laē nēmadzaqwa wūnwūnōsa dēnxēla. Wā, lā'laē k'ōtēda wā  
 kwē Āwik'lēnoxwaq lēlōlēlala. Wā, lā'laē yāq'ēgādē Ts'EX'édē.  
 Wā, lā'laē nēk'a: "ya, grīgāmē, waentsōs hōlēlaxg'in wābīnē  
 lek'. Hēden grīgāgā'yēn xūnō'kwāē K'wāk'wabalasas to yag a p  
 qō hēemlaxēns gwāgwēx's'ālasaxēs gwēyos ōgūqālas q'ēmū'ē  
 dem. Wāg'illa āem yal'ālex grīgāmē qō hēemlaxō. nēx'lo

Wā, laēmē q'āl'ālēla nāxwēda Āwik'lēnoxwaq hēma. Wā,  
 laēmē nēk'ēda nāxwa Āwik'lēnoxwē qā's wīlālag'ī lēl'ā's'ēda  
 lāla gānō'idēl qā's ālax'idē q'āq'ōl'ax q'ēmū'ēmdēmas. Wā,  
 grī'mēsē gānō'idēdxs laasē lē'wūlt' lāhīlak' lāsa'wa q'ēmū'ēl's'ēwē  
 Lēlēgēmē. Wā, lānāxwē hōhoxwaxs laē dēnx'ēts q'ēmū'ē

48 song. | And the *Āwik'lenox*<sup>u</sup> heard the sound they made, and the  
names. | Then the *Āwik'lenox*<sup>u</sup> remained to the end sitting down ||  
50 that night, outside of the house of their chief *Ēwült'lāla* who was  
listening to the | words that *X'imselelela* was speaking, for he was  
the head | chief of the spirits. And when the | forty masks danced—  
for the song-leaders of the | *Āwik'lenox*<sup>u</sup> counted the number of  
55 times that *X'imselelela* called out the names, || and also how often  
each one | shouted "*Hōho!*" and also what *X'imselelela* said | when  
he spoke to the men sitting in the house and told them that the one  
whom he had called was coming, | and also when he named the names  
of those who have already been named when they stood | outside of  
60 the sacred room of hemlock-branches; therefore it was || just as  
though the song-leaders were sitting among the spirits, and as though  
they were seeing | what was being done; for they really heard every-  
thing that was said | by *X'imselelela*, for the night was very calm. |

When night came again, all the *Āwik'lenox*<sup>u</sup> | sat down outside  
65 of the house of their chief *Ēwült'lāla*; || and when they were seated,  
Chief *Ēwült'lāla* spoke, | and said, "Now, take care, tribe! for I |  
guess this is *K'wāk'wabalas*, the son of my sister | *Ts'eqāla*, the one  
for whom they are singing, for he went to commit suicide at *Wāwalē*;

48 *Wā. 'nāxwaem wūlelēda Āwik'lenoxwax gwēk'lālasas lō' lēlē-*  
*gemas. Wā. laem'lāwisēda Āwik'lenoxwē senbēem k'lūts'es lāx*  
50 *l'āsanā'yas g'ōkwasēs g'igāma'yē Ēwült'lāla gānolē hōlēlax wāld-*  
*emē'lālas yaq'ent'lālāsē X'imselelela. yixs hē'maē xamāgemē*  
*g'igāmē'sa haāyalilagāsē. Wā. g'il'em'lāwisē 'wīla yix'wīdēda*  
*mōsgemgustāwē yaēxumala, yixs gelwig'ē'maa'laēda nēnāgadāsa*  
*Āwik'lenoxwax 'wāxap'lenasa X'imselelela lēx'ēdex lēgemasēs lē-*  
55 *lālasē'wē. Wā. hē'misēx 'nemp'endzaqwa'maē hōhoxwēda 'nāl-*  
*'nemōkwē lāx lē'lalase'was. Wā. hē'mis wāldemas X'imselelelāxs*  
*lāē 'nēnlelaxa k'lūdzlē bēbegwānemxs g'āx'maēs lē'lalase'wē 'nēk-*  
*ēt'lēd lēx'ēdex lēgemasēs laemx'dālal lēx'ētsē'waxs lāē lā'wīl lāx*  
*l'āsalilasa q'wāxsemē lē'mē'lats'lā. Wā. hē'mis ālag'ūlts 'nema-*  
60 *x'isa nēnāgadē lō' laem k'wāgrililxa haāyalilagāsē qas dōqwalēx*  
*gwēgwālag'ililāsas qaxs ālak'lālaē q'ūlaatāla wūlelax wāldemē'lā-*  
*lās X'imselelela. qaxs ālak'lālaē q'lōqūlaxa gānolē.*

*Wā. lā'laē ēt'lēd ganolēda laem'lāxaawisēda Āwik'lenoxwē 'wīla*  
*k'lūsels lāx l'āsanā'yas g'ōkwasēs g'igāma'yē Ēwült'lāla. Wā.*  
65 *g'il'em'lāwisē 'wīlgrāls lāē yāq'egāla yixa g'igāma'yē Ēwült'lāla.*  
*Wā. lā'laē 'nēka: "Wēgra yāl'lālex g'ōkūlot qaxg'in la'mēk-*  
*k'ōt'lēd,qē hēm K'wāk'wabalasa yix xūnōkwasen wūq'wāqōx*  
*Ts'eqālaēda lā q'entase'waxa to'yagrā lāx Wāwalē. Wā. lālxē*



and he may have obtained as a treasure the great house, and what is heard by us. I mean, let us take care!" "Let us do so."

Now, Ēwūtlāla was speaking loud on purpose that he might be heard by those who were sitting in the great house; and he was really heard by X'inselilela, for that was the wish of X'inselilela, that Ēwūtlāla might say this while the Āwik'lenox' were sitting outside of the house of Ēwūtlāla, and that the song-leaders might learn the songs, and that they might know the ways of the dance. As soon as Ēwūtlāla had spoken, the song-leaders of the great dancing-house began to beat fast time; and when the fast beating of the song-leaders stopped, then some one said, "I call you, Hōx-hoxūlsela, to come and dance." And when the speech of X'inselilela was at an end, then some one shouted, "Hōho!" And X'inselilela came, speaking as he walked and telling the spectators, "Now, Hōxhoxūlsela, who has been called by me, is coming." Then the song-leaders sang. And now the song-leaders of the Āwik'lenox' heard really the manner in which X'inselilela called the forty names, and when all the forty who had been called by X'inselilela had danced, then Alōtemdālag'is sang his sacred song inside the sacred room of hemlock-branches; and then Ts'ex'ed, and his wife Ts!eqāla, recognized their son by his voice. And the song-

lōgwalaxens dōgūtē 'wālas grōkwa lē'wens la wūlela. Wā, hes'mēsen 'nēnak'ilē qa's ā'maōs 'nāxwa yālā," 'nēx'laē. 70

Wā, la'mē hāsela yāq'ent'ālē Ēwūtlāla hē'nōmaem qa's ogwaqē wūlela yīsa klūdžēla laxa 'wālasē grōkwa. Wā, ālaem'lāwisē wūlela yīs X'inselilela yixs hes'maax nāqayē X'inselilela qa 'nēk'ēs Ēwūtlāla lē'wa 'nāxwa Āwik'lenoxwaxs laē klūt's'is laxa l'āsanā'yas grōkwas Ēwūtlāla lē'wa nēnāgadāxs laē q'ūq'ol'axe q'lemq'ēmdemē qa gwālela'mēs 'wīla q'lāx gwayilalasas. Wā, g'il'em'lāwisē q'ūlbē wāldemas Ēwūtlālāxs laa'lase lēxdzōdē nēnāgadāsa 'wālasē ts'āgats'lē grōkwa. Wā, lā'laē q'wēl'edēda lēxdzā'ya nēnāgadē laa'lasa 'nēk'a: "Lē'lalēm'lōl qastio Hōx-hoxūlsela qa's grāxaōs yix'wida." Wā, g'il'em'lāwisē q'ūlbē wāldemas X'inselilela laa'lasa hōxwaē lē'lālasē'was. Wā, grāx'laē 'nēk'ālē X'inselilela nēnelaxa x'ūs'ax'ila: "Grax'ing'in lē'lālasē'wē Hōxhoxūlsela." Wā, laem'lāwisē denx'ēdēda nēnāgadē. Wā, laem'lāē ālak'lāla q'ūlaantāla wūlelēda nēnāgadāsa Āwik'lenoxwax lē'lālaēnā'yas X'inselilelāxa mōsgem'g'ustāwē q'ūq'g'm'lela lasō's. Wā, g'il'em'lāwisē 'wīla yix'wīdēda mōsg'ing'ustāwē lē'lalax nems X'inselilela, wā, lā'laē yālaq'lōg'ālē Alōtimdālag'isē lax ōts'lāwasa q'waxsēmē lē'mē'lats'lā. Wā, lawis'alāē Ts'ix'edē lē'wis genemē Ts'lqāla mat'lexs'dendxēs xūnōkwē lāxēq. Wā, laem'lāē denx'ēdēda nēnāgadāsa mōsgemē q'ūm'q'ūm'it'us. 80

91 leaders sang the four songs of | Alōtemdālag'īls: and when the last  
 song was at an end, | X'īmselelela spoke, and said, "Now we | have  
 finished, friends. Now our great friend | Alōtemdālag'īls will be  
 caused to dance by his tribe to-morrow night!" Thus he said. ||  
 95 "Now I shall tell our great friend that you have been visited by  
 those who wish for magic power, and who wish for different  
 dances: and this | our great Hamašē'nā goes to him who wishes for  
 a | cannibal-song without whistles. His song is about the canni-  
 600 bal, | and his head-mask is Gelōgūdzewēs, Hōx<sup>u</sup>hogūdzewēs, || and  
 Gwa<sup>u</sup>wayela<sup>u</sup>nā: these three are lent by our friend Hamašē'nā | to  
 our friend as head-masks for the hamdzedzō<sup>u</sup> | (this is called by the  
 Kwāg'ul hāmshāmts'les). And he has four | songs. The frog war-  
 dance comes from our | friend Wūqagas, for when those who belong  
 5 to you go || to the house of our friend Wūqagas, she gives birth at  
 once | to four frogs, which go into the stomach of the woman, or  
 even of a | man who has disappeared and gone to the house of the  
 frog war-dancer. And at once whistles sound | in the stomach of  
 the frog war-dancer (this is called by the Kwāg'ul bad-inside- | war-  
 10 dance). And this our friend Q'lāmināgās, if she || is visited by a  
 woman, or even by a man, who is loved<sup>1</sup>, when they disappear, |  
 then Q'lāmināgās knows that they will be q'lāmināgās dancers. |  
 She calls them into her house, and gives them instructions | what

91 temdālag'īlsē. Wā, gīl<sup>u</sup>em<sup>u</sup>lāwīsē q'ūlbēda ālēlxsa<sup>u</sup>yē denxelayos,  
 laasē X'īmselelela yāq'leg'āla. Wā, lā<sup>u</sup>lāē 'nēk'a: "Wā, la<sup>u</sup>mens  
 g'wāla, 'nē<sup>u</sup>nēmōk". La<sup>u</sup>mōx g'āxl yixwāmatsōlēns 'nemōx<sup>u</sup>dzēx  
 laxōx Alōtemdālag'īlsax ganolas lensla yīsōs g'ōkūlotax." 'nēx<sup>u</sup>lāē.  
 95 "Wā, la<sup>u</sup>mēsen nēlaxens 'nemōx<sup>u</sup>dzēx yīsōs g'āx'ēdaēnā'yōs 'nā<sup>u</sup>nā-  
 walak'waatsa 'nēk'ē qā's layosasēs ōgū'līlōs lād lāq. Wā, yū<sup>u</sup>maōx  
 'nemōkwaq'ēnsōx Hamašē'nā, la<sup>u</sup>mō g'āx'atsa 'nēk'ē qā's hāmdze-  
 dzewōsē<sup>u</sup>wēxa k'leāsē medzēs. Wā, laem hāmats'ak'lālē q'ēmdē-  
 mas. Wā, lā hamsiwālaX Gelōgūdzewēsē lō<sup>u</sup> Hōx<sup>u</sup>hogūdzewēsē  
 600 lō<sup>u</sup> Gwa<sup>u</sup>wayela<sup>u</sup>nā. Wā, yūdūk'wōx lēk'ewasaxs Hamašē'nā  
 lāxens 'nē<sup>u</sup>nēmōkwēx qa hamsiwēsa Hāmdzedzewēsē<sup>u</sup>wē,  
 (yix gwe<sup>u</sup>yāsa Kwāg'ulē hāmshāmts'les). Wā, la mōsgemē q'ēm-  
 q'ēmdemas. Wā, yūemxat! g'āgraxaatsa olala wūq'f'sa, yixens  
 'nemōkwēx yixōx Wūqagas, yixs g'īl<sup>u</sup>maē g'āxa grayolē lāx'da<sup>u</sup>xwōl  
 5 lāx g'ōkwasens nemōkwōx Wūqagasēx, wā, lāx hēx'ēdaēm mayo-  
 lāsasa mōwē wīwūqages lāx tek'lāsa ts'edāqē lē<sup>u</sup>wa wāx<sup>u</sup>em be-  
 gwānem x'is'ēd qā's wūqlēsē olala. Wā, hēx'ēda<sup>u</sup>mēsē xwāk'walē  
 ōts'lāwas tek'lāsa wūqlēsē olala. (Hēm gwe<sup>u</sup>yāsa Kwāg'ulē 'yak'lēs  
 tōy<sup>u</sup>wid.) Wā, yū<sup>u</sup>mēsens 'nemōkwēx yixōx Q'lāmināgāsēx, yixs  
 10 g'āxasaaxsa ts'edāqē lē<sup>u</sup>wa wāx<sup>u</sup>em begwānem laelwīnayaxs x'is-  
 'ēdaē, qā's hēx'ēda<sup>u</sup>mōx Q'lāmināgāsēx q'lālelaqēxs q'ēq'lāmināgā-  
 selalēlē. Wā, hēx'ēda<sup>u</sup>mēsōx lē<sup>u</sup>līlaq laxēs g'ōkwē qā's lā lēxs-

<sup>1</sup> That means: a prince or a princess.

to do when they are dancing; and when to call out *Hai!* and also when *Q'läminägäs* takes off the scalp of her enemy and just shows her skull, | not leaving a single hair on, and how she carries the scalp | while she is dancing, with the blood running down each side of her neck. This is what they obtain from our friend here, that they may also | pull off their scalps.

"And this, our friend here, *L'ëtsaplëlanaga*, whose seat is here 20 under the fire here in the middle of my house" thus said *X'imsehlëla*—"those who disappear and go to her become *nontse stalal*. And then *L'ëtsaplëlanaga* treats them so that they can sit on the fire without being burned. No whistles belong to our *nontse stalal*." 21

"And also our friend *Mëmeyoxwa'na*, for those who disappear and go to him become salmon-dancers. She also shows them how to act in their dance. And these are different from the dancers of my | friend *Cannibal-at-North-End-of-World*; for all his dances have whistles, || and there are no whistles in our dances." Thus said 20 *X'imsehlëla* | to *Alötemdäläg'is*. |

"Now your tribe shall come when day comes, and they shall take care of you, | for we have finished." Thus said *X'imsehlëla* and he disappeared | with his friends. |

*ëlaq qa gwëgilatsëxs laë yixwa L'ëwis bābagūlakūlaēna'ye na 13*  
*hai hai; wā, hē'misëxs laë Q'läminägāsë qūdzeltsen d'ölëxs t'mx*  
*L'ëtsema'yasës x'ömsë. Wā, ā'mēs la 'nāxwa la nēlalë xāqas x'omsas 15*  
*k'leās la ālada 'nemts'laq se'ya āxāla. Wā, la'me dalaxa L'ëtsema-*  
*'yasës x'ömsaxs laë yixwa 'wāmaxelaxa elkwa lāx 'ēwanōlxawa'yas*  
*Wā, hē'mis lālanemsë layāsens 'nemōkwëx laqëxs laë ōgwaqa*  
*qūsōdex L'ëtsema'yasës x'ömsë.*

"Wā, yū'mēsēn 'nemōkwëx, yixōx L'ëtsaplëlanagax, yū'mēd 20  
ālag'ilil laxōx āwābālisaxsōx laqawāilaxsen g'ōkwa 'nemū, 'nēx-  
'laë X'imsehlëla, "yixs g'āxasaaxsa x'is'ēdē lax'da'xōl qas nont-  
tsē'stalalē. Wā, lōx L'ëtsaplëlanax pēspātaq qa wax'mēs k'wag i-  
lala lāxa lēgwilē qa k'leāsē lēgūlēs. Wā, la'm k'leās mēdzetsa  
nōntsē'stalalē g'ayōl g'āxenu'x". 25

"Wā, yū'mēsēn 'nemōkwëx, yixōx Mëmeyoxwa'nax, yixs g'āx-  
saaxsa x'is'ēdē lax'da'xōlxa hāmēyalalē. Wā, lālmuxox q'āq'ol la  
matsēs yixwalaēna'yē lāq. Wā, yū'm ōgū'qāla lāx lēladatsē m-  
mōkwāē Bax'bakwālanux'siwa'yaxa 'nāxwa'ma mēdzēdzades lēladē.  
Wā, la k'leās mēdzētsen nōsaqenu'x lēladē," 'nēx'laë X'imsehlëla 20  
lax *Alötemdäläg'is*ē.

"Wā, la'mē g'āxles g'ōkūlotaōs qō 'nāx'ēdlō qas naxstātōl  
qaxgrānu'x la'mēq gwāla," 'nēx'laë X'imsehlëlaxs laë 'wā'la x'is'ēdē  
*L'ëwis 'nē'nemōkwē*.

- 35 Behold! it was already getting daylight in the morning; and the masks were left, and the cedar-bark rings mixed with white, of Alōtemdālag'īls. Then Alōtemdālag'īls was glad on account of the supernatural treasure that he had obtained, for it was the first one of its kind, and of his death-bringing baton, for now he wished to try it on something. Then he thought of his father and of his  
40 mother; and he wished to kill them, when they should come to see him, on account of the way in which he had been treated by his father. He had always struck him, which was the reason of his attempted suicide. Thus he thought while he was seated alone in the great dancing-house. Now, we shall stop for a while talking about Alōtemdālag'īls. ||
- 45 Now we shall talk about the Āwīk'lenox<sup>u</sup>, who never left the place where they were sitting outside of the house of their chief Ēwūt'lāla; for they heard the speeches of X'imselilela when he said, "Now your tribe will come in the morning and will take care of you, for we have finished," when X'imselilela said this. There-  
50 fore || the hearts of the Āwīk'lenox<sup>u</sup> were really troubled, and they did not sleep; and when it was near noon, they launched four large shovel-nose canoes. The men were standing in the canoes, and they went across to the great winter dancing-house. Now,  
55 the Āwīk'lenox<sup>u</sup> were singing the winter-dance songs; and they did

- 35 Le'māēlaxol ēnāēnakūlaxa gaūla. Wā, la'mē wīla lōwalasēs yaēxumilē lēwa melmaqla lāl'legekūlas Alōtemdālag'īlsē. Wā, la'mēlāē ēk'ē nāqāyas Alōtemdālag'īlsē qaēs lōgwa'yaxs hēmaē ālēs ēnem hē gwēx'sē lēwis halāyo t'emyayā, yixs lēmaē ēnēk' qā's gūnx'idaasnōkwēs. Wā, lā'lāē gr'gaēx'ēdxēs ōmpa lēwis ābempē.  
40 Lēmaē ēnēx' qā's lēlāmasda'xwēq qō gr'il dōx'walehaleq qa gwōgultleqlasas ōmpasēq yixs hēmenala'māē k'lēlak'aq lāgilas tō'yag'ē, ēnēx'lāē nāqāyas lāxēs ēnemōgwilaē k'lwaēl lāxa wālasē ts'agats'lē grōkwa. Wā, la'mēns gwāl yāwas'īd gwāgwēx'sāla lāx Alōtemdālag'īlsē.
- 45 Wā, la'mēsen gwāgwēx'sex'īdel lāxa Āwīk'lenoxwaxs hēwāxāē bāsēs k'ūts'ledzasa l'āsana'yas grōkwasēs gr'gāma'yē Ēwūt'lāla, qaxs ēnāxwa'māē wulelax wāldemīlālas X'imselilela lōxs lāē ēnēk'a: "Wā, la'mē gāxles grōkūlōtaōs qō ēnāx'īdlō qā's aaxsilēlōl qax-ganū'x" la'mēk' gwāla," lāē ēnēk'ē X'imselilela. Wā, hē'mis āla-k'lāla xwanēlqalayōs nēnāqāyasa Āwīk'lenoxwē. Wā, hē'mis k'lēsēl memxēqlē. Wā, gr'ilēm'lāwisē k'lwāyōlts'lā ēnālaēna'yasēxs lāē wāx'sulndxa mōts'iqē āwā dēdīlalasa. Wā, la'mēlāwisē lālawōlēda bēbēgwānem lāqēxs lāē lawil lax grōgwasasa wālasē ts'agats'lē grōkwa. Wā, la'mēlāē deulelasa ts'lāq'lāla q'ēmdema Āwīk'leno-  
55 xwaxs lāē k'lēs yāyanaxs lāē lawilelālalaxa wālasē ts'agats'lē grō-

not go fast as they were crossing toward the great dance-house, the door of which was closed. When the Āwik'lenox came to the beach in front of the great dancing-house, then the door opened, and all the men went ashore, and went into the great dancing-house, and they sat down at the right-hand side of the door. Then nobody was seen in the house. After the Āwik'lenox had been sitting there long in vain, Chief Ēwūtlāla spoke, and said, "O Āwik'lenox! see what I have in my mind! I wish to go to the room of hemlock-branches, for that may be the sacred room of which we heard at night, for I have passed through the red cedar-bark four times." Thus he said. Then all the Āwik'lenox told him to go ahead. He went to the sacred room of hemlock-branches, and went in. Then he discovered Alōtēmdālag'īls sitting among the many masks, and Ēwūtlāla, who was standing there, lost his courage at what he saw. Then Alōtēmdālag'īls spoke, and said, "Come and sit down at my right-hand side!" Thus he said to his uncle. Then Ēwūtlāla sat down; and Alōtēmdālag'īls said, "Thank you for being the first to come into my sacred room. Now, get forty men and women to wear the forty masks this night. This dance is named ālaq'ēm, the great dance which I obtained as my treasure." Thus he said. Then Ēwūtlāla

kwa lāx lēnēg'ekwaēs t'lex'ila. Wā, grīēm'lāwīsē lāgalisēda Āwik'lenōxwē lāx l'ēmāfisisa 'wālasē ts'āgats'ē grōkwa lāf'āsē āxstōx'widē t'lex'ilās. Wā, lā'laē hōx'wūtlāwēda 'nāxwa bēbegwānīm qa's lā hōgwīla lāxa 'wālasē ts'āgats'ē grōkwa qa's lā klūs'ilil lāxa hēlk'ōtsā'ilasa t'lex'ila. Wā, laēm k'leās dōgūts bēgwānīsa gōkwē. Wā, laēm'lāwīsē gaēl wū'ēm klūdzelēda Āwik'lenoxwās laēl yāq'eg'a'ēdā grīgāma'yē Ēwūtlāla. Wā, lā'laē 'nēk'a: "Wānīses dōqwalax'ga gwālaas'gāgrēn nāqek', yōl grōkūlot, Āwik'lenox, yīxgrīn 'nēk'ēk' qen lālag'ī laēl lāxa q'waxsemē qō hēm lāx hīmē'fats'ēsēns wūlelax ganolē qaxgrīn lāx'sāwēk' lāxwa l'āgrīkwex mōp'ēna," 'nēx'laē. Wā, lā'laē 'nāxwa'ma Āwik'lenoxwē lām 'yālaqqa qa lās. Wā, lā'laē qās'ida qa's lā lāxa āxēlasasa q'waxsemē hēmē'fats'ā. Wā, lā'laē laēl lāq. Wā, hēm'fānīlāwīsē dōx'walelax Alōtēmdālag'īls kl'wāgelilāxa q'ēmī mē yēxūnda. Wā, āēm'lāwīsē lā'wīlē Ēwūtlāla tēx'idēs nāqūyases dōxwāt'ē. Wā, lā'laē yāq'eg'a'ēl Alōtēmdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēlak' k'wāgalil lāxgrīn hēlk'ōtagawā'ilēk'," 'nēx'laexēs q'ūle yē. Wā, grīēm'lāwīsē kl'wāgalilē Ēwūtlālaxs laē 'nēk'ē Alōtēmdālag'īsaq. "Gēlak'aslaxs sō'maē grīl graxts'ilil lāxwa hīmē'fats'lex. Wā, lāmēs āx'ēdlex mōsgēm'gustāla bēbegwānēmī lā'wa ts'ēdāpla qa axl' mālālxwa mōsgēm'gustāx yāēxūndāxwa gānolēx. Yūm lēgādis ālaq'ēm yīxen lōgwayēx qens 'wālas lēda," 'nēx'laē. Wā, lā'laē

78 asked him, "What do you think? Shall I call the three chiefs to come and listen to what we are talking about?" Thus he said.  
 80 Then Alōtemdālag'īls said, "Go ahead, that we may finish our talk with them!" Then Ēwūlt'lāla went out of the sacred room of hemlock-branches, and stood in front of the sacred room; and spoke, and said, "Now take care, Āwīk'!ēnox", on account of the great things seen by me! for these are new dances for us, who are the head winter-dancers all around our world. Now, come, chiefs of the Āwīk'!ēnox—you, P'lāselal—you, L'lāqwa-  
 85 g'ila—and you, Pōlas." Thus he said. And immediately the three chiefs arose and went into the sacred room of hemlock-branches, and there they sat down at the right of Alōtemdālag'īls.  
 90 And Ēwūlt'lāla spoke first, and said, "O chiefs! now you have seen the treasure that our son has obtained. We have all heard the speaking last night, which said that we shall sing for our son this evening. Now our son must show us the places of the masks; and he will tell us how many men must come in, and how many women, to wear these masks." Thus he said.

Then Alōtemdālag'īls spoke, and said, "This is what is needed,  
 700 twenty-four strong young men, and sixteen strong young women, and this boy is to be wise while wearing a mask, and this girl is to

78 Ēwūlt'lāla wūlāq: "Walōs nāqā'yaqlōs qen lē'lālēxa yūdukwē  
 g'ig'egāmē qa grāxēs hōlēlaxens wāldemēx," ēnēx'!lāē. Wā, lā'lāē  
 80 Alōtemdālag'īlsē ēnēk'a: "Wā'ga qa gwālt'sē'staf'mēsens wāldemlā  
 lē'lēwē." Wā, lā'lāē Ēwūlt'lāla lōlt's'lālil lāxa q'waxsemē hē'mē'lats'lē  
 qā's lāx'ūlilē lāx l'lāsalilasa hē'mē'lats'lē. Wā, lā'lāē yāq'leg'a'la.  
 Wā, lā'lāē ēnēk'a: "Wē'ga yāl'lāx, Āwīk'!ēnox" āwīlag'in dōx'wa-  
 lēlek' yixs alēg'ilēns lēlēdēx yinsaxg'ins ts'lāqētema'yēk' yisōx  
 85 āwē'stāxsens ē'nālax. Wā, gēlag'a g'ig'egāmēs Āwīk'!ēnox", yūl  
 P'lāselal, yūl L'lāqwa'gil, sō'mēts Pōlas," ēnēx'!lāē. Wā, hēx'idaem-  
 lāwisa yūdukwē g'ig'egāmē q'wāg'ilil qā's lē hōgwil lāxa q'wax-  
 semē hē'mē'lats'lā. Wā, hēm'lāwisē k'lūs'ālilē hēlk'lotagawālilas  
 Alōtemdālag'īlsē. Wā, hēm'lāwisē Ēwūlt'lāla g'il yāq'leg'a'la. Wā,  
 90 lā'lāē ēnēk'a: "Wā, g'ig'egāmē, laems dōx'walelaxōx lōgwa'yasens  
 xūnōkwēx. Wā, lens ē'nāxwaem wūlelax wāldemasa yāq'ent'lāx  
 gānolēxa ēnēk'axg'ins nōgwēlek' q'ent'altēns xūnōkwaxwa gāno-  
 lēx. Wā, hēm'sōx āemlens xūnōkwēx nēlāt'sōx gwēgwāgawayaa-  
 sasa yāxūmlē. Wā, hēm'sōx nēlal g'axensas gwāxaastasa bēbē-  
 95 gwānemlā g'āx'ts'lālil, lō wāxaastasa ts'lēdaqla qa āxemāladxwa  
 yāxūmlē," ēnēx'!lāē.

Wā, lā'lāē yāq'leg'a'lē Alōtemdālag'īlsē. Wā, lā'lāē ēnēk'a: "Wā,  
 g'a'mens āx'ēxstsō'gwa hā'mōk'ālak' lēlāk'wēmas ēalostā bēbēgwā-  
 nema. Wā, g'a'mēsē'ga q'el'lāgūg'eyōk' alōstāgas lēlāk'wēmas  
 700 ts'lēdāqa. Wā, g'a'mēsa bābagūmēxa nāqelitelā lax yixūmlā. Wā,

be wise while wearing the mask." Thus he said. Then P<sup>1</sup> spoke, and said, "Come, chiefs! and let us go to our tribe to get the twenty-four strong young men to come and try the masks, and let some one go across to get sixteen strong young women, and one boy and one girl." Thus he said.

Immediately the chiefs went out of the sacred room, and they sat down silently among the tribe. Then Lāqwagīla told them in a whisper that he wanted twenty-four strong young men and sixteen strong young women, and also one boy and one girl. Then they sent four men to go to get the women and the two children from their houses in K'letēt. And when he stopped speaking, four men went out and went aboard the canoe, and they crossed the river. And the twenty-four young men arose, and followed the four chiefs, and they went back into the sacred room of hemlock-branches and sat down there. Then Alōtemdālagīls told them, "This is the chief of the masks, the mask of X'inselilela, which lies at the right-hand side of the sacred room." And he stood in the front of the room, and he named the forty masks to his tribe. And they were put down in the sacred room as they were to stand when they were

g'a'mēsa ts'lāts!adagemēxa nāqelilela lax yixūmāla, hēx'laē. Wā, lā'laē P'lāselalē yāq'leg'a'la. Wā, lā'laē hē'ka: "Wā, gēlag'a wīlax g'ig'egāmē qens lālagī lāxg'ins g'ōkūlōt'gaens qens wegī āx'ēdix hā'mōk'ālā lēlāk' ālōstā qa g'āxēs mensasōxda yāxūmlēx. Wā, hē'mis qa lāsē lawilē dāx q'el'āgūg'eyowa lēlāk' ālōstāgas ts'ēdaqa lē'wa hēmōx'la bābaguml lē'wa hēmōx'la ts'lāts!adagiml, hēx'laē.

Wā, hēx'idaem'lāwisa g'ig'egāma'yē wīla g'āx hōx'wūts'lā lax hēmē'lats'lē qā's lā em'emsgemix laē k'wāg'ililaxēs g'ōkūlōtē. Wā, laem'lāwisē Lāqwagīla ōpalaxs laē nēnēlaxs āx'axsdaax hāmo-k'ālā lēlāk' ālōstā bēbegwānema lē'wa q'el'āgūg'eyowe lēlāk' ālōstāgas ts'ēdaqa. Wā, hēmēsa hēmōkwē bābagūma lē'wa nēmōkwē ts'lāts!adagema. Wā, lā'laē yālaqasa mōkwē belō gwa-nem qa lēs dāxa ts'ēdaqē lē'wa ma'lōkwē g'ing'īnāmū laxs g'ōkwē lāx K'letētē. Wā, g'il'em'lāwisē q'wēl'ēdixs laē hōqūwēl sēda mōkwē bēbegwānem qā's la hōgūxs lāxa d'ilalase qā's le lawila lāxa wā. Wā, lā'laē āem q'wāg'ililēda hā'mōk'ālā hā'vāla qā's lē lāsgēmēxs mōkwē g'ig'egāmēxs laē xwēdaqa naē lāxa q'waxsemē hēmē'lats'lā qā's klūs'ālile wīla lāq. Wā, hēx'adatmē lāwisē Alōtemdālagīlsē nēlaxs hēmāe g'ig'egāmēsa yāxūmlē, yix 20 yixūmlas X'inselilelaxwa g'wēbalilēx lāxwa hēk'ōdoyāhīlāsa hēmē'lats'lēx; wā, hēmēsōx lā'wil lāxga lālasadzēhīk'. Wā, la laē wīla lēlēqelax lēlēgemasa mōsgem'gustāwe yāxūmla qā's g'ōkūlōtē, yixs hēmāe g'wāēl lāxa hēmē'lats'lēs gwagawā'yansaxs laē lēlālase

- 25 called by || X'imselilela. They were never misplaced; and the  
 Āwīk'lenox<sup>u</sup> were instructed also | about Mamayolemalaga, who  
 gives birth | to a boy and a girl, and about the children who dance  
 immediately ' after they are born. |
- 30 As soon as he stopped speaking, the women came into || the great  
 dancing-house, and L'āqwag'ila | called them into the sacred room  
 of hemlock-branches. Then they were told by Ēwūlt'lāla | to sit  
 down outside of the masks which they were going to wear. Now the |  
 men were sitting down on the outer side of the masks, and also the |
- 35 two children in the same way with their masks. Then || Alōtem-  
 dālag'īls spoke, and said | to the man who was to wear the mask of  
 X'imselilela, "Don't be afraid, | friend, to make a mistake! for you  
 will hear the | owner of these masks, who will come and advise you.  
 I say this, because | otherwise you might be frightened in vain." ||
- 40 Now, it was late in the evening when the | Āwīk'lenox<sup>u</sup> came  
 across the river, and all went into the large dancing- | house; and  
 when all were inside, the song-leaders | of the Āwīk'lenox<sup>u</sup> sat down  
 in the rear of the great dancing- | house; and when they were ready,
- 45 X'imselilela shouted "Hōho!" || and immediately the song-leaders  
 sang. Then X'imselilela came | dancing out of the sacred room of  
 hemlock-branches, carrying his rattle in one hand; | and at the end

25 X'imselilela. Hēwāxa layap'ela. Wā, hēem āem waxē lēxsex'ī-  
 dayāsēxa Āwīk'lenoxwē ōgū'la lāx Māmayolemalagāxs laē māyo-  
 lasa bābagumē lē'wa ts'lāts'ladagemē, yixs ā'maē hēx'īd yix'wī-  
 dēda g'ing'inānemāxs g'ālāē māyō'īdayā.

Wā, g'il'em'lāwisē q'wē'īdēxs g'āxaasa ts'lēdāqē hōgwīla lāxa  
 30 'wālasē ts'lāgats'lē g'ōkwa. Wā, hēx'īdaem'lāwisē L'āqwag'ila lēl-  
 ts'ālīlaq lāxa q'waxsemē lēmē'lats'lā. Wā, la'mē 'nēx'sō's Ēwūlt'lāla  
 qā's hē'mē k'lūs'ālīlē L'āsālasēs yaēxūmlē lāx la gwaēlatsa bēbe-  
 gwānemē yixs hē'maē la k'lūdzelē L'āsālasēs yaēxūmlē lē'wa  
 ma'lōkwē g'ing'inānema; hēemxaa la gwaēlxēs yaēxūmlē. Wā,  
 35 lū'laē ēdzaqwa, yāq'leg'a'lē Alōtemdālag'īlsē. Wā, lā'laē 'nēk'a  
 lāxa bēgwānemēxa lālē yixūmālx yixūmlas X'imselilela: "Gwāla  
 nōlax, qāst, qasō lēxlēqūllīlaxō qaxs 'nāxwa'mēlaqōs wūlelalex  
 āxnōgwadāsa yaēxūmlēx g'āxl lēxs'ālax'da'x'ūlōl. Hēden 'nē'nak'il  
 ālas wū'emlax k'ī'īdes."

40 Wā, laem'laē k'wāg'ila dzāqwaxs g'āxaē 'wīla g'āxa'wīlēda  
 Āwīk'lenoxwē lāxa 'wā qā's lē 'wīlaēl hōgwēl lāxa 'wālasē ts'lā-  
 gats'lē g'ōkwa. Wā, g'il'em'lāwisē 'wīlaēlēxs laē 'wīlēs nēnāga-  
 dasa Āwīk'lenox<sup>u</sup> k'lūs'ālīl lāxa ōgwiwalīlāsa 'wālasē ts'lāgats'lē  
 g'ōkwa. Wā g'il'mēsē 'wīla gwa'īla laasē hōhoxwē X'imselilela.  
 45 Wā, hēx'īdaem'lāwisa nēnāgadē denx'ēda. Wā, g'āx'laē X'īmse-  
 lilela yix'wūlts'ālīlela lāxa q'waxsemē lēmē'lats'lā yat'k'ōlts'lāmaxēs  
 yadenē. Wā, g'il'em'lāwisē q'ūlbē q'ēmdemas laē lāx'ūlīl lāx



of his song he stood where X'inselilela had been standing on the right-hand side of the house. He had not been standing there when he swung his rattle, and at the same time the song-leader beat fast time. Then X'inselilela danced with quick steps to the sacred room of hemlock-branches. He stood there in front of the sacred room of hemlock-branches and said aloud, "I call you, friend Hōxhoxūlsele, to come and dance." And as soon as X'inselilela had ended his speech, then there was the cry "Hōho!" inside the sacred room of hemlock-branches; and X'inselilela told the men who were sitting in the house, "Now he is coming, the one who has been called Hōxhoxūlsele." And when he reached his place, the song-leaders sang and Hōxhoxūlsele came dancing out of the sacred room of hemlock-branches; and they did the same to the others, down to the last one. He never made a mistake, as the forty masks of the spirits and Alōtemdālag'ils were dancing. Daylight came when they finished, and they danced for Alōtemdālag'ils for four nights with the forty masks, and after they had danced for him four times, Alōtemdālag'ils began to feel sick at heart against his parents. The reason why Alōtemdālag'ils felt thus against his father and his mother was that his father Ts!ex'ēd was angry with him; therefore he showed his great treasure to the Āwik'tēnox; and therefore he did not show it to the Nāk!wax'da'x, who were living at Tēgūxstē that winter; and

hēmenalaem la'wīlats X'inselilelaxa hēk'lōdoyāililasa grōkwe 48  
Wā, k'lēs'latla gaēl la'wēlexs laē yat'lētsēs yadenē 'nemā'xid q'wa  
nēnāgadāxs laē lēxdzōda. Wā, lā'laē X'inselilela tsaxilaxs laē 50  
lālaa lāxa q'waxsemē lēmē'lats'lā. Wā, grī'em'lāwisē lā'gāa lāx  
l'āsaililasa q'waxsemē lēmē'lats'lā. Wā, lā'laē lāx'ūlil laqēxs laē  
hāsela 'nēk'a: "lē'lālenlōl, qāstai Hōxhoxūlsele q'as grāxas yix-  
'wīda." Wā, grī'em'lāwisē q'lūlbē wāldemas X'inselilelaxs laē  
hōhoxwē ōts'lāwasa q'waxsemē lēmē'lats'lā. Wā, grā'laē X'inselilela 55  
lilela nēnelaxa k'lūdzilē bēbegwānēuxs grāxmaēs lē'ladast'wē  
Hōxhoxūlsele. Wā, grī'em'lāwisē lā'gāa lāxēs la wīlase la lase  
dēux'ēdēda nēnāgadē. Wā, grā'laē yix-wūlts'lāhūlē Hōxhoxūlsele  
lāxa q'waxsemē lēmē'lats'lā. Wā, ā'x'sat m'lāwisē la hē gwe'nakū  
lābendāla. Hēwāxa lēxlēqūlilaxs laē wīla yix-wēdēda mox'itō 60  
grustāwē yaēxūmltsa haāyaililagasē lō' Alōtemdālag'ilse. Wā,  
la'em'lāwisē 'nā'nakūlaxa gaālāxs laē gwāla. Wā, la hē mop'ta  
xwa'sē gānolas kwēxelasēwē Alōtemdālag'ilse q'wa mox'itō  
grustāwē yaēxūmla. Wā, hē'latla la mop'ta na kwēxlasoxs lō'  
ts!ē'nakūlē nāq'ayas Alōtemdālag'ilse q'as gū'gādnokwē. Tē' 65  
hēg'ūlts gwēx'īdē nāq'ayas Alōtemdālag'ilse q'as ōmpē lō' wīs  
ābēmpaxs ts!enkwāalaēs ōmpasē Ts!ix'edāx laē nelētsēs wālasē  
lōgwa'ya Āwik'tēnoxwē, wā'ilala hē grāx nelēdēda Nāk'wax'da.

- 70 that was the reason why he was || angry. Now, many of the *Āwik'!ēnox*<sup>u</sup> did not | go home to their houses in *K'!ētēt*; and *Alōtemdālag'īls* | heard them talking about his father *Ts!ēx'ēd* and his wife *Ts!ēqāla*, that they came paddling from *K'!ētēt* to the great | house  
75 of their child. Then *Alōtemdālag'īls* took his || death-bringing baton, and stood in the door of the great house, | waiting for his father and his mother to come ashore in | front of his house; and *Lāqwag'ila* and *Pōlas* stood by his side. | Then *Alōtemdālag'īls* spoke, and said, "Now I shall take revenge for the ill will of my  
80 father and of my mother." || Thus he said, and he struck the death-bringing baton | toward them. Immediately they became stone-  
Then he was feared by the *Āwik'!ēnox*<sup>u</sup>, and nobody dared | to go near the great house of *Alōtemdālag'īls*; and | he was living alone.||
- 85 The *Āwik'!ēnox*<sup>u</sup> had not yet discovered that *Alōtemdālag'īls* was a | great shaman, although they always heard him singing | the sacred shaman-songs. Suddenly | Chief *Lāqwag'ila* of the *Āwik'!ēnox*<sup>u</sup> became sick. He was | about to die that evening. Then one  
90 of the men spoke, || and said, "Don't give him up too soon! Send | four noblemen to call *Alōtemdālag'īls* to | come and cure my chief, for I

- ēxwaxs grōkūlaē lāx Tēgūxsta'yaxa tsāwūnxē. Wā, hē'mis ts!ē-*  
70 *nems nāqā'yas. Wā, laēm'lāwisē q'!ēnema Āwik'!ēnoxwē k'!ēs'la nā'nak*<sup>u</sup> *lāxēs grōkwē lāx K'!ētētē. Wā, lā'laē wūlela'laē Alōtem-*  
*dālag'īlsaxa gwagwēx's'āla lāx ōmpasē Ts!ēx'ēdē lē'wis genemē*  
*Ts!ēqālāxs siō'nakūlaē grāx'īd lāx K'!ētētē grāgrax lāxa ēwālasē*  
*grōx'sēs xūnōkwē. Wā, lā'laē Alōtemdālag'īlsē dāx'īdxēs hālā-*  
75 *yowē t!ēmyayo qā's lē lāx'stālas lāx t!ēx'īlāsēs ēwālasē grōkwa*  
*dōqwalāxēs ōmpē lē'wis ābēmpaxs grāxāē ēx'ag'alisa lāx l!ē-*  
*ma'isas grōkwas. Wā, lā'laē Lāqwag'ila lō' Pōlasē q'!wamēleq.*  
*Wā, lā'laē yāq!ēga'fē Alōtemdālag'īlsē. Wā, lā'laē ēnē'ka:*  
80 *"Laemk' qwēsbalgas ēyax'sem nāqēsēn ōmpē lēwūn ābēmpē*  
*grāxen," ēnēx'laēxs laē qwaqwēxamenqasēs hālāyuwē t!ēmyayo*  
*lāq. Wā, hēx'īdaēm'lāwisē t!āqēm'galis t!ēsēma. Wā, la'mē-*  
*k'īl'īdayosa Āwik'!ēnoxwē laxēq. K'!ēāts!ēm'el la nāla grāx*  
*ēnēxwābālax ēwālasē grōx's Alōtemdālag'īlsē yīsēs grōkūlōta Āwi-*  
*k'!ēnoxwē yīxs ā'māē la ēnemōgwila.*
- 85 *Wā, k'!ēs'ēm'laē q'!ō'alelēda Āwik'!ēnoxwax Alōtemdālag'īl-*  
*saxs ēwālasāē pexāla yīxs wāx'ēmaael q'lūnāla wūlelēxs yālaq'wālaē*  
*yīsēs yē'yāla'x'LENē lāxēs pexālaēna'yē. Wā, lā'laē yix'qenō ts!ēx-*  
*q!ēx'īdē grīgāma'yasa Āwik'!ēnoxwē Lāqwag'ila. Wā, laēm'lāwisē*  
*wāwik'!eq'laxa la dzāqwa laa'lasē yāq!ēga'fēda ēnemōkwē begwāne-*  
90 *ma. Wā, lā'laē ēnē'ka: "Gwaldzās xenlel ēyāla. ēyālaqadzōgrats mō-*  
*kwa nēnāxsālā bēbegwānem qa lēs hayalēk'lax Alōtemdālag'īlsa qa*  
*grāxēsē hēlex'īdxen grīgāma'yēx qaxg'in wūlela'ēmēgaqēxs yālaqe-*



- 17 dālag'īls. And when the speaker of Lāq'wag'īla ended his speech, then Alōtemdālag'īls spoke, and said, "Thank you, O tribe! that  
20 you were ready to heat fast time when I entered this house " of our chief. You have done well with this. You and our women here shall do this when you continue to call me to practice. I am really a great shaman. Now, let me express thanks for the words of my chief, Lāq'wag'īla, for the two slaves, and for my wife Ālāg'imīl. —  
25 Take care, Ālāg'imīl, and don't let your mind become bad! for I can not lie with you for four years—thus said the 'supernatural power to me else misfortune would happen to us. Now, none of you shall dare to woo my wife, O tribe! And for four winters you shall dance my great dance ālaq'lem; and after the four  
30 winters, I shall burn the forty masks, and they will go home to their owners." Thus he said. After he had ended his speech, he was taken, with his wife Ālāg'imīl and the two slaves, to his great dancing-house, by four noblemen; and when Alōtemdālag'īls  
35 went into his house, he asked his wife, Ālāg'imīl, to sleep at the right-hand side of the door of the house; and he wanted the room of the two slaves to be on the left-hand side of the door of the house. Alōtemdālag'īls was always asked to go and cure the sick among the Āwīk'lenox", and they paid him much for it: therefore he

- 17 g'il'em'lawis q'ūlbē wāldemasā elkwas Lāq'wag'īlāxs laa'lasē yāq'le-  
gra'le Alōtemdālag'īlsē. Wā, lā'laē 'nēka: "Gēlak'as'la g'ōkūlōt-  
yīxs gwāliilaqōs qa's lēxdzōdaōs g'ūlēgin g'āxēla laxōx g'ōkwax-  
20 sēxs g'igāma'yēx. Wā, laems hēlaxa laxēq. Hēmēlēs gwēg'ilal  
lē'wūns ts'ēdaqēx qasō hānat ha'yālēk'lal g'āxen. Āla'mēn 'wālas  
pex'ila. Wā, la'mēsēn mōlas wāldemasēxs g'igāma'yōx Lāq'wag'i-  
lax. m' lōkwē q'lāq'lek'owa. Wā, yu'mēsēn gēnemaxōx Ālāg'imī-  
lēx. Weg'a, āem yāl'ālex, Ālāg'imīl, qa's k'lēsaōs 'yak'āmasxēs  
25 nāqa'yōs qaxg'ins mōx'wūnxēlēlek' k'lēs kūlx'kūlk'al, 'nēk'ōda 'na-  
walakwē g'āxen, ālēns a'mēlanōx'lax. Wā, laems k'lēas nālal qa's  
gayālaōs laxgin gēnemk', g'ōkūlōt laxēq. Wā, hēmēsa mōx'ūn-  
xēlālēs kwēxēlāl g'āxen lāxen 'wālasē lēdēda ālaq'lem. Wā, g'il-  
'em'fawisē gwāla mōx'ūnxē, wā, lālen lēqwēlax'fidelxa mōs-  
30 gēng'ustāwē yāx'lēna qa lās nā'nak' lāx ēxnogwadās," 'nēx'laē.  
Wā, g'il'mēsē q'ūlbē wāldemas laē taōdayō lē'wis gēnemē Ālāg'i-  
mīlē lē'wa ma'lōkwē q'lāq'lek'owa lāxēs 'wālasē ts'ūgats'le g'ōkwa  
yisa mōkwē nēnāxsāla bēbēg'wānēma. Wā, g'il'em'lawisē laē l'axēs  
35 kūhila hēlk'ōtstālilas t'ex'ilāsēs g'ōkwē. Wā, hēlat'la gwe'yōs  
qa kūlē'lat'sa ma'lōkwē q'lāq'lek'owa gēmxōtstālilas t'ex'ilāsēs  
g'ōkwē. Wā, hēmēnālaem'lawisē g'āx hā'yālēk'lasē'wē Alōtem-  
dālag'īlsē qa's lē hēlik'axa ts'ōts'ēx'q'āsa Āwīk'lenoxwē. Wā, lā'laē  
q'lēq'lenimē awaq, lāg'īlas hēmēnala p'ēsaxēs g'ōkūlōtē. Wā, la'mē

always gave aw. At the end of the summer, after the  
each winter, each time the people dance in the great dancing-  
winters, after they have danced in the small dancing-houses,  
Āwik' ténok\* went to the great dancing-house, and gave  
his forty masks and his forty robes to the people, and he  
nearly daylight. And he made a fire of hemlock-branches. He  
hemlock-branches. He made a fire of hemlock-branches. He  
time fast for a long time, so that the people could not see  
Thus he said. Then the sun shined brightly, and immedi-  
ately the men and the women came to the great dancing-  
wearing his or her mask, and they danced in the great  
of the great dancing-house. And when the sun shined  
they took down the hemlock of the great dancing-house,  
fire in the middle of the house, and the fire went out.  
up, the fire went out, which had been burning in the  
the great dancing-house during the winter. And when  
the fire in the middle of the house had gone out, the  
appeared in the morning. And the people came together  
came together and he always lay down with the people.  
That is why the Āwik' ténok\* always lay down with the people  
after they have used them four times for the winter, and  
they finish the last dance the last night of the winter.

[illegible]

Wa, hēmīs lāgūlās Āwīl'ēnōxwe bētū t'el'āqwe  
gengusūāwē yaēxūmlēs laē mōxmōxs ts'waxa  
yīxyəwaxa nēmxi'nē ts'awmxa Wā, gēl'ēnōx  
elxla'yē gānolāxs laē twi-lālx t'nts b'ēnōxw

62 in the middle of the dancing-house. The ones who used them put them on the fire. Therefore the white people can not get them. That is the end of this.

I forgot this. The many spectators who were sitting on the floor  
65 of the great dancing-house, to whom X'inselilela told that those who were called were coming—these people sitting on the floor of the great winter dancing-house were the souls of the trees and bushes, and the souls of all the birds—and of the small creeping animals, for  
70 they are all human beings. Thus said Alōtemdālag'īls, according to what he had seen in the woods. Alōtemdālag'īls was his name in the dance ālaq'ēm, and his shaman-name was G'ilg'ildokwila, and his secular name was Gwaēxsdaas.

75 I will give one stanza of the song of Alōtemdālag'īls in his great dance:

"Oh, I have been led farther along into the woods by the magic power, ai haia a hau yaxaye yaxaye a ahau yaxaye, to the place where the magic power walks about."

And this is the sacred song which he sings before he dances, and  
80 after finishing dancing. There are no words in this song. |

"Wa yaxa xa xa xa xa 'wip 'wip 'wip!"

"Wa yaxa xa xa xa xa 'wip 'wip 'wip!"

Now, I think you know all the ways of the great winter dance. |

62 grōkwa. Wā, lā hēem lāx'lālas lāxa legwīlē āxāmālx'dāq. Wā, hō'mis k'ēyāsēls gwe'yōlats māmalāq. Wā, lādžēk'as'ēm lāba.

Hēden l'elēwīse'wa q'ēnemē x'its'lax'īlaxa k'lūdžēlē bēbegwānem  
65 lāxa 'wālasē ts'lagats'lē grōkwa, yix lā nēnlelasō's X'imx'elilelāxs grāx'mā's lē'lālas'wē, yūem'el k'lūdžēlē bēbegwānem lāxa 'wālasē ts'lagats'lē grōkwōx bēx'ūna'yaxsa 'nāxwax ōgūqāla lāx'lāsa lē'wa 'nāxwax q'usq'ūxela lēwa 'nāxwa bēx'ūnēsa 'nāxwax ts'lēts'ek'wa lē'wa ōgūqāla x'ēm'ēmē g'ilsg'ilg'itsa qaxs 'nāxwa'maaxel bēbe-  
70 gwānema, 'nēx'laē Alōtemdālag'īlsēxēs dōgūlē lāxa āl'lē. Hēem lēgem'sē ālōtemdālag'īlsē lāxa ālaq'ēm. Wā, hō'mis lēgem lāxēs pēx'ēna'yē G'ilg'ildokwila. Wā, hō'mis lēgem's lāxa bāxūsē Gwaēxsdaas.

Wā, lālen 'nemk'tenlxa 'nemsgēmē lāxa q'ēndemas Alōtem-  
75 dālag'īlsē lāxēs 'wālasē lēda:

"Ha, lax'denohogwa tayo'wēda lag'īlsdzems 'na'newalax'dēxgra ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx'dema lag'īlsdēs 'na'newalak'."

Wā, gra'mēs yālaqūlayōs yīxs k'lēs'māē yix'wīda lōxs lāē gwāl  
80 yixwa, yīxs k'lēasāē qūyats.

"Wa yaxa xa xa xa xa 'wip 'wip 'wip."

"Wa yaxa xa xa xa xa 'wip 'wip 'wip."

Wā, lax'tlaax'ēm 'wīlōlex gwayi'lālasasa 'wālasē ts'lēts'ēxlena.

## 15000000

I have not quite finished. Kwēxagila escaped, for you 's out there. I was of | Ts!ex'ed, the story-teller of Kwēxagila. Kwēxagila ran away when I had come back when he had gone to the place he went to get feathers. At that place along the place Ōgāmila. He came from Ōgāmila; and when he came to the place dzōnoq'wa-ery "Oh!" at the place Gw came nearer, and Kwēxagila remained dling canoe. He was scared, and he did saw first much eagle-down coming. Then stood in the middle of his self-paddling was covered with eagle-down, and from feathers. His face was blackened. Then it was Lālaxwas. When Lālaxwas caught he shouted "Oh!" and went towards him. ashore at the foot of Inlayōsm. Then Lālaxwas might know ' that he was not a

## KWENAGHA

[illegible]

- 22 he arrived at the rocks at the foot of *imelayōsem*, he went ashore  
out of his self-paddling canoe. He folded up his self-paddling  
canoe, squeezed it in his hands, and went into the rock at the foot  
25 of *imelayōsem*; and he came out at the top, and, standing on the  
top of the rock, he laughed at *lālālaywas* while he was standing  
on the rock. The self-paddling canoe of *lālālaywas* came nearer,  
and *Kwēxagila* went to his fort at the east end of *Ogūmla*.  
30 That is the end. *Kwēxagila* belongs to the *numaym lālāwilela*  
of the *lālālasiqwāla*.

BAḤ<sup>1</sup>BAKWĀLANUX<sup>2</sup>SĪWĒ<sup>3</sup>

- 1 The *Sōmxolidux* were living at a place called *Sōmxōl*, and their  
chief was *Plāselal*. They were always happy, because their number  
was great. And they used only the *twilaxa* ceremonial; they had  
5 no winter ceremonial. Suddenly those who went inland from  
their houses disappeared; and it was not long before the daughter of  
*Nenwaqawa*, a maturing girl, was taken away. Now, Chief *Plāselal*  
was the last one of his tribe; therefore Chief *Plāselal* walked, not  
10 being afraid of anything, being a warrior; and his name as warrior  
was *Yāgis*. He carried his bone-edged club to kill what was taking  
away his people. He never came home, even when night came,  
and therefore the three sons of *Nenwaqawa* said they would go  
22 *gaada lax ōy sidzaŋyas imelayōstmaxs laē lāltā laxēs sēsexwāqē*  
*xwāk'lūna. Wā, lālaē k'loxsundxēs sēsexwāqē xwāk'lūna. Wā,*  
*ām'lāwisē la q'lwōtsemēqēxs laē lābēta lāxa ōy'sidzaŋyas imelayō-*  
25 *semē. Wā, lālaē nēl'id lāxa ōgwāxāŋyas. Wā, ām'lāwisē la*  
*dāslalas lālālaywas lāxs laē lā'wa lāxa ēk'lē. Wā, gāx'laē āem*  
*sēx'widē sēsexwāqē xwāk'lūnas lālālaywas lē. Wā, gāx'laē Kwe-*  
*xagila qāš'idā ōgwāqa qā's lā laxēs xūselā lax imelbaŋyas Ōgūmla.*  
*Wā, lāem lāba lāxēq, yixs hēmāē gūl'galitsa im'mēmōtas lāla-*  
30 *wilela, yix Kwēxagila yisa lālālasiqwāla.*

BAḤ<sup>1</sup>BAKWĀLANUX<sup>2</sup>SĪWĒ<sup>3</sup>

- 1 *Hēmāalaxs grōkūlaē gūlāsa Sōmxoliduxwē lāxa āwīnagwisē lē-*  
*gadis Sōmxōl. Wā, lālaē gūgādes Plāselalē. Wā, lālaē hēmēna-*  
*larm ēk'lēqela qā's wāxasāxs q'lēntmaē lēlqwālaŋya, yixs hē-*  
*maōl ālēs lēxarm ts'lāq'lēnēsēxa lēwēlaxa yixs k'lēs'maē lālxā*  
5 *ts'lēts'lēqa. Wā, lālaē ōdax'iduxs laē x'fūnakūlēda wāxē la lax*  
*ālanāŋyasēs gūgōkwē. Wā, k'lēs'lat'la gūlāxs laē lālanēmē ts'lē-*  
*daqē xūnōy's Nenwaqawaŋyēxa k'ryāla laemlāl ēxent'lēnoxwā.*  
*Wā, laemlālē tlaxāŋya gūgāmaŋyē Plāselalāxsēs grōkūlōt'dā, yixs hē-*  
*maē lāgūlās qāš'idēda gūgāmaŋyē Plāselalāxs k'lēsaē k'lēmāxs*  
10 *bābak'waē, yixs lēgādaas Yāgisē lāxēs bābak'waēnaŋyē. Wā,*  
*lāmelāe dālahēs xāx'xa kwexayō qā's kwex'idayōx yālāx grōkūlōt-*  
*das. Wā, hēwāxalāt'la gūx nā'nay'xa la gānōt'ila. Wā, hēmīs*  
*lāgūlās yudukwē bēlugwanm sāsēms Nenwaqawaŋyē<sup>4</sup> nēx' qā's*



to find their own little children, and to find  
his wife, and his true home. They went  
In vain Nenwa pined for his wife and  
only disobeyed him, and he was angry.  
They sharpened their bows and arrows  
when the day came in to the  
eldest one, Powōd, and he said to his  
Aek'loqâ: "and the last time I  
kept their bows ready for you, and  
they followed on a good trail in the  
woods, and saw a woman following  
of the trail. She was a child, and they  
were called by the woman, and he young  
request of his elder brothers. "Let us go to see  
what she may say to us!" Thus they went,  
not willing to go, because they were  
the one whose footprints they were following  
brothers. Wāk'as said to his elder brother,  
do not know what the woman was saying,  
Let us go and listen to her!" Thus they went  
place where she was sitting on the ground.

[illegible]

35 and said, "Where are you going, children?" Thus she said. Immediately the youngest one, Wāk'as, replied, and said, "We are going goat-hunting." The three brothers were afraid that she might be the wife of the one who had killed their tribesmen; therefore Wāk'as  
 10 said they were going goat-hunting. Then the woman spoke, and said, "Just take care, children, on account of what is killing your tribesmen! I shall advise you, children. Don't go towards the house with the smoke looking like blood, that looks like the rain-  
 15 bow, for it is bad. It is the house of Cannibal-at-North-End-of-World. And do not go to the house with the smoke of black color, for it is the house of Grizzly-Bear. If you go, you will be hurt by him. Go to the house with the smoke of white color, for that is the smoke of the house of Mountain-Goat. Now, I shall give you this,"  
 20 said the woman, holding a comb, "and this stone, and this piece of cedar-wood; and also this last one, this hair-oil. If you make a mistake, and go by mistake into the house of Cannibal-at-North-End-of-World, then go out of the house again, and run home quickly to your house. And when Cannibal-at-North-End-of-World pur-  
 25 sues you and nearly overtakes you, then throw down the comb behind you, and it will turn into tangled bushes between yourselves and Cannibal-at-North-End-of-World, and he will be far behind you. And when he again comes near you, throw down the stone between

35 ts!edāqē. Wā, lā'laē 'nēk'a: "wīlas lā sāsēm?" 'nēx'laē. Wā, hēx'idaēm'lāwisa āmayinxayēxa Wāk'asē nā'naxmēq. Wā, lā'laē 'nēk'a: "Tewix'alenux'," 'nēx'laē qaxs k'il lēlēqala'maēda yūdu-  
 kwē hēm'mēma qō hēm lāx genēms la 'wīwelāmasex grōkūlōdās. lāgīlas 'nēk'e Wāk'asaxs tewix'elaxa 'mēlxowē. Wā, lā'laē yā-  
 40 q'legālēda ts!edāqē. Wā, lā'laē 'nēk'a: "Ā'max'ōs yāl'āx'da'xōl, sāsēm, qāōxda yālāxēs grōkūlōdāōs. Wā, hēm'mēsen tēxs'ālālōl, sāsēm. Qwāla gwā'sta lāxa ālx'stonōsēlās kwax'ilās grōkwaxa hē gwē'xa wagalōsas kwax'ila. Hēm 'yax'sēmō, yixs hēm'maē grōx's Ba'x'bakwālanux'siwa'yē. Wā, hēm'maas k'ēs gwā'staasa ts!ōlto-  
 45 was kwax'ila qaxs hēm'maē kwax'ilās grōkwasa gīla, ālas yilkwālx lāq. Wā, hēm'mislas laasa qūxstōwas kwax'ila qaxs hēm'maē kwax'ilās grōkwasa 'mēlxowē. Wā, hēm'mēsen ts!āltsg'a," 'nēx'laēda ts!edāqē dālxax xegēmō. "lōgwada t!ēsemk' lōgwada k'wāxlōk"; wā grāmē-  
 sēga hēm'nalaēm'k' elx'ā'ya yixga l'ādēm'k'. Wā, hēm'masēxs  
 50 lēxlēqūlsaaqōs lālaēl'k'enāla lāx grōkwax Ba'x'bakwālanux'siwa'yē lās ām xwēlaq hōqūwēls lāx grōkwax qā's hēltsāōs yāyā'na dzēl-  
 xūla nā'nakwa lāxēs grōkwaōs. Wā, grāmēsē qāqā'ya Ba'x'bakwālanux'siwa'yē lāx'da'xōl, wā, grāmēsē elāq hēlts'axlāx lāqōs ts!ē-  
 xēlsasa xegēmōx lāxs elx'ā'yōs. Wā, lālē ts!ēts'asōlēs āwāgawa-  
 55 yōs lō' Ba'x'bakwālanux'siwa'yē. Wā, lālē qwēsaxlālabendīlōl lāxēq. Wā, grāmēsē grāx ēt!ēd ēx'axlālabendōl lās ts!ēx'ētsa



80 blood; and Wāk'as took a piece of cedar-wood from the floor of the house, and scraped off the blood from his knee, and gave it to the boy. Then the boy stopped crying, and licked off the blood from the cedar-stick. Now, the three brothers saw dried bodies hanging over the fire of the great house; and Wāk'as spoke to his elder  
85 brothers, and said, "Let us try to shoot through the hole at the doorside!" Thus he said. Then his elder brothers guessed what he meant, and they shot their arrows through the hole; and when they had shot their arrows through it, then Wāk'as said to his elder  
90 brothers, "Let us go and get our arrows!" Thus he said, and they went out of the house; and when they had all gone out, they just picked up their arrows and ran away. And then they heard Qūx'elal coming out, and standing outside of the house; she shouted aloud, and said, "Cannibal-at-North-End-of-World! meat came to you! Cannibal-at-North-End-of-World! In vain meat  
95 came to you, Cannibal-at-North-End-of-World!" Thus she said. And at the same time when Qūx'elal shouted, Raven-at-North-End-of-World shouted, "Gāō gāō!" and the Hōy'hok'-of-the-Sky shouted "Hōē hōē hōē!" and Crooked-Beak-of-the-Sky shouted "Hō bō bō bō!" and the Grizzly-Bear-of-the-Door of the house blew his whistles, and shouted "Nen nen nen!" and the  
100 Rich-Woman shouted "Hai hai! hai hai!" and the Fire-Dancer

80 k'waxlāwē g'aēl lāxa grōkwē qā's k'ēxōdēs lāxēs ēly'p'lēg'a'yē qā's tse'wēs lāxa bābagūmē. Wā, lā'laē l'ēx'ēdēda bābagūmaxs lāē k'ilqaxa ēly'ūna'yasa k'waxlāwē. Wā, lā'mē dō'x'wā, lēda yūdūkwē 'm/mēmaxa bakwasdē 'x'ilēlālēlā lāxaēk' lā'yasa l'g'wīlāsa 'wālasē grōkwa. Wā, lā'laē yāq'lēg'a'lē Wāk'asē lā'yēs 'nō'nēla. Wā, lā'laē  
85 'nēka: "Wātntsōstēs q'lāq'lap'laxa kwāx'sā lāxa l'āsbālilē," 'nēx'laē. Wā, g'wāldēlā'm'lāwīsē 'nō'nēlās k'ōtax 'nē'nak'ēlas. Wā, lāx'la'x'laē 'wī'la hānlt'slāsēs haāna'lēmē lāxa kwāx'sā. Wā, g'il'ēm'lāwīsē 'wī'la hānlt'sōtsēs haāna'lēmē lāxa kwāx'sōxs lāē 'nēk'ē Wāk'asē 'nō'nrla: "Wēx'ins āx'ēdxēs haāna'lēma," 'nēx'laēxs  
90 lāē hoqūwēlā lāxa grōkwē. Wā, g'il'ēm'lāwīsē 'wī'wēlēsxs lāē āēm dagēl'x'lāluxēs haāna'lēmāxs g'āxaē dzily'wīda. Wā, hē'mis lā wūl'at'sēx Qūx'elalāxs g'āxaē lās lux l'āsanā'yāsēs grōkwē qā's hūslē l'la'x'sā lā 'nēka: "Bax'bakwālanuy'siwa'ya s'agūnsas Bax'bakwālanuy'siwa'ya, wāx'dēs s'agūnsaōl. Bax'bakwālanuy'si-  
95 wa'ya," 'nēx'laē 'nemadzaqwaēm'lāē Qūx'elalāxs g'ālaē hāsele lāq'lūg'a'lē Q'wax'g'waxwālanuy'siwa'yāxs lāg'aō g'aōxwa lō' Hōy'-bōg'waxl'wēxs lāē hōēhoēhoēxa lō' Q'elōg'ūdāyāxs lāē hōbōbōbōxwa; wā, hē'misa Nāstā'ilāsa grōk' lāē mndzēts'lāla. Wā, lā xwāk'wāla nen nen nen. Wā, hē'misa Q'āmināgāsē lāē xwāk'wāla hai hai  
100 hai hai. Wā, hē'misa Nōnlt'sē'stalālē lāē mndzēts'lāluxs lāē hehe-



22 three brothers and Cannibal-at-North-End-of-World. Now, they  
 were on opposite sides of the great mountain, and they were really  
 far ahead, the three brothers who were being pursued. They had  
 gone far, when the cannibal cry of Cannibal-at-North-End-of-World  
 25 was heard again behind them. When he nearly took hold of  
 Wāk'as, the latter threw down the cedar-stick between himself  
 and Cannibal-at-North-End-of-World, and immediately the cedar-  
 stick became a large, thick cedar-log, which moved backward and  
 forward as Cannibal-at-North-End-of-World tried to reach its end.  
 30 It was always across his way. Now, the three brothers had gone far  
 ahead, when the cannibal cry of Cannibal-at-North-End-of-World  
 came up behind them. When he nearly took hold of Wāk'as, they  
 poured the hair-oil between themselves and Cannibal-at-North-  
 End-of-World, and immediately it became a wide, long lake; and the  
 35 three brothers were on one side and Cannibal-at-North-End-of-  
 World, who was pursuing them, was on the other side. When they  
 came near their house, Powēdzid, the eldest brother, called loud to  
 his father, Nenwaqawa, and said, "Nenwaqawa, tie up our house,  
 Nenwaqawa!" Thus he said. Nenwaqawa heard plainly the call-  
 40 ing. Therefore he went into his house, and took a long cedar-  
 bark rope, and put it around his house; and he just continued  
 tying the rope around, when his three children came in sight. They

22 lō' Bay'bakwālanux'siwa'yē. Wā, la'mē 'wāx'sadzēxa 'wālasē nrgā.  
 Wā, la'mē ālak'lāla la qwēsaxlālabentsōs qaqa'yāxa yūdukwē  
 'ne'mēma. Wā, laem'lāwīsē qwēs'gilaxs gāxaasē ēt'ēd hamadze-  
 25 laqwē Bay'bakwālanux'siwa'yē lāx elx'ā'iyas. Wā, laem'lāwīsē  
 elāq dāx'idex Wāk'asaxs lāē ts'lex'elsasa k'waxlā'wē lāxēs āwāga-  
 wa'yē lō' Bay'bakwālanux'siwa'yē. Wā, hēx'idaem'lāwisa k'wax-  
 lā'wē la lex'dzēl la wilkwa sapilalagilsexs wāxaē lālabendalē  
 Bay'bakwālanux'siwa'yaq lāxēs geyālaēna'ya lexkwē wilkwa. Wā,  
 30 laem'laxaē qwēs'gilēda yūdukwē 'ne'mēmāxs gāxaasē ēt'ēd hamā-  
 dzelaqwē Bay'bakwālanux'siwa'yē lāx elx'ā'iyas. Wā, laem'lāē  
 elāq dāx'idex Wāk'asaxs lāē k'lūnx'elsasa l'āde'mē lāxēs āwāga-  
 wa'yē lō' Bay'bakwālanux'siwa'yē. Wā, hēx'idaem'lāwīsē la lēx'ēd  
 la gilitsta dze'lāla. Wā, la'mē 'wax'sōdēsa yūdukwē 'ne'mēma  
 35 l'wa qaqa'yāqē Bay'bakwālanux'siwa'yē. Wā, laem'lāwīsē ēx'-  
 'ag'at'lā lāxēs grōkwaxs lāē Powēdzidēxa 'nōlast'egema'yē hāse-  
 la'laq'wālanēs ōmpē Nlwaqawa'yē. Wā, lā'laē 'nē'ka: "Nenwa-  
 qawa'yā, qex'sendats denema lāxēs grōkwax, Nenwaqawa'ya,"  
 'nēx'laē. Wā, hēlatōem'lāwīsē Nenwaqawa'yaxa 'lāq'wāla lāg'ilas  
 40 hēx'idaem laē, lāxēs grōkwē qa's āx'ēdēxa gilit'la densen denema  
 qa's qex'sendēs lāxēs grōkwe. Wā, hēem'lāwis ā'lēs yāla qex's-  
 dālāsa denēmaxs gāxaēs yūdukwē sāsem nē'lāda. Wā, lāx'dax'laē



65 been sitting in the corner for a long time before he came and sat down among his sons; and Nenwaqawa spoke, and said, "Now, take care, children! else we shall be overcome by the one whom you call Cannibal-at-North-End-of-World, for now I have thought out what we shall do to him when he comes. Now eat quickly, for we  
70 have much work to do!" Thus he said to his sons. And after his sons had eaten, Nenwaqawa asked Powēdzid, the eldest one of his sons, to dig a hole in the middle of the rear of the house, and to make it deep, and one fathom across at the opening of the hole in the floor; and he told Aek'loqā to go and get fire-wood; and he told  
75 Wāk'as, the youngest of his sons, to go and get stones. Immediately they all did what their father had told them to do, and it was not long before they finished their work. Now, it was late in the evening, and they put fire into the hole on the floor; and when  
80 the fire blazed up, they put many stones on it. Then Nenwaqawa took short boards, and placed them on the floor near the hole in which the fire was burning. Then he asked his three sons to kill three dogs, and to take out the intestines. He continued, "And when you take out the intestines, hide the bodies of the dogs in the  
85 corner, so that they may not be seen by Cannibal-at-North-End-of-World. When he comes in the morning, you must lie down on

65 ʔat'la ɡaēl k'wānegwilexs ɡāxaē k'wāgelilaxēs sāsēmē. Wā, lā'laē yā'q'leɡa'le Nenwaqawa'yē. Wā, lā'laē 'nēk'a: "Wā'gilla āem yāl'lālex, sāsēm, ālens 'yak'ālex lāxēs ɡwē'yāōs Bax'bakwālanux 'siwa'yā qaxs lā'mēk' ɡwāl qen k'wēxēk' qens ɡwēx'idaaseq qō ɡāxlō. Wēga, hālabala hā'māpex qaxs q'lēnemaens ēaxelasōla,"  
70 'nēx'laēxēs sāsēmē. Wā, ɡil'em'lāwisē ɡwāl hā'māpē sāsēmasēxs lāē Nenwaqawa'yē āxk'lālex Powēdzidēxa 'nōlas'leɡema'yās sāsēmas qā ʔlap'lēdēsēxa neqēwalilasēs ɡōkwē qā wūnqelēs k'ilx'ts'lā 'nempe'enk' lāxens bālāqē 'wādzeqawīlasas āwaxs'a'yasa kwā'wīlē. Wā, lā āxk'lālex Aēk'loqā qā lās ānēqax leqwā. Wā, lā āxk'lālex  
75 Wāk'asēxa āma'yinxā'yās sāsēmas qā lās t'lāqax t'lēsema. Wā, lē 'wīla hēx'idaem ēax'idex ɡwē'yāsēs ōmpē qā ēax'ēnēx'da'x's. Wā, wīlōx'dzē'laē ɡēx'idexs lāē 'wīla ɡwālē āxst'was. Laem'lāē ɡāla ɡānolexs lāē lēxts'lōdxa ʔlābekwē kwa'wila. Wā, ɡil'em'lāwisē x'ik'ostāxs lāē t'lāqeyindālasa t'lēsemē q'lēnem lāq. Wā, laem'lāē  
80 Nenwaqawa'yē āx'ēdxa 'wadzowē ts'lex'sem saōkwa qā's lā pax'ālilas lāxa 'nefxwāla lāxa lā lēxts'lewak' kwa'wila. Wā, laem'lāwisē āxk'lālexēs yūdukwē sāsēm qā k'lēlax'īdēsēxa yūdukwē 'waōts'lā, "qā's āxālaōsax yax'yegīlas. Wā, ɡil'mēts 'wīlāmasxa yax'yegīlas lās q'lūlā'idex ōk'wina'yasa 'waōts'lex'dē lāxa ōnēgwīlē qā  
85 k'lēsēs dōx'wa'el'ts Bax'bakwālanux'siwa'yē. Wā, ɡil'emlwisē ɡāxlex ɡāulala qasō lāx'da'x'l, nehmēlēt lāxa hēlk'lotstālilas



your backs at the [house] and [the] [house] have on his [steep] [steep] and Wāk'as took [the] [the] right-hand side of [the] [the] when they pretended [the] [the] down the [broad] [steep] on the floor, [and] [and] to the fire). Then [the] [the] three sons to [the] [the] and lay down on their [the] [the] of the dogs and spread them [the] [the] told his sons not to show [the] [the] that Cannibal-at-North-End-of-World [the] [the] are dead." And after Nēnwaqawa told [the] [the] dren, the cannibal-ery of Cannibal-at-N [the] [the] heard [back] [back] of the house, and he came [the] [the] Cannibal-at-North-End-of-World [the] [the] and last his wife, Qūx'elal. As soon [the] [the] of-World came in, he saw the [the] [the] lying down on the short boards, [and] [and] them; but Nēnwaqawa spoke, and said [the] [the]

t'ex'ila. Wā, lāLES q'wālxōlml lal'x'sēdōmō. Wā, ts'ēx'dā. "ñēx'laēxēs sāsēmō. Wā, duxūsa ts'lāts'ēx'sēmā qā's lā pāq'mz t'ex'ila qā's nēnēfēdzēwēsō. Wā, Wā, g'ilēm'lāwīsē 'ñāx'ēdxa gādlaxs. Nēnēstentsa 'wādzowē ts'lāts'ēx'sīmā lāxā tē' lā'lāē āx'alilasa k'wāts'ē'wāsē lāx'ē'asā. ts'lēts'ēx'as lēl'wē lāq. Wā, lā lāe āx'lā lālag'is nēnēfēdzōlilaxa yūduxūsa ts'lāts'ēx'ē'wāsē 'lāē nēnēfēdzālilaxa 'ñāfēmēmsa ts'lāts'ēx'ē'wāsē. Nēnwaqawa'yē āx'ēdxa yāx'yigilasa wā's' lāxēs sāsēmō. Wā, lā'lāē āx'ē'axēs sāsēmō x'ēs hāsdēx'ila qā ālak'alēs qūlūsē. Bax'ēm lēl'ēla. Wā, g'ilēm'lāwīsē g'wāle Nēnē sāsēmāxs g'āxāsē hamadzilāqwe. Bax'ālanā'yasa g'ōkwās. Wā, g'āx'ē'g'ōkwā 'lāē g'ālaēlē Bax'bakwālanuy sēwāyē. Wā kwāsēq. Wā, lā'lāē ēlxāyē g'ālaē's. Q' 'lāē g'āxēlē Bax'bakwālanuy sēwāyē s' yūduk" sāsēmūs Nēnwaqawa yāxs. mās lāē 'ñēx' qā's lēx'ē'āme lā'wāsē lā'lāē yāq'ē'g'ā'lē Nēnwaqawa yāq. Wā,

do not do that when we are invited. Come to the place where you will sit down!" Thus he said. And immediately Cannibal-at-North-End-of-World came and sat down on the mats spread out in the settee. At his left side was his son; and his wife, Qūx'elal, sat down on the other mat. Now, Cannibal-at-North-End-of-World lay back; and Nenwaqawa spoke, and said, "Now I shall talk the way we do whenever we have guests. We always tell a story first for our guests. Now, listen, son-in-law!" Thus he said, and Nenwaqawa began to tell a story to Cannibal-at-North-End-of-World.<sup>1</sup> He had not been telling his story long, before Cannibal-at-North-End-of-World became sleepy, and also his wife and his son, and Nenwaqawa continued telling his story. Now, Nenwaqawa purposely pressed his knee against the knee of the one to whom he told the story—namely, Cannibal-at-North-End-of-World—and he never moved. Then he began to snore. Then Nenwaqawa called his sons. They came and took off the boards covering the hole with the fire in the bottom; and the three sons took hold each of a corner of the mat on which he lay with his son, and threw them into the fire in the bottom of the pit. And Nenwaqawa, and his wife, K'anēlk'as, took the short boards and covered up the pit. Now, Cannibal-at-North-End-of-World continued uttering the cannibal-

gūmp, k'lēsenū'x<sup>u</sup> hē gwēgilaxgranū'x<sup>u</sup> lē'lānemēk'. Cēlag'a hē-  
 10 'nakūla lāxgras k'wālgrōs," 'nēx'laē. Wā, hēx'idaem'lāwisē Ba'x'-  
 bakwālanux'siwa'yē grāx qas k'wādzolilēxa lēpts'lāwē lē'wē lāxa  
 k'wāts'ewasē. Wā, lā'laē gēmzanōdzēlilē xūnōkwās lāq. Wā, lā-  
 'laē gēnemāsē Qūx'elalē k'wādzolilēxa 'nemē lē'wa'yā. Wā, laem-  
 'laē lē'g'ilē Ba'x'bakwālanux'siwa'yē. Wā, lā'laē yāq'leg'alē Nen-  
 15 waqawa'yē. Wā, lā'laē 'nēka: "Yixgrin dāx'ida'mēlgrāx gwē-  
 k'lālasanū'x<sup>u</sup> qan lē'lānemē, yixgranū'x<sup>u</sup> nānosālgriwalēk'  
 qanū'x<sup>u</sup> lē'lānemē. Wā, la'mēts hōlēlatōl, negūmp," 'nēx'laēxs  
 laē nōs'idē Nenwaqawa'yē qa Ba'x'bakwālanux'siwa'yē.<sup>1</sup> Wā, wī-  
 lōx'dzē'laē gēk'lālag'ilil nōsaxs laē mamēxēm'x'idē Ba'x'bakwā-  
 20 lanux'siwa'yē 'nemāx'id lē'wis gēnemē lē'wis xūnōkwē. Wā,  
 lā'laē hanālē Nenwaqawa'yē nōsa. Wā, laem'laē Nenwaqawa'yē  
 hēnōmaem testēsasēs ōkwāx'yē lāx ōkwāx'afyasēs nōsag'ilē Ba'x'-  
 bakwālanux'siwa'yē. Wā, lā'laē k'lēts'ēm'el qūnx'wida. Wā, lā-  
 laē xent'leg'alā. Wā, hē'mis la lē'lālats Nenwaqawa'yaxēs sāsēmē.  
 25 Wā, grāxda'x'laē āxōdex pagēxsta'yasa kwa'wile lēq'lūxlāla. Wā,  
 lā'laē yūdukwē sāsēms dādenxendxa lēwa'yē kūldzē'wēsōs lē'wis  
 xūnōkwē. Wā, lāx'da'x'laē ts'texts'lōts lāxa lēq'lūxlāla kwa'wila.  
 Wā, lā'laē Nenwaqawa'yē lē'wis gēnemē K'anēlk'asē āx'ēdxa  
 'wādzowē ts'tex'sem saōk' qas pagēxstendēs lāq. Wā, laem'laē  
 30 Ba'x'bakwālanux'siwa'yē āem la hāyōlēs ha'madzelaqūla lē'wis

<sup>1</sup>See p. 1216, lines 57-58.

cry and whistle, and he and his wife, Qûx'elal, took them to the North-End-of-World, and Cannibal-at-North-End asked his three sons to take off the dead Cannibal-at-North-End's spruce-root hat and his spruce-root shoes, and his ashes of Cannibal-at-North-End. And Nenwaqawa said, "You soap for the later generations." Thus he said. Then he said, "The mosquitoes, what had been the mosquitoes of the North-End-of-World."

After this had been done, Qûx'elal asked Nenwaqawa which way her husband had gone, and Nenwaqawa did not deceive her about what he had done: and Qûx'elal got ready to go to her father Nenwaqawa. "You made a great deal of what you have done to my husband, for he was my marriage price for me by giving to you many of the great cannibal-dance, and his great dance of the North-End-of-World. These would have gone to you."

medzēsē k'lē's'el geyōl q'wēfida. Wā, lā'mā'ē q'wēfida. GENEMX'dāsē Qûx'elalax hē'nuaē h'les hā wūmā'ē B. lannux'siwāx'dē lē'wis xūnōx dē. Wā, g'il'mā'wīsē q'wēfida. 'mādzelaqūlē Bay'bakwālanux'siwax'dē lā'mā'ē Nenwaqawax'ē. k'lālxēs yūdukwē sāsema qā āxōdēsa ts'ix s'ine s'ine. pagexstā'iyas grā'yalasas Bay'bakwālanux'siwax'dē. Wā, lā'ē āxōdeq qā's pax'ālitēs. Wā, lā'laē Nenwaqawax'ē. L'ōp'EX'sEMē LETEMla qā's yax'wīdēs lāx'ōst'wā's'ē wēfida. Wā, lā'laē q'EX'wūts'lāwē q'walōbsas Bay'bakwālanux'siwax'dē. Wā, lā'm'lāwīsē 'nēk'ē Nenwaqawax'ē. "Wā, lā'm'is'ē lā'ē bēx'bakwēlōs lāxa ālla bekumēl." nēx'ē. Wā, lā'laē lā'laē lā LēsLE'mā'fīdēda q'walōbsas Bay'bakwālanux'siwax'dē.

Wā, g'il'mā'wīsē gwā'ālitlax lāē ts'ix dē Qûx'elal. Wā, 'mā'wīsē hēx'fidaem wūlax Nenwaqawax'ē. lā'laē s'ine s'ine. 'wūnema. Wā, k'lē's'at'la Nenwaqawax'ē lā'laē s'ine s'ine. 'mā'wīsē hēx'fidaem nēlasēs gwēx'pūsasq. Wā, lā'laē ts'lenkwē Qûx'elalas gwēx'fidaēsas Nenwaqawax'ē. lā'laē sāsema. Wā, lā'laē 'nēk'ē Qûx'elalaxēs qā'ā' Nēx'ē. "Laems 'wālas ōdzaxa qā's gwēx'fidaēsas yax'ōst'wā's'ē wēfida. lā'mēx'dā 'nēx' qā's qādzēlē graxem lā'y's'ē q'ā'ēda. lā'laē hē'misa 'wālasē lādēssa hāmats'ē lā'wīsē wā's'ē q'ā'ēda. lā'laē kwālanux'siwax'ē. Hē'starm grā'lxaxsē qā's'ē lā'laē s'ine s'ine."

so. The reason why this happened is, that, when he was getting  
 55 ready last night to come, he quarreled with his brothers, and he  
 killed Hox'hok<sup>u</sup>-of-the-Sky and Crooked-Beak-of-the-Sky and  
 Grizzly-Bear-of-the-Door and Rich-Woman and Fire-Dancer and  
 Begging-Dancer. These six were killed by Cannibal-at-North-End-  
 of-World: but the others went out of our house in time — Raven-  
 at-North-End-of-World and Tamer and the One-Who-Presses-Down  
 60 and Copper-Sound-Woman and Thrower. Now, we were just  
 three of us — I myself, my husband, and my treasure, my child.  
 Now I alone am alive. It is on your account that my husband  
 got into trouble, for my husband said that we alone were invited by  
 you; and that was the reason why they became angry, because they  
 65 said that you should have invited all of us, fifteen of us who  
 were in our house; but my husband did not get angry until they  
 said that they had not been invited by you. Now, all of them were  
 following us; and they wanted to kill you and these three young  
 70 men, and they wanted to eat you. Therefore my husband killed  
 them; and the others went out alive, but left their masks and their  
 red cedar-bark, which my husband said would go to you." Thus  
 said Qūx'elaf to her father Nenwaqawa.

53 Hāaxōl, hōg'it's gwēx'idexs lāgranu<sup>x</sup> xwānalelax gānotē qenu<sup>x</sup>  
 g'āxēxa nālax, hāē aōdzagōgūlil lē<sup>wis</sup> nāl'nemweyōdāē. Wā, hē-  
 55 'mis la k'elēlax'idatsēx Hōx'hogwāxtewēx'dē lō<sup>s</sup> q'elōgūdāyēx'dā  
 lō<sup>s</sup> 'Nenstālildā lō<sup>s</sup> Q'lāmināgāsdā lō<sup>s</sup> Nōnltsē'stālildā lō<sup>s</sup> Q'wē-  
 q'waselaldā. Wā, q'āl'lōkwōx lē'lāmatse<sup>waxs</sup> Bax<sup>u</sup>bakwālanu<sup>x</sup>si-  
 wāx'dā. Wā, hē'mis hēlō'mala lāwels laxenu<sup>x</sup> g'ōkwē Gwāx<sup>u</sup>-  
 gwa<sup>x</sup>wālanu<sup>x</sup>siwa<sup>yē</sup> lō<sup>s</sup> Hayalik'ila lō<sup>s</sup> lālaxwila lō<sup>s</sup> l'lāqwa-  
 60 k'lālaga lō<sup>s</sup> Māmaq'la. Wā, ā'mēsēnu<sup>x</sup> la wāx' yūdukwa  
 lē<sup>wūn</sup> lā<sup>wūn</sup>emx'dā lē<sup>wūn</sup> lōgwēx'denlen xūnōx'dā. Wā,  
 ā'mēsen la 'nemōx' la q'lūla, yixs sō'maē g'āg'āmalatsen lā<sup>wūn</sup>-  
 nemx'dē, yixs hāē nēlen lā<sup>wūn</sup>emx'dāxs lē'lālaaqōs g'āxenu<sup>x</sup>  
 lēx'ama. Wā, hē'mis ts'engumx'dox'sē ēwālasilal ēwī<sup>la</sup>en lē'lālaq  
 65 lāxenu<sup>x</sup> ēwāxaasāxgranu<sup>x</sup> sek'logūg'eyowēk' hāgā laxenu<sup>x</sup>  
 g'ōkwa. Wā, ā'mēsē ēyāk'elilen lā<sup>wūn</sup>emx'dās, yixs hāē 'nēx'da<sup>x</sup>  
 qā's wax'mē k'elēs lāl'elk'enōs. Wā, hāem'lāwisē ēwī<sup>lā</sup>l g'āxl  
 hōgwīgē g'āxenu<sup>x</sup> qā's k'elēlax'idē ēwī<sup>lā</sup>l lāl lē<sup>wa</sup> yūdukwēx  
 hā'yā<sup>lā</sup> qā's hā<sup>im</sup>x'idex'da<sup>x</sup>waōl. Wā, hē'mis lāgīlasen lā<sup>wūn</sup>-  
 70 nemx'dē k'elēlax'idex'da<sup>x</sup>wūq. Wā, lā q'lūlāwisēda waōkwa āel  
 lōwalasē yax<sup>u</sup>lenē lē<sup>wis</sup> l'āgēkwē. Wā, hā'sta'mēs gwē<sup>yā</sup>sen  
 lā<sup>wūn</sup>emx'dā qā g'āx lālē," nēx'elāē Qūx'elafaxēs ōmpē Nenwa-  
 qawa<sup>yē</sup>.

Then the woman said to her son, "My child, Qũx'elal, the things that have been done by your father and me, he was afraid of saying to your brothers! They would have hunted by your husband's side of the place where he was, and showed Qũx'elal what she was holding in her hand, the whistles of my husband. Then Nenwaqawa and Qũx'elal said to each other, "Own it || except you? Now, let us go to carry out everything that is in the heart of my husband and his brothers for the good of the land." Thus she said. Then Nenwaqawa said to you || for what you have said, child! Let us do that || my treasure may come to me!" Then she had spoken, Qũx'elal did not get down to earth, she did not || talk any more about her father, she made her father, Nenwaqawa, and his wife glad. In the evening, when it was dark,

Wā, lā'laē genemas Nenwaqawa'yē, yex k'elēbē. Wā, lā'laē 'nēk'a: "Yũl, xũnōk" Qũx'elal, yw'elē. Lēla ts'lex'itēs nāqayōs qa gwēx' idasaxsox āsaxō. Hēnax'ēdawesō qaxs ā maēx k'ēk'at'sela laxōs wīwūq'wa. Dāx wīwūq'waxs hāls'la maē helō 'yasōsēs lā'wūmēmx'diōs. 'nē-nak'it'g'ada g'ach'ē k'lwāē'lasdāsēs lā'wūmēmx'diōs. 'nēx' hēxs lē d'axōs lax Qũx'elalē. Wā, g'il'ēnēlāwīsē Qũx'elalē d'axōs kwas laaēl 'nēk'a: "Yūem g'ayol lax mēd'esō d'ax dāōx," 'nēx'ēlāēxs lāē ts'ās lāxēs ompe Nenwaqawa. Wā 'nēk'a yix Qũx'elalē: "Wēga q'ūlal d'iq' q'axōs ōgūlā lāl. Wā, la'mēsen 'nēx' q'us la'ag'ix g'ōx'dā, q'ens g'āxlagi mōlt'ladaxa naxwa g'ēl'ē 'nāxwa yāx'ēnsen lā'wūmēmx'da d'wis'ēl'ē. 'wī'fla'maa g'ēx'g'aēl laxēs lēle mē hōs'lex'ōēl'ē. 'ōgwaqa yāq'leg'a'lē Nenwaqawa'yē. Wā, l'ēl'ē 'lax'ōs wāldemaqōs, xũnōk". Es maēt's'ōq' g'isen lōgwēla," 'nēx'ēlāē. Wā, g'il'ēl'ē hēwāxa'mē Qũx'elalē xũl'sidaxa d'iq'w. Wā gwēx'sex'ēd lāxēs lā'wūmēmx'de d'wis'ēl'ē. Wā lē'wis yūdukwē bēbēgwānlm' s'asōm. Wā stowīdxa d'zūq'wāxs lāē 'wī'la k'ūlx' d'ā. Wā



her father, and saying, "I have brought you men!" Immediately Nēnwaqawa gave them the water of life, and they all became bodies, they sat up, and they said, "We know that they had been asleep, for we had heard of Nēnwaqawa had come to the village of this. Now, he took all the things that were in the various sacred rooms, and he took everything in the sacred room except Rich-Woman, and he went with Cannibal-at-North-End-of-Way, and he took everything in the various sacred rooms, and he took his tribesmen whom he had brought, and he took the backs-the dressed elk-skins, the moccasins, the dried goat-meat; and they all went to the house of their father and his tribe. It was not yet morning, and they were in the house. Immediately Qūx'elal told her father to give a winter dance, and that her three children should appear. Powēdzid was to be Cannibal; and Aēk'loqā, was to be Grizzly-Bear-at-the-Door; and Wākas, was to be Fire-Dancer; and the Healer-Dance was to be the Woman; and you shall take the Healer-Dance, for the place of those I have brought."

q'ūlā'stak' lāxēns grōkūlotēx." inex'laō. Wākas' 21  
Nēnwaqawa'yē klūngeleyintsa q'ūlā'sta lāxā hān'sa. Wā  
gūl'maaēl lag'aalelāxā q'ūlā'sta lāx bākwasdāx. Wākas' 22  
qā's dzēdzex'stowēsēs a'yasō inēk'as grāēlāē mexā. Wākas' 23  
'wīla q'ūlāx'īda, yīxā grōkūlotas Nēnwaqawa'yē. Wākas' 24  
ēx'īdē nāqā'yas Nēnwaqawa'yē lāxēq. Wākas' 25  
yāx'LENē lē'wa lē'lāgēkwē grēx'gael lāxā lāxw'ēg. Wākas' 26  
imē'lats'lēsa inēmōgū'ūwax ināxwamē lēh'mē'as' 27  
lāx Q'āmināgāsaxs inēmāēs hēmō'lats'le to Bax' 28  
wa'yē. Wā, la'mē Nēnwaqawa'yē doqwalax' 29  
ōgūqala lēh'mē'lats'a. Wā, la'mēs'a āxk'le Nēnwaqawa'yē 30  
q'ūlāx'īdāmatsēwēs grōkūlotē qā ināxwamēsē. Wākas' 31  
lē'wa yāx'LENē lē'dzēk'asa q'lēmē'xīlk' lē'lāgēkwē. Wākas' 32  
gāxdzēk'as'ēm'laō 'wīla nā'nakwa. Wā, la'mē'as' 33  
wa'yē Qūx'elalasēs ōmpē lē'wis grōkūlotē. Wākas' 34  
gānō'īdēns grāxāē lāxēs grōkwe. Wā, la'mē'as' 35  
Qūx'elalaxēs ōmpē Nēnwaqawa'yē qā yāw'as' 36  
inōlast'egēmā'yas yīx Powēdzide qā wāg'ēs. Wākas' 37  
ts'lā'yasē Aēk'loqā qā wōg'ēs Nēnwaqawa'yē. Wākas' 38  
sāsemāsē Wākasē qā wāg'ēs Nōd'sēs. Wākas' 39  
wāg'ī Q'āmināgāsa. Wā, la'mēs' lāxēs lāxw'ēg. Wākas' 40  
lē'wa lālaxw'ēla qāxs hēmāē. Wā, la'mēs' lāxēs lāxw'ēg. Wākas' 41

cannibal-dance. Thus said Qūx'elal to her father, Nenwaqawa.  
 15 Then Nenwaqawa accepted the advice of Qūx'elal, and # Nenwaqawa called the chiefs to go into his house late in the night. When all were in the house, Nenwaqawa spoke to the chiefs, and said, |  
 "Thank you, chiefs! The reason why I called you is that you may know what has been said by our daughter. She says that these  
 50 four she and her brothers, and two others, six in all, | shall disappear; that always those go together in the cannibal-dance. That is the way of her former husband, Cannibal-at-North-End-of-World." Thus he said. Then Plāselal spoke, for he had come to life again: "What do you mean by your words, Nenwaqawa?  
 55 Who is Cannibal-at-North-End-of-World, # and what killed him, and what is this your speech, that you should change the Lewelaxa?" Thus he said. Then Nenwaqawa spoke again, and said, | "O chiefs! this pit back of you killed Cannibal-at-North-End-of-World. Now,  
 60 our four children shall disappear # this night, and two of our nieces." Thus he said. Then the first winter dance of the Sōmxōlōdex<sup>u</sup> began that night, and the six persons disappeared that night. Now, Qūx'elal secretly advised her father, Nenwaqawa, about the ways of the dance. After (the six persons) had been away for four  
 65 months, they were captured. # And now Qūx'elal, the Rich-Woman,

13 lasefwa," <sup>u</sup>nēx'elalē Qux'elalaxēs ōmpē Nenwaqawa<sup>yē</sup>. Wā, lāfālē ālatl neqa lāx nāq<sup>yas</sup> Nenwaqawa<sup>yē</sup> wāldemas Qūx'elalē. Wā,  
 45 lāfālē lēfālē Nenwaqawa<sup>yaxa</sup> grēgāmā<sup>yē</sup> qa grāxēs <sup>u</sup>wīfā lāx grōkwasēxa la gāla gānolā. Wā, grēfēm<sup>lāwīsē</sup> grāx <sup>u</sup>wīfālēx lāē yāq'eg<sup>alē</sup> Nenwaqawa<sup>yaxa</sup> grēgāmā<sup>yē</sup>. Wā, lāfālē <sup>u</sup>nēk'a: "Gēlakas<sup>la</sup> grēgāmū<sup>ē</sup>; hēden lēfālōl, qas q'lalōsaxgrā wāldem-  
 50 gasgrin ts'edāqek' xūnōkwa, yixs <sup>u</sup>nēk'ōk' qa x'is'ēdēsōx <sup>u</sup>wīfāx mōkwaēx lē<sup>wōs</sup> wīwūq'wax lō<sup>ē</sup> ma<sup>lōkwa</sup> ōgū<sup>la</sup> laq<sup>u</sup>, yixs q'lāl<sup>lōx</sup> ts'ēmāsāē <sup>u</sup>nāmīlālotasa hāmats<sup>ax'ā</sup> lāx gwēx'sdēmas lā-  
 55 wūnem<sup>x'dasōx</sup>, yix Bax<sup>u</sup> bakwālanux<sup>u</sup> sīwēx'dē. <sup>u</sup>nēx'elalē. Wā, lāfālē yāq'eg<sup>alē</sup> yix Plāselalē qaxs lē<sup>maē</sup> q'lūlāx'ida: "wāladzēs wāldēmas Nenwaqawō<sup>ē</sup> yix Bax<sup>u</sup> bakwālanux<sup>u</sup> sīwēx'dē <sup>u</sup>nēk'aaqōs;  
 60 wā, <sup>u</sup>māsē grāyalasāē lāgīlāōsx'dēxa. Wā, yōkwasō<sup>mōs</sup> wāldēmēx. Wēgrā qrus ōgūx'fēdēsōx lāxwa lēwelaxax." <sup>u</sup>nēx'elalē. Wā, lāfālē edzaqwa yāq'eg<sup>alē</sup> Nenwaqawa<sup>yē</sup>. Wā, lāfālē <sup>u</sup>nēk'a: "Yōl, grēgāmō<sup>ē</sup>, yōma kwa<sup>wilē</sup> lāxōs ālatilē grāyalats Bax<sup>u</sup> bakwālanux<sup>u</sup> sīwēx'dā. Wā, lā<sup>mēsōx</sup> x'is'ēdēx sāsēmēx mōkwaxwa  
 65 gānolēx lē<sup>wa</sup> ma<sup>lōkwa</sup> lāxens lō<sup>alē</sup> gasa." <sup>u</sup>nēx'elalē. Wā, lāmīlāwīsē grālabend ts'ēts'ēx'ēdē grālasa Sōmxōlōdexwaxa gānolē, yixs lāē x'is'ēdēda q'lāl<sup>lōkwa</sup> gānolē. Wā, lāmīlē āēm wūnā lēx<sup>salē</sup> Qūx'elalaxēs ōmpē Nenwaqawa<sup>yē</sup> qa gwēg'fāts. Wā, mōsgengīlāfālēxa <sup>u</sup>mīkūla x'is'ālax lāē kīm<sup>yas</sup> fwa. Wā,  
 65 lāmīlāē Qūx'elālēxa Q'āmīnāgāsē q'ēhlaxa lālēnoxwē grālagī-





87 nights: and after they had danced for three nights, and when night  
 came again, then the Cannibal danced first; and after they had  
 90 sung three of his songs, he went into his sacred room, and immediately  
 the beak of the head-mask of Raven-at-North-End-of-World was  
 snapping. And while the beak was snapping, the Tamer and the  
 One-Who-Presses-Down sang their sacred songs inside of the sacred  
 room at each side of the house. Now they sang for the dance (of the  
 Raven). And when he came to the door of the house, the Hox<sup>h</sup>hok<sup>u</sup>-  
 95 of-the-Sky came out of his sacred room, and danced with the same  
 song that was used by Raven-at-North-End-of-World. When  
 Raven-at-North-End-of-World came to the rear of the house,  
 Hox<sup>h</sup>hok<sup>u</sup>-of-the-Sky went to the door, and Crooked-Beak-of-the-  
 Sky came out of the sacred room and danced: and Raven-at-North-  
 400 End-of-World went into the sacred room, and Hox<sup>h</sup>hok<sup>u</sup>-of-the-Sky  
 went to the rear. And then Crooked-Beak-of-the-Sky went to  
 the door and danced, and then Hox<sup>h</sup>hok<sup>u</sup>-of-the-Sky went into the  
 sacred room. And then Crooked-Beak-of-the-Sky went to the rear of  
 the house and danced, and went into the sacred room. Then the  
 Cannibal came, danced around the fire in the middle of the house, and  
 5 went back into his sacred room naked. The song-leaders had not  
 been singing his songs for a long time, when he came dancing out of  
 his room. Now he wore a blanket of black-bear skin, and plaited

87 p'lenywaſsa gānolē yix<sup>u</sup>demis, wā, la tēl'ed gānol'ida laē hē g'il  
 yix<sup>u</sup>widēda hāmats'la. Wā, g'il'mēsē yūdux<sup>u</sup>semē q'emt'ēdayāq  
 lāxēs q'emq'ēmdemas laē lats'lāil lāxēs lēmō'lats'le. Wā, hēx-ſi-  
 90 daem'lāwisē qemk'lūgāl'ēda hamsiwaſyēxa Gwāx<sup>u</sup>gwaſwālanux<sup>u</sup>si-  
 waſyē. Wā, lā ſnemx'idaem qemk'lūgal lēſwa Hayalik'ila lō'  
 lālxwilāxs laē yēyalaqūla lāx ēōts'lāwasēs lēlēmō'lats'le lāx ſwāx'sē-  
 gwilasa gōkwē. Wā, laſmē q'emt'lōtsōs q'emdemas. Wā, g'il-  
 95 mēsē laſōlila lāxa t'ex'ilāxs gāxāē gāx<sup>u</sup>wūlts'lāil Hōx<sup>h</sup>hogwāx-  
 tēwē lāxa lēmō'lats'le. Wā, laſmē yixwas yūmasi galōlts'lāilē  
 Gwāx<sup>u</sup>gwaſwālanux<sup>u</sup>siwaſyē. Wā, g'il'mēsē la Gwāx<sup>u</sup>gwaſwālanux<sup>u</sup>-  
 siwaſyē lāxa ōgwiwalilē laasē Hōx<sup>h</sup>hogwāxtēwē lāxa t'ex'ila. Wā,  
 gāxē gāx<sup>u</sup>wūlts'lāilē Gēlōgūdzāſyē lāxa lēmō'lats'le qāſ yix<sup>u</sup>widē.  
 Wā, lā lats'lāilē Gwāx<sup>u</sup>gwaſwālanux<sup>u</sup>siwaſyē lāxa lēmō'lats'le. Wā,  
 400 lāg'ēolilē Hōx<sup>h</sup>hogwāxtēwē lāxa ōgwiwalilē. Wā, la lastolilē Gēlō-  
 gūdzā lāxa t'ex'ila qāſ yix<sup>u</sup>widē. Wā, la lats'lāilē Hōx<sup>h</sup>hogwāxtēwē  
 lāxa lēmō'lats'le. Wā, lā lāg'nyolilē Gēlōgūdzāſyē lāxa ōgwiwalilē  
 qāſ yix<sup>u</sup>widē. Wā, lā lats'lāil lāxa lēmō'lats'le. Wā, gāxōda  
 hāmats'la lāſtalilelaxa laqawalilē qāſ lē xwēlaxis'lā lāxēs lēmō-  
 5 lats'le lāxēs xa'nalē. Wā, k'lēsē gālaxs laē denx'idēda nōnāgadās  
 q'emdemas. Wā, gāxē yix<sup>u</sup>wūlts'lāilēlaxēs lēmō'lats'le. Wā, laſmē  
 ſnemx'ūnālaxa ulāſyē la k'ledndzewak<sup>u</sup> ulāgēkwē āwē'stās. Wā, lā

cedar-bark around her neck and her head-ring is red and  
and he wore a mask like the head of a dog with a red  
like the head of a dog with a red head-ring. Under the lower  
the lower jaw of what I saw is a man's skull; and her  
skull. And the Cannibal of the Red Cedar, in his  
his sacred room of red cedar-bark, and in his sacred  
room, the Rich-Woman shouts, "Hail, Rich-Woman, sing  
sing her song, and she comes dancing off to her sacred  
cedar-bark. Her head-ring is red and her neck-ring, and she  
neck-ring, and she wears a blanket of black bear, and she  
dancing around the fire in the middle of the house. And when  
has finished her dancing with two songs, she cries, "Hail, Rich-  
ing upward. Then a great round rattle comes through the  
the house; and when it falls to the floor, Rich-Woman picks  
it and swings it, and sings her sacred song, which she sings  
herself; and when her sacred song is at an end, she puts up the  
great rattle, which immediately goes up through the roof of the  
house. Then the song-leaders sing her other song, and when  
song is at an end, she goes into the sacred room of red cedar-

qenxálaxa lēkwē qenxawē l'äglēkwa. Wa, la qanx'māhē  
dux'uts'aqāla lēlx'en l'äglēkwa. Herim rēgadis g'ik'agēnēb  
yīxs āxālaēda āqālas sems hē gwēx's x'ōmtsox wats'ē āwawes  
lāx neqēwa'yasa qex'ema'yē. Wa, la āxabāya gogūma'yasa bi  
gwānemē lāx ōxlaxs'a'yasa hē gwēx's x'ōmtsox wats'ēx. Wa, la  
ēwāx'sanōlēmālaxa xewēqwasā bi'gwānime. Wa, la āxanēdax  
ēnemē xewēqwa. Wā, ā'mēsēda hāmats'la tūmp'ete stādxa  
walilaxs yīxwaaxs laē lats'lāli lāxēs h'mēlats'ē t'at'äglēkwa. W  
g'il'mēsē lats'lāli lāxēs h'mēlats'axs laē hāhāxēda Q'āmēdax  
Wā, lā d'nx'ēdēda nēnāgadas q'l'mēdmas. Wa, g'axē x'w'ats'  
lilela laxa l'äglēkumē h'mēlats'ē. Wa, la h'mēlats'ē  
qex'ema'yas lēwēs qenxawa'yas. Wa, la h'mēlats'ē  
yās laē yīxwa lā'stalilelaxa laqawaldē. Wā, g'il'mēsē  
x'wasa māltsemē q'l'mēl'mēdmas laē hāhālaaxa q'l'mēl'mēdmas  
Wā, g'āxēda ēwālasē lōxsem yaden t'ex s'ā lāx s'ā lāx s'ā  
G'il'mēsē g'āx'ālilēxs laē Q'āmēdaxē dax d'et'ā q'as  
laē yālaqwasēs q'lōlōx's'em yālayō yalax t'mē. Wā, la  
q'lōlbē yālaqūlayās laē g'ig'alilasa ēwālasē x'w'ats'  
da'mēsa yadenē la ēk'lō'sta q'as la lāx'sā laxa s'ā lāx s'ā lāx  
la'mē ēt'lēd d'nx'ēdēda nēnāgadas wāolwē q'l'mēdmas. W  
g'il'mēsē q'lōlba q'l'mēdmas laē lats'lāli laxa t'at'äglēkwa.

- And then Grizzly-Bear-of-the-Door cries "Nān nān nān ha ha ha!" inside of the sacred room at the right-hand side of the door, and his two whistles sound. Then the song-leaders sing his song, and he comes dancing out of the sacred room. The palms of his hands are held downward as he dances, going around the fire in the middle of the house. And he stretches out his hands and his feet in the way the Cannibal-Dancer does, and he does everything in the way of the Cannibal-Dancer, also with his mouth. And he has tied to his head red cedar-bark mixed with white. His neck-ring is not thick, red mixed with white. And after four songs have been sung, he goes into his sacred room. Then the Fire-Dancer shouts, "Wai wai wai!" inside the sacred room, half way back to the rear of the left-hand side of the house. Immediately the song-leaders sing his song, and he comes in a squatting position backward out of the sacred room, and goes around the fire in the middle of the house. Then he turns his face towards the fire, stretches out his hands, trembling as though he wanted to take fire. When the song is at an end, he cries, "Wai wai wai!" and at the same time his two whistles sound. Then he takes fire-brands and throws them about; and he does not stop until the fire of the house is extinguished. He does this, being naked, and his cedar-bark head-ring and neck-ring are not thick. Then he goes back into his sacred room. Then they build up the

- Wā, lā nān nān nān hahabaxēda Nenstālibē lāx ōtslāwasēs le<sup>mē</sup>-  
 30 latslē lāx hēk'lotstālibasa tlexilā hēk'lālēs ma<sup>tsemē</sup> medzēsa.  
 Wā, lā denx'idēda nenāgadās q'lem<sup>dema</sup>s. Wā, grāxē yixwāē lā-  
 libela lāxēs lemē<sup>latslē</sup> haqwalēs ēeyasowaxs yixwāē lā<sup>stabilē</sup>laxa  
 laqawalilē. Wā, sālāsēs a<sup>tyasowē</sup> hē gwālēda hāmatslā le<sup>wis</sup>  
 grōgnyuwē. Hēm gwēgilē gwēgilasasa hāmatslāx yixwāē lō<sup>s</sup>  
 35 semsas. Wā, lā mōgūxlā<sup>laxa</sup> ēmelmaqela l'āgekwa. Wā, lā k'lēs  
 lek<sup>wē</sup> qenxāwā<sup>tyas</sup> ēmelmaqela l'āgekwa. Wā, gil<sup>mēsē</sup> wīla  
 denx'idayowē mōsgemē q'lemq'lem<sup>dems</sup> laē latslālil lāxēs le<sup>mē</sup>lats-  
 lē. Wā, lā waiwaiwaixēda Nonltsē<sup>stālālē</sup> lax ōtslāwasēs  
 lemē<sup>latslē</sup> laxa negōyālibasa gemxodoyālibasa grōkwē. Wā, lā  
 10 lēx'idā<sup>ma</sup> nenāgadē denx'its q'lem<sup>dema</sup>s. Wā, grāxē k'wa-  
 ēnakūlaxs grāxāē k'lax<sup>wāē</sup>lālibela lāxēs le<sup>mē</sup>latslē. Wā, lā lā-  
 stablelaxa laqawalilaxs laē l'āsgemx'id lāxā laqawalilē  
 sālāsēs wāx<sup>sōltslānātyē</sup> ēeyasā xūlēqūla dādaalaxa legwīlē. Wā,  
 gil<sup>mēsē</sup> q'ūlba q'lem<sup>dema</sup>s laē waiwaiwaixa ēnemāk'lāla  
 15 le<sup>wis</sup> ma<sup>tsemē</sup> medzēsexs hēk'lālāē. Wā, la<sup>mē</sup> dāx'idxa  
 xix<sup>xenāla</sup> lūqwa qas ts'eqemē<sup>stālēq</sup>. Wā, al<sup>mēsē</sup> gwālexs  
 laē ālax'id k'telx'idēda laqawalilasa grōkwē. Wā, gil-  
 mēsē gwāl lāxēs gwālag'ililāsē lāxēs xanālāē. Wā, la<sup>mē</sup>  
 ēnāxwa l'āgekwa k'lēsē lek<sup>q</sup> qex'imēs le<sup>wis</sup> qenxāwā<sup>tyē</sup>.  
 50 Wā, la<sup>mē</sup> xwēlaxtslālil lāxēs le<sup>mē</sup>latslē. Wā, lā lelqōx'wī-



73 For four winters they danced four times | each winter; and after the four winters were over, they burnt the masks, and the sacred  
75 rooms, and the cannibal-pole, and the black-bear skin blankets. They kept the head-rings and neck-rings of red cedar-bark. | That is the end of the story.

1 The front of the sacred room of Cannibal-at-North-End-of-World and Rich-Woman is covered over its whole width with red cedar-bark. It stands in the middle of the rear of the house. The cannibal-pole reaches through the roof of the house, and stands in front of the  
5 sacred room of Cannibal-at-North-End-of-World and Rich-Woman.

The front of the sacred room of Raven-at-North-End-of-World is made of broad, short boards; and it is painted with the whole body of a raven. It stands at the left-hand side<sup>1</sup> of the door of the house; for it is said that Raven-at-North-End-of-World first picks out the  
10 eyes of the food obtained by Cannibal-at-North-End-of-World when he comes in carrying in his arms the food he obtained, for Raven-at-North-End-of-World eats only the eyes of all animals and men caught by Cannibal-at-North-End-of-World. | Therefore his sacred room is near | the door. |

15 The front of the room of Hōx<sup>h</sup>hok<sup>u</sup>-of-the-Sky is made of broad, short boards; and the painting on the front is the body of the

72 Wā, lā<sup>h</sup>lā<sup>h</sup> mōx<sup>h</sup>ūnxēlaxa ts<sup>h</sup>lāwūnxē maēmōp<sup>h</sup>ēna kwēxēlase-  
waxa nā<sup>h</sup>hēm<sup>h</sup>xēnxē ts<sup>h</sup>lāwūnxā. Wā, g<sup>h</sup>l<sup>h</sup>mēsē gwāla mōx<sup>h</sup>ūnxē  
ts<sup>h</sup>lāwūnxāxs lā<sup>h</sup> wē<sup>h</sup>la leq<sup>h</sup>wēlase<sup>h</sup>wēda hēhāmsiwa<sup>h</sup>yē lē<sup>h</sup>wa lēlēmē-  
75 lats<sup>h</sup>lē lē<sup>h</sup>wa hāmsp<sup>h</sup>lōqē lē<sup>h</sup>wa l<sup>h</sup>l<sup>h</sup>l<sup>h</sup>entsemē nā<sup>h</sup>enx<sup>h</sup>ūna<sup>h</sup>ya. Wā,  
lā<sup>h</sup>ta axēlaxēs qēqex<sup>h</sup>ema<sup>h</sup>yē l<sup>h</sup>l<sup>h</sup>l<sup>h</sup>āgēkwa lē<sup>h</sup>wis qēqenxāwa<sup>h</sup>yē l<sup>h</sup>l<sup>h</sup>-  
l<sup>h</sup>āgēkwa. Wā, laēm lābaxa nūyāmō.

1 Wā, hē<sup>h</sup>maē māwilas hē<sup>h</sup>mē<sup>h</sup>lats<sup>h</sup>lās Bax<sup>h</sup>bakwālanux<sup>h</sup>siwa<sup>h</sup>yē lō<sup>h</sup>  
Q<sup>h</sup>lāmināgāsēxs ā<sup>h</sup>maē nā<sup>h</sup>xwaēm l<sup>h</sup>āgēkwa, yix wādzeqemasas yix  
hā<sup>h</sup>ē āxēla naqōlōwalilē. Wā, la lāx<sup>h</sup>sālē hāmsp<sup>h</sup>lōqēs lā<sup>h</sup>xa sālāsa  
gōkwē, yixs lā<sup>h</sup>lā<sup>h</sup>ē lā<sup>h</sup>x l<sup>h</sup>āsalilasa māwilasa hē<sup>h</sup>mē<sup>h</sup>lats<sup>h</sup>lās Bax<sup>h</sup>ba-  
5 kwālanux<sup>h</sup>siwa<sup>h</sup>yē lō<sup>h</sup> Q<sup>h</sup>lāmināgāsē.

Wā, hē<sup>h</sup>mis māwilas hē<sup>h</sup>mē<sup>h</sup>lats<sup>h</sup>lās Gwāx<sup>h</sup>gwa<sup>h</sup>xwālanux<sup>h</sup>siwa<sup>h</sup>yē, yixs  
wadzāē ts<sup>h</sup>lāts<sup>h</sup>lāx<sup>h</sup>sama. Wā, la k<sup>h</sup>adedzālaxa senāla gwa<sup>h</sup>wi<sup>h</sup>na  
lā<sup>h</sup>x gēm<sup>h</sup>xōtsālilās t<sup>h</sup>ex<sup>h</sup>ilāsa gōkwē qaxs hē<sup>h</sup>maā<sup>h</sup>lāē Gwāx<sup>h</sup>gwa<sup>h</sup>xwā-  
lanux<sup>h</sup>siwa<sup>h</sup>yē g<sup>h</sup>l<sup>h</sup> lēntōdex gēgē<sup>h</sup>yagesasa hā<sup>h</sup>mōlānemas Bax<sup>h</sup>ba-  
10 kwālanux<sup>h</sup>siwa<sup>h</sup>yaxs gā<sup>h</sup>xaē q<sup>h</sup>l<sup>h</sup>ēlaxēs hā<sup>h</sup>mōlānēmē qaxs lē<sup>h</sup>xā-  
mael hā<sup>h</sup>mas Gwāx<sup>h</sup>gwa<sup>h</sup>xwālanux<sup>h</sup>siwa<sup>h</sup>ya gēgēbēlōxstā<sup>h</sup>ya nā-  
xwax g<sup>h</sup>l<sup>h</sup>gāōmas lē<sup>h</sup>wa begwānēmē hā<sup>h</sup>mēk<sup>h</sup>eyalānems Bax<sup>h</sup>bakwā-  
lanux<sup>h</sup>siwa<sup>h</sup>yē. Wā, hē<sup>h</sup>mis lāg<sup>h</sup>ilās hē<sup>h</sup> la hē<sup>h</sup>mē<sup>h</sup>lats<sup>h</sup>lāsēxa max<sup>h</sup>stā-  
yasa t<sup>h</sup>ex<sup>h</sup>ilā.

15 Wā, hē<sup>h</sup>misē māwilas hē<sup>h</sup>mē<sup>h</sup>lats<sup>h</sup>lās Hōx<sup>h</sup>hogwāxte<sup>h</sup>wē, yixs ā<sup>h</sup>maē  
wadzō ts<sup>h</sup>lāts<sup>h</sup>lāx<sup>h</sup>sama. Wā, la k<sup>h</sup>adedzālaxa senāla hōx<sup>h</sup>hokwa, yixs

<sup>1</sup> Right and left in these descriptions are determined by one standing in the doorway and looking toward the rear of the house. The water of life is in the right rear corner.

Hôx<sup>u</sup>hok<sup>u</sup>. The sacred room of the Heavens is on the right-hand side of the sacred room of Crooked-Beak of the World, for he uses the cannibal head mask.

The sacred room of Crooked-Beak of Heavens is made of || broad, short boards; and the painting on it is the happy Crooked-Beak of Heaven. The sacred room of Crooked-Beak of Heavens is on the left-hand side of the sacred room of Crooked-Beak of the World, for he uses the cannibal head mask.

The front of the sacred room of Grizzly-Bear-of-the-Door is made of || broad, short boards; and the painting on it is a grizzly-bear grizzly-bear paws for hands. The claws are very long. The door of Grizzly-Bear-of-the-Door is at the right-hand side of the door of the | house. |

The sacred room of Fire-Dancer is just made of short, broad boards; and the painting on it is the kingfisher. The sacred room of the Fire-Dancer is in the middle of the left-hand side of the house. |

The sacred room of the Beggar-Dancer is made of broad, short boards; and the painting on it is a man with a raven on each side. The sacred room of the | Begging-Dancer is placed in the middle of the right-hand side of the house. |

hăē āxēlē māwilas hēmēʔlatsʔlas Hôx<sup>u</sup>hogwantlwayxa hēlkʔodoyāhila malilas mawilas hēmēʔlatsʔlas Bax<sup>u</sup>bakwālanuxʔsiwaʔye qaxs hē mae hānsiwēsē.

Wā, hēmīsē māwilas hēmēʔlatsʔlas Gēlōgūdžāʔye, yixs ā mae wadō ʔtslātsʔlax<sup>u</sup>sema. Wā, la kʔadedžāłaxa sēnāla Gēlōgūdžāʔya, vixs hăē āxēla māwile hēmēʔlatsʔlas Gēlōgūdžāʔye gē mwanōti malilas māwilas hēmēʔlatsʔlas Bax<sup>u</sup>bakwālanuxʔsiwaʔye qaxs hē mae hānsiwēsē.

Wā, hēmīsē māwilas hēmēʔlatsʔlas Nēnstāhlē. Wā, la mae ʔwadō ʔtslātsʔlax<sup>u</sup>sema. Wā, la kʔadedžāłaxa bēgwanime. Wā, la ʔlegayosa nanēs eʔeyasōwē. Wā, la āla gēlsgiltʔes gegatsʔime, vixs hăē āxēlē māwilas hēmēʔlatsʔlas Nēnstāhila hēlkʔōstāhila ʔhaxilas gʔōkwē.

Wā, hēmīsē māwilas hēmēʔlatsʔlas Nōntšēʔstādālē, vixs ā mae wadō ʔtslātsʔlax<sup>u</sup>sema. Wā, la kʔadedžāłaxa kʔēdīlawe, vixs ā mae hăē āxēlē māwilas hēmēʔlatsʔlas Nōntšēʔstāhila nēgoyāhila gē mwanōti malilas gʔōkwē.

Wā, hēmīsē māwilas hēmēʔlatsʔlas Qʔwēqʔwasīlale, vixs ā mae ʔtslātsʔlax<sup>u</sup>sema. Wā, la kʔadedžāłaxa bēgwanime. Wā, la wā sanōlemāłaxa gwāgūʔwīʔna yixs hăē āxēle māwilas hēmēʔlatsʔlas Qʔwēqʔwaselala nēgoyāhila hēlkʔōdoyāhila gʔōkwē.

37 The sacred room of the Tamer is made of pure | hemlock-branches, and nothing else. The sacred room of the Tamer | is placed back of the middle of the left-hand side of the house. ||

40 The sacred room of the One-Who-Presses-Down is made of short, broad boards; | and on it hangs a great neck-ring of red cedar-bark, | one fathom across, and four | spans thick. The | sacred room of One-Who-Presses-Down is placed back of the middle of the right-  
15 hand side of the | house. |

The sacred room of Copper-Sound-Woman is made of broad, | short boards; and the painting on it is the moon, with a great | frog inside. It is placed in front of the left-hand side of the | house. ||

50 The sacred room of the Māmaq'la is made of short, broad boards; | red cedar-bark is spread over it, and a human figure | of hemlock-branches stands on it. It is placed in | front of the middle of the right-hand side of the house. | That is all about this. ||

55 The song sung by Nenwaqawē before he told the story to make | Cannibal-at-North-End-of-World sleep: |—

"I wonder what story should I tell you, my grandchildren! Maybe it will be this, | about the one who walked about under the trees of the mountain with a cloud hanging half way up on it." |

37 Wā, hē'misē māwilas le'mē'lats'lās Hayalik'ila, yixs á'maē sayōq" q'wāxa, k'leās ōgū'la lāq, yixs hāē āxēlē māwilas le'mē'lats'lās Haya-lik'ilē 'nelk'ōdōyálilasa gemxōdōyálilasa g'ōkwē.

40 Wā, hē'misē māwilas le'mē'lats'lās lālaxwila, yixs wadzâē ts'lā-ts'lax"sēma. Wā, la tēgūdžāya 'wālasē qenxawē l'lāgek" laq. 'nem-  
50 p'enk' lāxens bālax yix 'wādzeqawilasas. Wā, lā'laē mōp'enx'sē'sta lāxens q'wāq'wax'ts'lānā'yē yix 'wāg'idasas. Wā, lā hāē āxēlē mā-  
15 wilas le'mē'lats'lās lālaxwila 'nelk'ōdōyálilasa hētk'ōdōyálilasa g'ō-  
kwē.

Wā, hē'misē māwilas le'mē'lats'lās l'lāqwak'lālaga, yixs 'wadzâē ts'lats'lax"sēma. Wā, lā k'lādedžálaxa 'mekūla. Wā, lā 'wālas wūqlāsē ōts'lāwas, yixs hāē āxēla gwak'ōdōyálilasa gemxanēgwilas  
g'ōkwē.

50 Wā, hē'misē māwilas le'mē'lats'lās Māmaq'la, yixs wadzâē ts'lā-ts'lax"sēma. Wā, la lēbedžōya l'lāgek'wē lāq. Wā, lā bek'wē'lakwa q'wāxē la lādžewēq, yixs hāē āxēla māwilē le'mē'lats'lās gwak'ōdo-  
yálilasa hētk'ōtstálilasa g'ōkwē.

Wā, laem 'wī'la lāxēq.

55 Nenwaqa'wē q'lemdemxs k'lē's'maē nōs'id qa mēx'ēdēs Bay"ba-  
kwālanx"sīwē':

"'māslexanōxs nōyaml qantsō ts'lōx"lēmāō. Hēmlētsxanōs anōyōkūlsēlaxē l'aōts q'lōq'wasax engwāla lāx q'lōyēwa'yasēa."



What the Añwēnē said, the other chiefs said, and they all tell the same thing. The first chief said, "I am the one who claim that he had a wife," and the other chiefs say, "I am the one of them, who I thought was the wife of the Sōmōlōdēxwā, and I thought she was the wife of Nēnwaqawāyē." The first chief said, "The Sōmōlōdēxwā is true what he said. The Sōmōlōdēxwā is the wife of Nēnwaqawāyē. T!ēnēg'a. This means "the house of the house." Later on she was called Kōōlōdēxwā, the eldest of the sons of Nēnwaqawāyē. The first chief said, "Cannibal-at-North-End-of-World," and the other chiefs said, "his name was Q!ōmōyūlē; and after he was called Kōōlōdēxwā, and when Powēdzid came to be a chief, he was called Q!ōmōyūlē. The first name of the young man is not known: he was called Aek!ōqā. The first chief said, "The brother of the three is known: his first name was Q!ōmōyūlē. He met Cannibal-at-North-End-of-World, and he was called Wāk'as. When the two elder brothers were called Kōōlōdēxwā,

Graem laxwāla wāldemas Āwīk!ēnoxwē, qāns wāldemas qā ēnēmēmōts Nēnwaqawāyē, qāns mapla qā's gūlōkwēs. Wā, hēmīs lāgīlas ēnēk'ēdā wāwōwē mēsa Āwīk!ēnoxwāqēs Ts!eyōgwīnōxwāē. Wā, la nēk'ēdā kwē gīgāmēqēs Sōmōlōdēxwāē ēnēmēmōtas Nēnwaqawāyē. W ēnēmōx'ēmēsēn k'ōdēlē ālēs wāldēm grāxīnlasa bīgwa nē. W ēnēk'āqēs Sōmōlōdēxwāē ēnēmēmōtas Nēnwaqawāyē. Wā ēlāē Ts!eyōgwīnōxwē ēnēmēmōtas ōmpas gīgāmēs Nēnwaqawāyē. Wā, hēn ēnēk'ēx āla wāldemas. Wā, grāmes lēgādīs gīgāmēs Nēnwaqawāyē T!ēnēg'a, yīs hāē gwebalā'sa lēgādīs gīgāmēs grāyasa ts!agats!ē grōkwa. Wā, ālēmēs lēgādīs Kōōlōdēxwā. Wā, lā'lāē lēgādē ēnōlās lēgēmāyās sāsēmas Nēnwaqawāyēs T!ēnēg'a. Wā, x'ēmē, yīs k'ēs'māē bāk'ō lōē Bax bakwalanux'siwa'yē. Wā, lēlē Bax'bakwalanux'siwa'yē la lēgādīs Q!ōmōyūlē. Wā, ālagod lēgades Powēdzidē. Wā, hēmōxwāwē gwebalā'sa mēx'ēdē Powēdzidē, wā lāmē gīgāxīlāx Q!ōmōyūlē. Wā, k'ēs q!ālē gālā lēgēmīs ts!āyās Tēwīxīlōē, yīs Aek!ōqā. Wā, hētla q!ālē lēgēmīs āmāyīnaxayasa yūdūwē. Wā, hēmāē g'il lēgēmīsē Gūna, yīs k'ēs'māē bāk'ō lōē Bax bakwalanux'siwa'yē. Wā, la ālēm lēgādīs Wā, lēlē Bax'bakwalanux'siwa'yē. Wā, gāmēx'ēdē mālōkwē ēnēmēlasēs hē lēgādīs gīgāmēs.

80 was Lō'yā, for according to the ways of the Indians, they change their names when they give away property. Now Q'ōmoyūlē was chief of the SōmxōlōDEX<sup>u</sup>, and Aēk'loqā was chief of the Ts'eyōgwīmoxywē<sup>u</sup>, and Lō'yā was chief of the Ts'eyōōDEX<sup>u</sup>, who are living at the head of the lake of Wanuk<sup>u</sup>, the river of the Awik'lēnoy<sup>u</sup>.  
85 Now I think I have answered what you have asked about, friend.

This is what the wife of Cannibal-at-North-End-of-World said when she called her husband, when the three brothers went into the house of Cannibal-at-North-End-of-World: —

"Come back, Cannibal-at-North-End-of-World, |

"Come back, Cannibal-at-North-End-of-World! the game that came  
90 to your house went home, || Cannibal-at-North-End-of-World." |

Now, at last, this is finished. |

80 lasasa bāk'lumaxs hōmenāla<sup>u</sup>maē L'āyōxēs L'ēLEGEMAXS p'ēsēdaē.  
Wā, laēm<sup>u</sup>laē g'īgāma<sup>u</sup>yē Q'ōmoyūlēsa SōmxōlōDEX<sup>u</sup>. Wā, lā<sup>u</sup>laē  
g'īgāma<sup>u</sup>yē Aēk'loqāsa Ts'eyōgwīmoxy<sup>u</sup>. Wā, lā<sup>u</sup>laē g'īgāma<sup>u</sup>yē  
Lō'yasa Ts'eyōōDEX<sup>u</sup>, yixs hāē g'ōkūlē ōxlālēsasa dze<sup>u</sup>lālas wās  
Wanukwē, yix wāsa Awik'lēnoy<sup>u</sup>. Wā, lax'st'laax<sup>u</sup>men<sup>u</sup> ēwīla  
85 nā<sup>u</sup>nax<sup>u</sup>mōxēs<sup>u</sup> nāxwī<sup>u</sup>lālōs q'lāqlē<sup>u</sup>staase<sup>u</sup>wa g'āxēn, qāst.

Gaem wāldem<sup>u</sup>s genemas Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>u</sup>yē laē L'ē<sup>u</sup>lālxēs  
lā<sup>u</sup>wūnemaxs laē hōqūwelsē yūduk<sup>u</sup>wē wīwūq'was lāx g'ōkwas  
Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>u</sup>yēga:

"X'alāx's Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>u</sup>ya,

90 "X'alāx's Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>u</sup>ya lānaxwīlas wax'deōs sāgūnsa,  
Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>u</sup>ya."

Wā, lawēsta gwāl lāxēq.

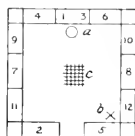


Fig. 1. House of Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwē.

- a. Umbilic-pole
- b. Place of visitor
- c. Fireplace
1. 3 Ba<sup>u</sup>x<sup>u</sup>bakwālanux<sup>u</sup>siwē and Q'āmmā-gās
2. Q'wa<sup>u</sup>x<sup>u</sup>gwāxwālanux<sup>u</sup>siwē
4. G'ēlōgōdzū'yē
5. Nūstāll
6. Hōx<sup>u</sup>hogwāte'wē
7. Nōntt'ōstūlak
8. Q'wēq'wast'la
9. H'ey'ōk'ila
10. Mālxwīla
11. L'ōq'w'ak'ūlōq
12. Māmaq'a

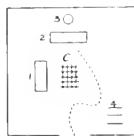


Fig. 2. House of Nēnwāq'iwē.

- 1, 2. Settlers
3. H
4. Sons of Nēnwāq'iwē
- c. Fireplace

## LEGEND OF THE NANNAN IN QWIQ-SO'INON

ONCE upon a time, during a famine in Hadat, many people died. Among the survivors was a young virgin who had a sister in a distant village. One day she thought, "I will go to my sister; she may have food to spare." So she started off, carrying her clothes in a bundle on her back. She walked day and night. Every morning she arose early, and before continuing her journey she bathed in order to purify herself. She expected to meet on the way some kind of supernatural being. One night, after she had gone to sleep, she dreamed that a handsome man came to her and addressed her with kindly words. She could not sleep on account of her dream, and very early in the morning she washed her body with hemlock-branches. She went on the whole day until night fell. Then she stopped by a small stream. Again she rubbed her body with hemlock-branches.

In the evening of that day she saw her elder sister coming towards her. The elder sister asked at once for some food, for she had nothing but a few dry salal-berries to eat. The younger sister replied, "We have nothing to eat at home, and all our people have starved to death: therefore I left and came to see you, for I hoped to get something to eat from you. I have just one small piece of salmon-spawn to sustain me on my journey." With these words she took out of her bag a piece of dried salmon-spawn as long as her forefinger, and broke it in two. She gave one-half to her elder sister, and they ate it with the dry salal-berries. After they had eaten, the elder one told how all the people of her village had also died of starvation.

They lay down to sleep. After a short while the younger sister saw a handsome man coming towards her. She did not stir, and the man walked straight on to her and lay down by her side. He said, "Is it true that your people have starved to death for lack of food?" The virgin did not hesitate to answer. She said, "It is true. Therefore I went to see my sister, hoping to get food from her, but I see that she is just as much in need as I am, for she told me that there is no food in her village." Then the handsome man seemed to be very sorry for her. He said, "To-morrow morning I shall make a salmon-weir for you. Then you will have plenty of food." He became the husband of the virgin. Early in the morning he gathered small sticks and spruce-roots. With these he tied the sticks together, making a salmon-trap. Before long it was finished, and he put it into the stream. Then the salmon rushed into it and filled it. He took them out of the weir, and the two sisters cut them open and roasted them. They ate some, and now they were well supplied with food.

The handsome man stayed with the two sisters. One morning he went out into the woods, and ere long came home with four black bears. The next morning he went out and ere long came home with four mountain-goats. He made a box of cedar-boards to steam the goat's meat, and the sisters made baskets of spruce-roots to carry meat and salmon. One day the handsome man went into the woods, and before long he came home with a large black bear. Oh, they say its fat was four fingers thick. Now they were busy; for they had much meat to dry, and the fat of the bear to try out. The man went to sleep early in the evening, and before daylight he arose and went out of the house. Before noon he came home with four large mountain-goats. He told his wife to slice the meat and to dry it with the skin. He asked her to take the wool off, to spin it, and to make a blanket. Then he built a house and a storeroom, which soon was full of dry salmon and of smoked and dried meat. After some time the young woman gave birth to a boy. The man washed the child. Then he stepped on the boy's toes, and, holding his little hands, he pulled him up four finger-widths. Therefore the child grew four finger-widths on the first day. On the following day the man washed the boy again. Then he put the child's feet on the floor, he stepped on his toes, and pulled him another four finger-widths. Now the child had grown eight finger-widths in two days. On the third day he washed the boy in cold spring-water and then pulled him up one span. Now the boy was able to walk. On the fourth day he bathed the boy again, and pulled him up by two spans. Now the boy had become a young man.

In winter, when the snow was deep, the man made snowshoes for his son. He told him to put them on and hunt bears on the mountains. The young man went out that morning, but he came home without having seen any game. Then his father looked at the snowshoes. He discovered that he had made a mistake in making them. Therefore he made a new pair, and sent his son to go again. Before he had gone far, the young man saw a bear, which he killed with his arrows. He skinned it, and carried home the skin and one leg. He sent his father to bring the rest.

Now the mother of the young man spoke, and said, "I think it is time for us to give a name to our son. His name shall be *Ēx'sokwi-flax'sa ʔnaxwa hanl'ēnox* (Prettiest-Hunter)." On the following day the man went hunting. After a short time he returned with four mountain-goats which he had killed. He told his son that he had seen many mountain-goats on the other side of the mountain, and he sent the young man to hunt them. The new snowshoes enabled the youth to climb steep mountains and slippery ice. The man also opened a cedar-bark basket which he kept under his arm, and took out of it two objects that looked like snails. One was red

and the other one was black. He put them on the snow and said, "Red, red, red, red!" and the red one grew up to be a large dog. Then he said, "Black, black, black, black!" and the black one grew to be a large dog. Then he slapped them, and at once they became as small as snails; and he put them back into the cedar-bark basket, which he gave to his son. He said to him, "Whenever you see a mountain-goat, take out the red dog, put it on the ground, and say 'Red!' four times, then it will grow to full size and will kill the goats for you. When it comes back, slap it, and it will get small again. If you see a bear, take out the black dog and do the same to it. If there are many goats, take out both dogs. The red one will go to the right, and the black one to the left, and they will drive the goats into the water." He also gave a pole to his son, and said, "With this pole you will climb the mountains." A piece of quartz was attached to the point of the pole. The man said, "If you come to a place where you can not set your foot, just strike the rock with the crystal. Then there will be a hole."

After the young man had received all these things from his father, he left. He went to the mountains; and as he was going up, he saw a great man, Grouse, who seemed to be friendly, and who asked the youth what he was doing there. The young man replied, "I am hunting mountain-goats and bears." The Grouse said that he also was hunting mountain-goats. Then the youth asked Grouse what he used for killing the goats. Grouse replied that he caught the goats by running after them, and Grouse also inquired of the youth regarding the way he did when hunting goats. The young man replied, "I also run and catch them." Then they walked together until they saw many goats feeding on the mountain at Sutlege Canal; and the young man said to Grouse, "Now, kill them! I shall have the next herd we see." Then Grouse took a root from a little basket hanging on his side. He chewed it and spat on the palms of his hands. Then he clapped them together four times, and all the goats rolled down the side of the mountain, dead. They went on, and soon they saw many goats on a steep cliff. "Now," said Grouse to the young man, "let me see how you kill goats!" The young man took out his two dogs, put them on the ground, and called four times "Red!" and four times "Black!" Then the dogs grew up to full size, ran up the mountain, drove all the goats into the river, and killed them all. Then the young man put on his snowshoes and walked up the cliff. When Grouse saw this, he was frightened and left him. Ex'sokw-lak returned to his father, Q'ōmg'ilaxyaō, who inquired of him whether he had seen anything. He knew already that his son had met Grouse. Then the youth told his father what had happened, and his father praised him for his bravery.

After some time Q'ōmg'ilaxya<sup>5</sup>ō said to his wife and to her sister, "Your brothers are coming to look for you, therefore I must hide in the woods," for he could see everything from far away. He went into hiding, and before long the four brothers of his wife arrived. They were surprised when they saw the house full of meat. The young woman asked her four brothers to sit down, for she wanted to feed them, because she knew that they were hungry, and she gave them mountain-goat meat. And after they had eaten, they rested that day. In the morning of the next day they went home, each taking a load of smoked meat with them. As soon as they had left the house, Q'ōmg'ilaxya<sup>5</sup>ō came in, and his wife told him that her brothers wanted her and her sister to return home, and that they were coming back the next day to fetch her. Then he laughed, and said, "Then we shall have to part. Go to your home, and I shall return to my home." He staid with his wife that night, and told her to take care of herself; for, if she broke one of the rules he gave her, great trouble would come to her. Early in the morning he disappeared, and very soon the four brothers of his wife and many other people came. While they were packing up all the meat, the son of the young woman came in. He seemed to be very glad to see his uncles, and he was willing to go with them. The people took up their loads and went home to XEKWĒK'EN. The people were still without food: therefore they brought dressed elk-skin blankets, slaves, and canoes, to buy mountain-goat meat. The chiefs even sold their daughters for food.

The young man kept on hunting bears and mountain-goats, and he was getting rich very fast. Very soon he gave away property to his people. Thus he became a head chief of the tribe.

A supernatural being in heaven saw that Ēx'sokwi<sup>5</sup>lak<sup>u</sup> was a great hunter. The supernatural being tried to capture the hunter: therefore he called one of his slaves and threw ashes over him. Then the slave was transformed into a grizzly bear. His master sent him up the river of XEKWĒK'EN. When he was going up, he came out on the beach near the house of Ēx'sokwi<sup>5</sup>lak<sup>u</sup>, because he wanted to be seen by the great hunter. As soon as Ēx'sokwi<sup>5</sup>lak<sup>u</sup> saw the bear, he gave chase. The bear went up a steep mountain: and the hunter put on his snowshoes, took his dogs and his long pole, and ran after him. The bear climbed up to a point called Frog Point (Wŭxā<sup>5</sup>tē<sup>5</sup>). There is a very steep and slippery cliff without a footing. Nevertheless the hunter passed the dangerous place, and saw the great bear ahead of him going into a large house. Then the hunter went to the outside of the house and listened. He heard many people singing inside. They sang: "Prettiest-Hunter is picking the bone of my neck ("Ēx'sokwi<sup>5</sup>la<sup>5</sup>x<sup>u</sup>sa ʔnāxwa ham.lēnox<sup>u</sup> ēbēlēlāxg'in xāq'E-xawēk').) He could not enter the house, and had to go home. He

lost the bear, because he had transgressed the rules laid down by his father. He felt very sorry for having lost the bear.

Then he thought that he had once seen a very pretty girl, a daughter of the chief of the Dzāwadeñox<sup>a</sup>, whose name was Leader-of-all Warriors (Walebā'yē). Ēx'sōkwīlak<sup>a</sup> wished to marry her. Therefore he asked her father's consent. When the chief saw that he seemed to be a good-natured young man, he let him marry his daughter.

Ēx'sōkwīlak<sup>a</sup> had a brother-in-law, Born-to-be-a-Spearman (Alē'winoxwīlak<sup>a</sup>), who was a sea-otter hunter. He used to go out early every morning to spear sea-otters, and sometimes he would kill many, sometimes he would not get any. So one day Ēx'sōkwīlak<sup>a</sup> asked his wife if he might accompany her brother. When she had given her consent, he got ready and went aboard the spearman's canoe. Then they started for Moving-Island (makwīlala'nak āla). Ēx'sōkwīlak<sup>a</sup> saw many sea-otters on the island, and asked his brother-in-law to put him ashore, for he wanted to kill them with his club. When his brother-in-law had put him ashore, he found a fine club which his father had put there. He ran towards the sleeping place of the sea-otters, and killed every one of them. His brother-in-law, who had not killed any, became angry. Therefore he deserted Ēx'sōkwīlak<sup>a</sup>, who had to stay on the island without food and water. On the fourth day, while he was sleeping, some one came and said, "I have been sent by the chief to call you into his house," and when he woke up to see who was speaking to him, he did not see anyone. Then he covered his head with his cedar-bark cape, and he was just about to go to sleep again, when he heard the same voice saying to him, "I have been sent by the chief to call you into his house." Then he looked about again to see who was calling. Since he did not see anyone, he thought, "I am going to die, for I am only thinking of what I am wishing to see." Then he lay down to sleep the third time; and as soon as he began to doze, the same voice spoke, and said, "I have been sent by the chief of this island to call you into his house." He tried to open his eyes while this soft voice was speaking, but he could not do it until it stopped. Then he said to himself, "I will bite a hole through my cedar-bark cape and look through it, I will not go to sleep this time." He bit a piece out of his cedar-bark cape, through which he could look. Before long he saw the top of the island open. A small man came out towards him, pushed him, and said, "I have been sent by the chief, Q'omogwe, to call you into his house;" and before he disappeared, Ēx'sōkwīlak<sup>a</sup> spoke to him, and said, "Ah, friend! I saw you long before you spoke. Now, wait, and let me follow you into the good man's house!" And then he got up and followed him into the house. He

saw the great chief of the sea sitting in the rear of the house, and there were many seals and sea-lions crawling about inside. These were the servants of the great chief. The hair-seals were the dogs of the house. The great chief asked the food-keeper of the house to feed Ėx'sōkwīlak<sup>u</sup>, and they asked him what he would like to eat. The listener of the house said, "He wants to eat a piece of your dog;" for the listener can hear your thoughts, and Ėx'sōkwīlak<sup>u</sup> wished to eat a piece of seal. So they killed a small seal, cut it up, and cooked it. Then they gave some of it to him; and he began to eat it, for he was very hungry. After he had eaten, the speaker of the chief asked him whether he was a shaman and could cure the head slave of the chief, who had been taken ill when he went out to get food for the great chief. Ėx'sōkwīlak<sup>u</sup> thought, "I will say that I am a shaman;" and the listener of the house said, "He thinks he will say that he is a shaman." Then he was asked to look at the sick one. He saw the bone point of a spear in the man's side. Then he thought, "I wish they would give me that canoe and spear for healing this sick man!" At once the listener said, "He wishes our great chief to give him that canoe and the spear after he has healed this sick man." Then the great chief spoke, and said, "I value my hunter more highly than canoe and spear. He shall have them, and more than that, if he cures my hunter." Then Ėx'sōkwīlak<sup>u</sup> sat down by the side of the Sea-Lion, and pretended to feel for the sickness. Now and then he would push in the spear-point, and the sea-lion would groan from pain, and then he would pretend to suck the side in which the spear stuck. The fourth time he bit the spear-point, pushed it in, and then pulled it out. Then the Sea-Lion said, "This is a true shaman, for I felt the sickness leave my body. Now my chief will give him the canoe." When the chief heard that Ėx'sōkwīlak<sup>u</sup> had cured his servant, he gave him the hunting-canoe with the serpent-spear, the paddle, and the food-box that is never empty, and the death-club, the point of which burns hostile villages, and the water of life. The great chief also gave him his house and his name, Chief-of-the-Open-Sea (G'ag'egeyak'). Then the young man, Ėx'sōkwīlak<sup>u</sup>, became homesick, and thought, "How shall I let them know that I am homesick?" Then the listener of the house said, "The great shaman is homesick." Thereupon the great chief of the house spoke to his slaves, and said, "Take down the hunting-canoe, and put aboard all that I promised to the great shaman, including this house. Let it become as small as a young woman's berrying-basket, and put it aboard. Then let the great shaman go aboard. Cover his face before you let him go to the upper world. One of you shall take him up." The Sea-Lion that he had cured said to him, "Ah, Great-Shaman! go aboard your self-



paddling canoe, and cover your face, that you may not see the trail that leads to the upper world." Then Ēx'sōkwilak<sup>a</sup> pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ēx'sōkwilak<sup>a</sup> heard the sound of paddling on the sides of his canoe. Soon the noise stopped. Then the Sea-Lion said, "Shaman, look up!" for that was now the name of Ēx'sōkwilak<sup>a</sup>. Then he looked up to see where he was, and he found himself close to the village of his enemy. He resolved to try his baton to see if it would set fire to the village. He extended it towards the village, and in a short time all the houses were on fire. When the people tried to run away, he extended the death-bringer baton towards them, and they were transformed into rocks. After all had been killed, he asked the Sea-Lion to show him how to use his canoe. The Sea-Lion said, "Just say 'Go ahead!' Then all the paddles will obey you. When you want to stop, only say, 'Stop!' then they will stop." After the Sea-Lion had spoken, he jumped overboard and went home. Ēx'sōkwilak<sup>a</sup> went to the village. Then he saw some of his friends and his wife turned into rocks. This made him feel sorry. Therefore he tried his water of life. He took it out of the bladder of hair-seal in which it was, and sprinkled it on his wife, who rubbed her eyes and said that she had been sleeping. Afterwards she saw that her husband was bringing his friends back to life. Then she knew that she had been dead and had been resuscitated. Her husband brought most of her friends back to life, except those that had left him on the island. After he had done so, he took the house out of the canoe and put it down in the middle of the village, where it grew up to its full size. Now he was the head chief of the tribe. On the fourth day after his return he went aboard his self-paddling canoe. He told the great canoe to go ahead towards an island where hair-seals go to take a rest. As soon as he approached the island, his spear went overboard, turned into a serpent, and swam ashore to where the hair-seals lay. The serpent went from seal to seal, killing them. After it had killed all the seals, it swam back towards the great canoe. The owner took it aboard and put it down in the bow of the canoe. Then Ēx'sōkwilak<sup>a</sup> went ashore and took all the seals aboard his canoe, and they were enough to fill it. He went home and gave a seal feast to his people. Now his people treated him as a chief, and he went hunting sea-otters, which he gave to his people. Therefore he was well liked.

## STORY OF THE NAENSX'Ä OF THE KOSKIMO

- 1 The ancestors of the Naensx'ä were living at Meläd. | They were catching sockeye-salmon. Their chief was LELBEYÖS. | He had a son Wanäd. Wanäd | owned a large dog, and the name of the dog was
- 5 NESÄ. || There were many dogs of the ancestors of the numaym | Naensx'ä of the Koskimo. Wanäd was glad | because all the dogs were yelping on account of | what was done to them by the dog of Wanäd, for he always set him | to fight the others. Now the heads ||
- 10 of the dogs of the ancestors of the Naensx'ä were very sore. Then Wanäd was glad | on account of what his dog, NESÄ, did to all of them, | when he was biting them. Now Wanäd lay down, and did not arise | in the morning, and in vain he was called by his parents. |
- 15 Wanäd did not pay any attention to them. In the || afternoon a man came into the | door of the house of LELBEYÖS, the father of Wanäd, | and the man just went to the bedroom of Wanäd, and | of the dog, and the man said, "I call you, Wanäd, | with your dog, on
- 20 account of our friends." Thus he said. || Immediately Wanäd arose and followed the one | who was sent to call him. They went to the

## STORY OF THE NAENSX'Ä OF THE GÖSG'IMUX'

*(Koskimo dialect)*

- 1 G'öküla'laē g'äläsa 'ne'emēmotasa Naensx'ä läx Melädē. Laem-  
'laxē wīwamēsxā melēk'. Wä, lä'laxē grigades LELBEYÖS. Wä,  
läk'as'laxē xūngwadk'ats Wanädē. Wä, läk'as'laxē Wanädē  
'wäyatsē öma'yaöl 'wäts'la. Wä, läk'as'laē lēgadk'asē 'wäts'las NESÄ.
- 5 Wä, läk'as'laxaē q'lēnemk'asē 'waöts'läs grilk'asasē 'ne'emēmotasē  
Naensx'äk'asasē Gōsg'imuxwē. Wä, läk'as'laē Wanädē äyāq'les-  
k'asqēxs hēmenälak'asmasēnē gwägülälak'asē 'näxwa 'waöts'läs  
grayälak'as lak'asex 'wäts'läs Wanädäx hēmenälak'as'maasēnē wä'xa-  
k'as qak'as hanēqōk'asēs. Wä, läk'as'em'laxaē 'näxwak'as lälä-
- 10 lēlgēmäläk'asē 'waöts'läs g'älä Naensx'ä. Wä, läk'as'laxaē ēx'ē  
näq'ayas Wanädē qak'asēs 'wäts'lē NESÄxs läk'asaē 'näx'wid lak'as  
yōyaly'q'lala. Wä, läk'as'laxaē gäelk'asē Wanädē k'lē'yas läx'wid-  
xē gaäla qak'asexs wä'x'k'asaē gwäsōk'atsēs g'aölgr'ūx'. Wä,  
k'lē'yask'as'laxaē Wanädē q'lāq'laaq. Wä, läk'as'laxaē gwāk'lō-
- 15 dexlälisa 'nälaänēk'asas, g'äxk'asaasē bekümälā g'äxēlk'asa laxē  
t'lex'asē grōxwas LELBEYÖS, yik'asex ömpk'asas Wanädē. Wä,  
ökwas'em'laē lä bekümälā läk'asex kwaēlask'asas Wanädē lō'kwa-  
sēs 'wäts'la. Wä, läk'as la 'nē'xa bekümälā: "lōlaxaenlōl, Wanädä  
lō'kwasōs 'wäts'lex qāk'asens 'nē'nēmōxwē," 'nē'x'as'laxaē. Wä,
- 20 hēx'fidk'as'em'laxaē Wanädē läx'widk'asa qak'ats laē lägr'ēxē  
lēlelgr'isk'asē. Wä, läk'as lä hēx'dzegēsēlak'as läxē äpdzegēs-

beach at the other side of the point of the village. The men went into the thicket, and there he saw many men sitting near each other. Wanēd was told by them to sit down behind them with his dog. When Wanēd sat down close to his dog, then he saw that the men were groaning on account of wounds in their throats and in their ears. For a long time the men did not speak. Then Wanēd was a little afraid, for his dog just continued to stare at his master. Then an old man arose and spoke. He said, "Now, come, Wanēd, and look at my tribe, and their wounds here, which you and your dog have made. Look at them! We are men as you are. And now, Wanēd, you shall learn." Thus he said, and went towards the place where Wanēd was sitting. He took off his human body, and he took off the dog's body from the dog of Wanēd, and put it on Wanēd, and Wanēd became a dog. Then he put the man's body of Wanēd on his dog Nesā. And after he had done so, the new Wanēd arose — the one who had been a dog — and went home to his house, and his dog, who had been the real Wanēd before, followed him. Before Wanēd came near to his house, the many dogs ran up to the large dog, and they took revenge by biting him. Then the

k'asasē g'ōkwa. Wā, lāk'as lā lāqa lak'asxē q'wāxuk'wasas. 22  
Wā, lāk'as'elaxaē dōx'walaxē q'ēmēmk'asē bēbēkūmaxlōs k'wala.  
Wā, lāk'as'elaxaē Wanēdē āx'ālāsōkwas qak'as hē k'wale ālōq'us.  
lō'kwasē ōmas 'wats'las. Wā, g'ūlk'as'ēm'elaxaē k'wāg'at'k'asē 25  
Wanēd māmk'els lō'kwasē 'wats'!, wa, lāk'as'ēm'elaxaē Wanēdē  
dōq'waxē bēbēkūma g'wālasē lēlax'alala lak'asax q'ōq'ūmas lō-  
'kwase p'ēp'ēyōkwasas. Wā, lak'as k'ēōkwas gēōl dōt'ēgrāf'asē  
bēbēkūma. Wā, lāk'as'ēm'elaxaē Wanēdē k'ēk'alēqak'asa qak'asē  
'wats'lak'asas, yik'asexs ōkwas'maasēnē hēmenalalin dōq'ūmāsxas 30  
'wādzēd. Wā, lāk'as'elaxaē lāx'welsēda q'lūlyaywē bēkūmada. Wā,  
Wā, lāk'as'elaxaē dōt'ēgrāf'a. Wā, lāk'as'elaxaē nēx'a. "Wā, gē-  
grak'as'la Wanēd, g'āxk'asaaqōs. Wāk'asla dōq'wax'ing'ōkwa  
tak'yik'as'ra lēlax's'elalak'as'gras qak'ats hayaos lō'kwasas 'wats'as  
qōs. Wāk'asla dōq'walax: sōkwas'ēm'elax'ūn g'wēx'sk'ats bēbēkūmāx'as  
xan sōkwas gēx'asas. Wā, lāk'as'mōts Wanēd q'ūbarad. lō'kwas  
lāx'ēxs lāk'asaē g'wāē'stu lak'asax k'wādzad Wanēdē qak'ats'asē  
yōdk'asēx begwānēmk'īnā'yasē. Wā, lāk'as'elaxaē dōq'wax'asē 35  
'wats'lak'īnā'yas 'wats'las Wanēdē qak'ats āx'atōk'asas'asē Wanēdē.  
Wanēdē. Wā, lāk'as'mēnē 'wats'ix'īde Wanēdē. Wā, lō'kwas'asē  
āx'ālasa begwānēmk'īnak'asas Wanēdē lak'asax 'wats'asēdē  
Nesā. Wā, g'ūl'ēm'elaxē gwālk'asa, lāk'asē aloixwē Wanēdē  
'welsk'asaxē 'wats'lak'asēdē, q'ēs lak'asē māmax'as'asēdē  
lāk'asēs 'wats'lāxē ālak'as'alāl Wanēdē. Wā, lō'kwas'asēdē Wanēdē  
ēx'ak'asē Wanēdē lāk'asxēs g'ōx', g'āxk'asasē q'ēm'elax'asēdē  
qāq'axē ōmas 'wats'lak'as. Wā, lāk'as'ēm'elaxaē yik'as' q'ōq'ūmas 40

48 dog ran away from them, and went into his former bedroom, | which  
 he had when he was still a man. Then | Wanēd, who had been a  
 50 dog, came in and never || took notice of his dog, who lay down on the  
 bed. | His ears and his throat were lacerated. | Then the new Wanēd  
 said | to his mother, "I am hungry, mother." And his mother |  
 55 stared at him, because the real || Wanēd had never said to his mother  
 that he was hungry. Therefore | LELBEYŌS and his wife T!EK'AYIG'I-  
 'LAK<sup>u</sup> thought this strange. | When T!EK'AYIG'I'LAK<sup>u</sup> put a dish in front  
 of him | containing scorched dried spring-salmon, then the great dog  
 sat down | beside of T!EK'AYIG'I'LAK<sup>u</sup>, and looked into her face. ||  
 60 In vain he opened his mouth. Then T!EK'AYIG'I'LAK<sup>u</sup> spoke, | and  
 said, "Oh! what is the matter with NESÄ? It is as | though he were  
 trying to talk to me," thus she said. But | Wanēd did not pay any  
 attention to her, for he was eating; and after he had | eaten all the  
 65 dried spring-salmon, he arose and lay down || in his bedroom; but the  
 great dog went | to the place where LELBEYŌS was sitting, and looked  
 into his face. | In vain he opened his mouth as though he wanted to  
 speak. When | night came, the dog lay down in the bedroom of |  
 70 LELBEYŌS. Wanēd continued to be hungry, and || for a long time it  
 was this way. Then | T!EK'AYIG'I'LAK<sup>u</sup> guessed that the dog was her

47 p!ak'ē. Wä, lāk'ase 'wäts!E bex'wīd qak'ats laē lāk'asaxēs kwaē'lask-  
 k'asdē yik'asexs hēk'as'maēx'dē ālē bekūma. Wä, g'āxk'as'laxaē  
 g'āxē'līdē Wanēdē, yik'asxē 'wäts!Ek'asdē. Wä, hēhēk'as'm'laxaē  
 50 q'lās'īdaxēs 'wäts!EXē lāk'as hagūdzwā'il lāk'asex kū'lēlask'a-  
 saxsē 'nāx'wīdk'as'EM lāx'sax'fīdk'asē p!ep!EYōkwāsas lō'kwasē  
 ōxawak'asas. Wä, ōkwas'EM'laxaē 'nēx'a alōx'kwasē Wanēdē  
 lāk'asxēs abempk'asē: "Pōyan: ad;" wä, ōkwas'EM'laxaē abempk'as-  
 sas dōdōxs'ENDk'asax qak'asaxs k'ōsyasaē powēk'lālaēnox'k'asē āla-  
 55 k'lāla Wanēdē lāk'asxēs abempē. Wä, hēk'as'EM'laxat! lak'EMq!a-  
 s'īdayōs LELBEYŌS lō'kwasēs genemē T!EK'AYIG'I'LAX<sup>u</sup>. Wä, g'ilk'as-  
 'EM'laxaē T!EK'AYIG'I'LAXwē k'āg'ilīlasē hā'maats!e grīts!Ewax'usē  
 ts!enxwē sāsasda, g'āxk'asaasē ōmasē 'wäts!E qak'ats laē k'wāg'i-  
 līk'as lax l'asali'k'asas T!EK'AYIG'I'LAXwē qak'ats dōqūmalīlāēq.  
 60 Wālk'as'EM āqa. Wä, lak'as'laxaē T!EK'AYIG'I'LAX<sup>u</sup> dōt!Eg'a'la.  
 Wä, lāk'as'laxaē 'nēx'a: "ēya, 'māsk'adzēg'a NESāk', hēk'asaēk'  
 gwēx'asē dādōt!Eg'a'la g'āxk'asen," 'nēx'k'as'laxaē. Wä, hēhēk'a-  
 'EM'laxaē Wanēdē q!aq!aax qak'asēs hā'maēnē. Wä, g'ilk'as'EM-  
 'laxaē 'wīlak'asxē sāsasdē lāk'asaē lāx'ūlīl qak'ats laē kūlg'a-  
 65 līk'as lāxēs kwaēlasē. Wä, ōkwas'EM'laxaē ōmas 'wäts!E lāk'as  
 lāx k'wāē'lask'asas LELBEYŌS qas lāk'asaē dōqūmalīlāēq. Wä,  
 lāk'as'EM'laxaē āqa wāx'st'laax' dādōt!a. Wä, g'il'EM'laxaē lāk'as  
 nōg'ax'wīda lāk'asaē hēk'as'EM kwaēlk'asē 'wäts!E kwaē'lask'asas  
 LELBEYŌS. Wä, lāk'as'laxaē hēmenalak'as'EM pōyē Wanēda. Wä,  
 70 lāk'as'EM'laxaē gayal'EM hēk'as gwayalak'asē, wä, lāk'as'EM'laxaē  
 T!EK'AYIG'I'LAXwē k'ōt!ōdk'asxē 'wäts!ā hēk'as'maēs xūnōxwē. Wä,

son, and | she spoke to her husband, LĪLBĒYŌS and || O. LĪLBĒYŌS! call in the | shamans to come this night and look at our master there." Thus she said to him. Immediately LĪLBĒYŌS said that he would clear his house; and after he had finished clearing the house, he went and gave notice to his | tribe that the shamans would come in the morning in order to find out what ailed him. Then LĪLBĒYŌS went back home, and || told his wife, saying that the shamans would come in, and those who were to beat time. Then TĒK'AYIGĪLAK, called Wanēd, and | told him about the shamans who would come and feel of him. Then | Wanēd became really angry on account of what was said by her, and he || went out of the house. Then the great dog was happy, and LĪLBĒYŌS | and his wife, TĒK'AYIGĪLAK, observed him. | Now night came, and the | shamans and those who were to beat time came, but || Wanēd never came into the house. The 60 large dog | sat down in front of the shamans. Then a great | shaman saw that the great dog was Wanēd who wore the dog's body. Then | the shaman spoke to the wise men (song-leaders) to think about it, || what they should do to the dog who wore the body of a 95 man, | namely, of Wanēd. Thus he said. Then the | great dog was

lāk'as<sup>l</sup>laxaē dōt'legra<sup>l</sup>k'asxēs la<sup>l</sup>wūnemk'asē LĪLBĒYŌS<sup>l</sup>k'asē. Wā, 72  
lāk'as<sup>l</sup>laxaē 'nēx'a: "ēya, LĪLBĒYŌSai'. Wālaak'adzū lēlak'asxō  
pēpāxa qa g'āxk'asēsōnōxō nēg'ax<sup>l</sup>k'aslēx qak'as dōqwasēim  
g'īk'asēx," 'nēk'as lāxaē. Wā, hēx'ēdk'asēm<sup>l</sup>laxaē LĪLBĒYŌS<sup>l</sup> 75  
qak'ats ēkwaēxēs g'ōxwē. Wā, g'īlk'asēm<sup>l</sup>laxaē g'wālk'as ēkwaxēs  
g'ōx<sup>l</sup>k'asaxs lāk'asasēne qās'īd qak'ats laē q'āq'agimlāk'asxēs  
g'ōkwaōt yek'asexs plēxwak'atsawaē Wanēd yik'atsē pēpāxa. Wā,  
g'āxk'asēm<sup>l</sup>laxaē nā<sup>l</sup>na<sup>l</sup>x<sup>l</sup> lāk'asxēs g'ōxwē LĪLBĒYŌS. Wā, lak'as-  
ēm<sup>l</sup>laxaē nēlalak'asxēs genem, 'nēx<sup>l</sup>k'asqēxs lāk'as'ma<sup>l</sup>lasē 80  
ēwēlak'ās g'āxk'asla hōx<sup>l</sup>tslāk'aslē pēpāxa lō<sup>l</sup>kwasa lēxastek'aslaq.  
Wā, lāk'as<sup>l</sup>laxaē TĒK'AYIGĪLAX<sup>l</sup> lō<sup>l</sup>lālak'as-ex Wanēdē qas nē-  
laēšē pēpāxaxs g'āxk'asaēla plēxwak'aslaq. Wā, lak'asēm<sup>l</sup>laxaē  
Wanēd ēālak'lāla ts'ēn<sup>l</sup>x<sup>l</sup>s dōt'lalayokwasas. Wā, lāk'asēm<sup>l</sup>laxaē  
ōkwasēm lāk'as qās'īd qak'ats laē lāwels lak'asxē g'oy. Wā, 85  
lāk'asē ēk'lēqak'asē ōmasē ēwāts'ē. Wā, lāk'asēm<sup>l</sup>laxaē LĪLBĒYŌS  
lō<sup>l</sup>kwasēs genemk'asē TĒK'AYIGĪLAXWē q'āmx'ats'ēk'aslaq. Wā,  
lāk'asēm<sup>l</sup>laxaēnē nēg'ēx'wīdk'asa. Wā, g'āxk'asēm<sup>l</sup>laxaē hōx-  
tslāk'asē pēpāxa lō<sup>l</sup>kwasē lēxaxstaē. Wā, lāk'asēm<sup>l</sup>laxaē hewaēm  
g'āxk'as hōx<sup>l</sup>tslāk'asē Wanēda. Wā, lāk'asēm<sup>l</sup>laxaē ōmasē wāts'ē 90  
kl'wākwagēmak'asxē pēpāxa. Wā, lāk'asēm<sup>l</sup>laxaē ōmasē  
pāxa dōx'watak'asxē ōmasē ēwāts'ēxs hēk'as'mae Wanēdē. Lak'as  
q'lōx<sup>l</sup>ts'ēwax<sup>l</sup>s ēwāts'ēk'īnak'asasēs ēwāts'ē. Wā, lak'asēm<sup>l</sup>laxaē  
pēpāxa dōt'lālak'asxē wēwasdala qak'as dōdaxstōlīk'asēs qak'ats  
g'wēx'ēidaasxē ēwāts'ēxē lāk'asē q'lōx'wīnālak'asax lōk'maak' 95  
nak'asas Wanēdē, 'nēk'as<sup>l</sup>laxaē. Wā, lāk'asēm<sup>l</sup>laxaē ēk'ēpak'as

98 happy on account of what the shaman had said, | and he was just  
going around the fire in the middle of the house trying to play | with  
100 the shamans. But Wanēd || never came to the house. Then the  
shamans went out | with those who beat time for them. Now it was  
late in the | night, and no dogs were walking about | that night.  
The whole tribe was asleep. | When daylight came in the morning, ||  
5 Wanēd was the first to arise from his bedroom, and he | wakened his  
parents, and spoke. | He said, "Don't continue to sleep! I have  
been | pitied by the supernatural power. I am Wanēd again," thus  
10 he said. | Immediately LELBEYŌS and his wife, || T'Ēk'ayig'īlak'<sup>u</sup>  
arose and called their tribe | to come and eat breakfast in the house.  
Then all | the ancestors of the numaym Naensx'ä went in; and  
when | the guests were all in, LELBEYŌS | told his tribe about Wanēd,  
15 that he had been pitied by || the supernatural power. Thus he said.  
Then Wanēd spoke | and told them that he had tried in vain to talk, |  
but that he had been unable to speak. | Thus Wanēd came back.  
But they never | learned which way the great dog, Nesä, had gone. ||  
20 From that time on the Koskimo began to treat their dogs carefully, |  
for they knew that they are men like | ourselves. That is the end  
of this. |

97 qak'asē dōt'lālayokwasasē pāxa qak'asē ōmas 'wāts!eks lāk'asaē  
wūlk'as x'imsa laē'stalil lāk'asxē laqwawalik'asasē g'ōx<sup>u</sup>, āumlē-  
mak'asxē pēpāxa. Wā, lāk'as'ēm'laxaē hēhēk'a gāxk'asē Wanēdē,  
100 gāxēl lāk'asxē g'ōx<sup>u</sup>. Wā, lāk'as'ēm'laxaē ōkwas'ēm la hōqwalilē  
pēpāxa lō'kwasē lexēmēlk'asas. Wā, lāk'as'ēm'laxaē gayālak'as  
la nēg'ekwa, wā, lāk'as'ēm'laxaē k'lēyōkwas 'nem 'wats! g'īg'elsaxē  
nēg'ek'. Wā, lāk'as'laxaē 'nāx'wid lak'as k'laxālak'asē lēlqwarā.  
Wā, lāk'as'ēm'laxaē 'nāx'īdk'asxē gaalak'asē; wā, hēk'as'ēm'laxaē  
5 Wanēdē gīlk'as lāx'wid lāk'asxēs kwaē'lask'asē qak'ats laē gwā-  
k'asxēs gaōlg'ūxwē. Wā, lāk'as'ēm'laxaē dōt'ēgr'a'la. Wā, lāk'as-  
'ēm'laxaē 'nēx'a: "Gwālk'as las k'laxālak'asaōl lāk'as'ēm'ēg'in  
wīwaxsē'stanōs 'nawālaywa. Nōgwak'as'ēm'xat! Wanēda," 'nēk'as-  
laxaē. Wā, hēx'īdk'as'ēm'laxaē LELBEYŌS lō'kwasēs genēm'k'asē  
10 T'Ēk'ayig'īflax<sup>u</sup> lāx'widk'as, qak'ats laē lēlaxēs g'ōkwaōtē qak'as  
gāxk'asē gēgag'alil lāx g'ōxwas. Wā, gāxk'as'ēm'laxaē 'wīlak'as  
hōx'uts'āwē gīlk'asasē 'nē'mēmaōtk'asasē Naensx'ä. Wā, gīlk'as-  
'ēm'laxaē 'wīlaōlk'asē lē'lānem, wā, lāk'as'ēm'laxaē LELBEYŌS  
nēlālaxēs g'ōkwaōtas Wanēdaxs lāk'as'ēm'lasē wīwaxsē'stanōs 'na-  
15 wālaywa. 'nēx'k'as'laxaē. Wā, lāk'as'ēm'laxaē dōt'ēgr'a'lk'asē  
Wanēdē, nēlālak'atsēxs lāk'as 'nāxwaasēnē wāx'k'as dādōt'la. Wā,  
lāk'as'ēm'laxaē k'lēyōkwas gwēx'īdaask'as dōt'ēgr'a'lk'asa. Wā,  
lāk'as'ēm'laxaē naqō'stē Wanēda lāk'asxēq. Wā, lāk'asē hēhēk'a  
qlaē'stasō'kwasē gwāgwānagask'asasē ōmasē 'wāts!ek'asē Nesä. Wā,  
20 hēk'as'ēm'xat' g'āg'ilaats Gōs'g'imux<sup>u</sup> lak'as aēk'ilaxō 'wāts'lax  
qak'asaxs lāk'as'maasē q'laōlk'asqēxs bēbēkūmalak'as'maasē nōgwa-  
k'as'ens gwēx'asē. Wā, lāk'as'ēm'xaē q'ūmbak'as lāk'asxēx.

## ORIGIN OF THE ABALONE NAMES OF THE AWIK'ENOX

I will also answer what you inquire about how the abalone names came. There is really one reason why the Awik'Enox have abalone names. And I will only follow what was told to me by my wife, who told me that story why the Awik'Enox have the name Abalone-Woman. Now, listen, friend! I will follow the way of all the story-tellers who tell the story to sing it. This is the beginning.

Lēg'ēx, the chief of the Hālx'aix't'ēnox of the Oyalādx' at Yālalē. Chief Lēg'ēx had two wives, and it is said that Lēg'ēx loved his second wife more; and Chief Lēg'ēx also did not treat carefully his children by his first wife, but he took very good care of his son by his second wife. Therefore his first wife was very angry, and she planned what to do to her husband, whether she should kill him, or whether she should kill his second wife. Then it occurred to her to do harm to the son of her husband and his second wife. And after the head wife of Chief Lēg'ēx finished planning, she treated the child well, and she called her stepson, the child of her husband and his second wife, and the head wife would sit in the bow of the canoe of her stepson when she went out paddling.

## ORIGIN OF THE ABALONE NAMES OF THE AWIK'ENOX

Wā, laēmxaāwisen nā'naxmēlxēs wūlāst'wōs lāx g'āxclāxox tē gēma ēx'ts'ēmē. Ālaem ēnemx'idalē lāg'das lēgādēda Awik'ēnoxwasā ēx'ts'ēmē. Wā, laēmēsen āem negrēldōlgra wāldmēgag'ēn gēnemk', lāg'as nōsa qaenlas lāg'ilas lēgādēda ts'ēdaqasa Awik'ēnoxwasā ēx'ts'ēmga. Wāgra hōlēlax, qāst, qm nānaxts'ēwamēx g'wēk'lālasasa ēnāxwa nēnōts'ēnox qāēs nōsagile. Wā, hēmē g'ālābē-sēga:

G'ōkūlālaē Lēg'ēx, yex g'igāma'yasa Hālx'aix't'ēnoxwasā Oyalādx' at Yālalē. Wā, lālaē ma'lēla g'igāma'yē Lēg'ēx qāst gēnema. Wā, lālaē Lēg'ēxē hē la lāxūlēs a'lēlē gēnema. Wā, k'lēs'ēm'laxaāwisa g'igāma'yē Lēg'ēx la aaxp'itābaxēs sātine laxēs gēk'ēmālilē. Wā, lālaē lōmax'fid aek'ilaxēs bigwanime xūnok' lāxēs a'lēlē gēnema. Wā, hēlm'lawis xūm'la ts'ēnoms nāqayās gēk'ēmālilās. Wā, lālaē s'ma qāēs g'wēx'ndaxēs tōwā nemē lō'ē k'lēlax'fidēq, lō'ē hē k'lēlax'ns't'wē a'lēlē gēnems. Wā, lālaē g'ig'aēx'ēd qāēs hēlagi mōmas'its'ēwa bigwanime xūnok' lā'wūnemē lē'wis a'lēlē gēnema. Wā, g'il'm'lawisē gwāde tōwā yasa gēk'ēmālilē gēnems Lēg'ēx, lālaē hēm'malaxa ek'lept'ē. Wā, laēm'lāē lē'lālaxēs xūngwawē, yix xūnokwaxēs lā'wāg'ē lē'wēs a'lēlē gēnema. Wā, lānaxwa'luēda g'il'm'alilē l'wāg'ēwē laxēs xūngwawaxs lā' sēx-wida hēm'malaxa nēnūla. Wā, lālaē

22 dling every day. One fine day, Chief LEG'ĒX asked his second wife  
to go out paddling with him, and they went paddling. Then  
LEG'ĒX was asked by his head wife how far he would go. And  
25 LEG'ĒX mentioned a place far off where he was going. In vain  
LEG'ĒX called his son to come aboard, but the child did not want  
to go, for he really thought that his stepmother loved him. LEG'ĒX  
went away, and left him. As soon as LEG'ĒX was a long ways off,  
30 his head wife got ready and took a large box, which she placed  
aboard her canoe. She carried a bundle and a long rope. And  
when everything was aboard her canoe, she called her eldest son  
and her stepson to go aboard the canoe. As soon as they had gone  
35 aboard the canoe, they paddled off and went to an island out at  
sea back of YĀLALĒ. Then they went ashore on the island. The  
woman put ashore the box, which she took out of the canoe, and put  
it down on the beach, and she called her son to help her, and also  
her stepson. Then the bad woman asked her stepson to take off  
40 the cover of the box. And when he had taken off the cover, the  
son of the bad woman took his younger brother and pushed him  
into the box. Then his mother put on the cover, and the bad  
woman took a dressed skin blanket covered with large abalone  
45 shells, and wrapped it around the box. Then she tied a rope

22 ōk'a 'nāla laa'lasa gīgāma'yē LEG'ĒX hēlaxēs a'lēlē GENEM qa's lā  
sēx'wid LE'wē. Wā, lāx'da'x'laē sēx'wida. Wā, wūlaem'lawisa  
gek'emāilax LEG'ĒX lāx 'wālag'ilaslas. Wā, lā'laē qwēsula gwe-  
25 'yās LEG'ĒX lāaslas. Wā, wāx'em'lawisē LEG'ĒX lē'lālaxēs be-  
gwānemē xūnōk' qa lās lāxseq. Wā, lā'laē q'lem'sē xūnōkwas qaxs  
laē āla la ōq'ūs la lāxūlasēs ābadzewē. Wā, āem'lawisē LEG'ĒX la  
lōwalaq. Wā, g'il'em'lawisē qwesg'ilē LEG'ĒX lā xwānal'idēda  
gek'emalilē. Wā, laem'laē āx'ēdxa 'wālasē gildasa, qa's lā āx'ā-  
30 lēxsas lāxēs xwāk'lūna. Wā, lā'laē q'enēpsemālē daakwas, wā, hē-  
'mēsa g'il'ta denema. Wā, g'il'em'lawisē 'wēlxs lāx xwāk'lūnās laē  
lē'lālax 'nōlast'egema'yas begwān'mē xūnōx's LE'wis xūngwawē  
qa lās hōgūxs lāx xwāk'lūnās. Wā, g'il'em'lawisē la hōx'walexs  
lāxa xwāk'lūna laē sēx'wid'x'da'x' qa's lā lāxa 'mek'āla lāx L'ā-  
35 sēga'yas Yālalē. Wā, lā'laē ālē'sta lāxa 'mek'āla. Wā, lā'laēda  
ts'edāq hūnōltōdxa gildasē lāxēs xwāk'lūna qa's lūng'alisēq. Wā,  
lā'laē lē'lālaxēs xūnōkwē qa lās g'iwālaq LE'wis xūngwawē. Wā,  
laem'lawisa 'yāx'semē ts'edāq āx'k'lālaxēs xūngwawē qa āxōdēsēxa  
yekwāya'yasa gildasē. Wā, g'il'em'lawisē lawāya yekwāya'yaxs  
40 laē begwānemē xūnōkwasa 'yāx'semē ts'edāq dāx'idxēs ts'ā'ya  
qa's lāxts'ōdēs lāxa gildasē. Wā, lā'laē ābempas yekū-  
yentsa yekwāya'yasa gildasē. Wā, lā'laēda 'yāx'semē ts'edāq  
āx'ēdxa ālāg'emsgemē 'nēx'ūnā'yaxa la hāmelxsemālaxa āwāwē  
ēxts'ema. Wā, lā'laē q'enēpsemts lāxa gildasē. Wā, lā'laē



around it. As soon as she had done this, she put it aboard the canoe. And it is said that the bad woman asked her son to go aboard a large stone. Then her son looked for an elongated stone. When he found one, that was good for an anchor, so that even that a man could hardly lift it, he put it aboard the canoe. Then he went aboard, and the bad woman with her son paddled out to sea. The large box was in the middle of the canoe. It was just like shining on account of the abalone-shells that covered the box with the brightness of the sun. Then they went out to sea, and the bad woman said to her son, "Tie the rope to the stone and after you have done so, tie the other end around the box." Thus she said. Immediately the boy did this. And after he had finished, he threw the abalone-covered box into the sea. When it drifted about, he took up the elongated stone and threw it into the water, and after he had thrown it into the water, they paddled away from it. They never turned around to see what became of the box that had been thrown into the water, for they felt that they had done something bad. When they nearly arrived at the house, the bad woman spoke to her son and said, "Oh, son, listen! Let me tell you what I have in mind, for we are going to be asked what became of

qex'semtsa denemē lāq. Wā, g'il'emlāwisē gwāla hē t'āng'ān l'ēnsaq lāxa xwāk'lūna. Wā, lā'lāēda 'yāx'simē ts'edāq ān'k'ā lāxēs xūnōkwē qa t'lāxālexsēsēx 'wālasa t'lēm lāxa xwāk'lūna. Wā, la'emlāwisē xūnōkwās ālāx sāxsema 'wālas t'lēmna. Wā, lā'lāē q'lāxa ālā la ēx' lāx q'eltsem. Wā, hā'lālmē 'lāwisā begwānemē lāx's g'āxāē t'lāgensaq lāxa xwāk'lūna. Wā, lā'lāē lāxs lāxa xwāk'lūna. Wā, lā'lāē sēxwat'lālēda 'yāx'simē ts'edāq l'ēwis xūnōkwē hānōyālaxa 'wālasē g'ildasxa hē gwex sē q'eqālaēna'yasa ēx't'simē la 'megesgmēxa g'ildasē q'iq'ānēda 'yasa l'lēsela. Wā, la'emlāwisē lāxa l'lāsakwāxs hē 'nēk'ēda 'yāx'simē ts'edāqa lāxēs xūnōkwē. "Wēg'ayil'semtsa denemē l'āx' t'lēmēx. Wā, g'il'emlwits gwāl qasō lāl yil'semtsa ān'k'ā l'āx lāxwa g'ildasēx, 'nēx'ālē. Wā, hēx'idāemlāwisē hē gwex idēda begwānemē. Wā, g'il'emlāwisē gwāla hē hān'stūtsa ēx't'simē g'ildas lāxa aōwak'ē. Wā, g'il'emlāwisē hānwalāxs hē t'lā'el' tsaxa g'il'tsemē t'lēm qā's t'lāx'stūndēs. Wā, g'il'emlāwisē lā'stāxs g'āx'dāxwāē sēxās. Wā, la'emlāē hēwaxa hē l'āx lā'stanowē g'ildasā, qāxs hē q'lak'āqēs 'yāx'simēs gwex idēsē. Wā, lā'lāē elāq lāg'āa lāxēs g'ōkwāxs hē yāq'ig'ā lēda x'x'ēmē ts'edāqa lāxēs xūnōkwē. Wā, lā'lāē 'nēk'ā, 'yā, xūnōkwē, wēntsōs hō'lēlax q'en nēlē-g'ā gwālaa-g'ā-g'ān nāqek', q'āx' wūlāsō'mēlek' lāx x'eyāsas ts'lā'yax'da. Wā, hē 'nēk'ēda

67 your younger brother. I think | that we'll say that our canoe upset,  
and let us say that your younger brother | did not come up again.  
The reason why I say so is that we may | wet ourselves before we go  
70 ashore at the beach of our house." Thus she said. || Immediately  
they sprinkled their clothing with water, | so that it was all wet.  
And after they had done so, they paddled | and went ashore on the  
beach of their house. Immediately | they were met by their rela-  
tives, and the relatives of the one who had been thrown into the sea.  
Then the | bad woman was asked, "Where is your stepson?" Thus  
75 was said to her. || Immediately the bad woman replied, and | said.  
"Our canoe upset, and I do not | know what became of my stepson,  
for we just tried to save ourselves." | Thus she said. Then she was  
asked what had become of the | carved box, for this was the only box  
80 among the Bellabella that had a name. || Therefore the Bellabella were  
very much troubled about the | carved box. The bad woman said that |  
the carved box had just drifted away. Then the Bellabella guessed |  
that the bad woman had done harm to her stepson. | In the evening  
85 Chief LEG'ēx and his second wife came back. || Immediately LEG'ēx  
was told what | they thought had been done by the bad woman to  
her stepson. | Then Chief LEG'ēx spoke, and said, "Let | my son  
keep together with his crest, the carved box. | Let the chiefs of the

67 qens 'nēk'ēxgēns qepaens yā'yats'lēx. Wā, lālēns 'nēx'LEQēxs  
hēwāxāē q'ax'widē ts'lā'yax'dā. Wā, hēmēsen lāgila 'nēk' qens  
kl'unk'lūnqelē qensō lāl lāgalisl lāx L'ema'isasens g'ōkwa," 'nēx'-  
70 'lāē. Wā, hēx'idaem'lāwisē xōs'itsa demsx'ē 'wāp lāxēs gwēl-  
gwāla qa 'nāxwēs kl'ūnqa. Wā, g'il'ēm'lāwisē gwāla lāē sēx'wida  
qa's lā lāgalēs lāx L'ema'isasēs g'ōkwē. Wā, hēx'idaem'lāwisē  
lālalasō'sēs lēlēlāla lōē lēlēlālāsa lā ts'EX'stanos. Wā, lā'lāē  
wūlase'wēda 'yāx'sēmē ts'Edāqa: "wīnēlā xūngwawā," 'nēx'sō'lāē.  
75 Wā, hēx'idaem'lāwisē nā'naxma'yēda 'yāx'sēmē ts'Edāqa. Wā, lā-  
'lāē 'nēk'a: "Qepanu'x" yā'yatslēx. Wā, gwālelāmēsen k'lēs  
q'lā'staxen xūngux'dā qaxg'enu'x" ā'mēk' la q'lūlēx'sēm la q'lwā-  
q'lūla," 'nēx'lāē. Wā, lā'lāē wūlase'wa lax gwāgwagaasasa  
k'lāwatslē gildasa, qaxs 'nemsge'māē g'il lēgad gildasa lāxa  
80 Hēldza'q". Wā, hēmīs lāgilas xenlela āwilelqelēda Hēldza-  
'q'waxa k'lāwatslē gildas. Wā, lā'lāēda 'yāx'sēmē ts'Edāq 'nēx'qēxs  
ā'maa la ts'lāx'idēda k'lāwatslē gildasa. Wā, laēm'lāē k'ōl'edēda  
Hēldza'q'wax laēm mōmas'idēda 'yāx'sēmē ts'Edāqxēs xūngux'dā.  
Wā, la'mēsē dzāq'waxs gāxāē nā'nakwa g'igāmā'yē LEG'ēx lē'wis  
85 a'lēlē genema. Wā, hēx'idaem'sē ts'ek'lāl'it'sēwē LEG'ēx yīsēs  
k'ōdelē gwēx'idaatsa 'yāx'sēmē ts'Edāq lāxes xūngux'dā. Wā,  
lā'lāē yāq'leg'a'lēda g'igāmā'yē LEG'ēxē. Wā, lā'lāē 'nēk'a: "Hāg'a-  
x'en xūnōkwa 'nemālag'ilē lē'wis k'lēs'āēda k'lāwatslē gildasa.

tribes try to find out. . . . Everywhere that the Kalamazos went, they were sitting in the abalone-covered houses and on the beach, and searched for it.

Āhnekwala lived with his wife and two daughters of Āwik'edza'yē. The elder one, q'āq'ālagayuweda, was her younger sister was nearly 2000 years old. She always stayed in bed late in the morning. . . . Her mother called them in the morning. . . . But the girls therefore their mother took the torse and the box, and saying as she struck them, "Don't sleep, get up, and try to find what is known by the tribe as the carved box in which Leg'ēx's son sits." . . . Finally, suddenly the two girls arose crying, and went out on to the beach. They went along the long beach, a pretty beach. Then the elder one came to a distance, and the younger one saw something like the sun floating about. And at once the younger one spoke and said, "It is like the sun really, like the water out at sea." Thus she said. But the elder one did not take notice of her. She just walked fast. Then the younger one came after her, for the younger daughter in vain thought of her.

Wāgax'a g'ēgēgāma'yaxsa lēlq'wālalaxax t'atogwa'x'ax' kwā," ēnēx'ālaē. Wā, lā'mē q'āq'ālagayuweda ex't's'he'x' gildas k'wāts'ewats xūnokwas Leg'ēx, yix g'ēgāma'yasa O'dex<sup>o</sup>. Wā, hēmīs lāg'ilas ēnāxwa'mē lēlq'wālalax'yē adaq.

Wā, grōkūla'laē Āhnekwala lē'wis gēm'mē lē'wis mā'wē ts'lēdāq sāsem lāx āwīg'a'yas Āwik'edza'yē. Lā'm'he' ex't's'he' ēnōlast'ēgema'yas sāsemas. Wā, lāem'lāwīsē l'laq ex't'ineda' t'ā' ē'yās. Wā, lāem'lāwīsē hēmenalāem gē'g'āel'ix māxaxa. Wā, lā'laē wāx' gwāsō'xa gāālasēs āb'mpe. Wā, lā'm'ē ts'lex'ēda. Wā, hēmīs lāg'ilas dāx'ide āb'mpase'xa ts'lex'ē q'ās kwēxēs lāxēs sāsemē ēnēg'et'wēxs kwexaq. "Gē' mēxax q'ās wāwēldzewaōs q'lēq'ela lāsta q'eda q'loq'ē yāsa lēlq'wālalax'ya ex't's'hemsgemalā k'āwats'ē gildas k'wāts'ewats xūnokwas Leg'ēx," ēnēx'ālaē. Wā, hēx'idar'm lāwisa'x' ts'lex'ē ts'lēdāq sāsems lāx'wida q'wādzet'ewexs lāe hōp'wē'x' kwē q'ās lā qāsaēsela lāxa g'ilt'ndzōlise ek' āwīg'wēs. Wā, lāem'lāwīsē qwēs'g'ilaxs lāēda ts'lā'yasa ēnola dox'wā'ē g'wēx'sa l'ēsela pex'āla. Wā, hēx'idar'm lāwisa'x' ts'lex'ē g'ā'la. Wā, lā'laē ēnē'ā: "yā, dox'wid's'xa p'x'ē kwēxā hē g'wēx'sa l'ēsela, yix ālaē q'wāx's'm'ā'yā ēnēx'ālaē. Wā, k'ēt's'em'lāwīsē ēnolas q'ās'lāq. Lē'wē naxs qāsaē. Wā, āem'lāwīsē ts'lā'yas lā q'q'q'āq'ē ēnē'ā.

12 mother had said when she talked about the abalone-covered carved  
box in which Leg'ëx's son was sitting. They had gone a long ways  
when they sat down. Then the younger one spoke again to her elder  
15 sister, and said, "I can not think of anything but what I have seen  
out at sea, which was floating about like the sun; (I wonder if it is not  
what mother talked about." Thus she said. Then her elder sister  
only said that she was getting hungry. "Let us go home." Thus  
she said. Then they walked back. When they passed halfway the  
20 distance they had gone, the younger one saw the great box lying  
on the beach. Then the younger sister spoke, "You are really  
foolish that you do not remember what our mother told us to look  
out for. This is the carved box lying on the beach." Thus she said,  
25 pointing to the box. Then the elder sister saw what was seen by  
her younger sister. Then they ran to see who would get there first  
where it lay on the beach, the box that looked like the sun. Then  
they arrived there. Immediately the younger sister untied the  
rope tied around it; and when she had taken off the rope with which  
30 it was tied, she took off the dressed skin with abalone shells and  
put it down. Then she pulled at one side of the box, and then she  
heard something moving inside the box. Then she ran away,  
because she was afraid; but her elder sister was sitting on the  
beach watching her younger sister working hard. Then the

11 g'ig'aëqela wāx'a ts'ā'yāx wāldemasēs ābempē, yix laē gwā-  
gwēx's'āla lāxa ēx'ts'ēm'sgemālā k'lāwats'ē gildas k'lwāt's'ewats-  
xūnōkwās Leg'ëx. Wā, laēm'lāwisē qwē'sgila qāsaxs hāel k'lū's-  
lisa. Wā, lā'laē ēdzaqwa yāq'leg'a'lēda ts'ā'yāxēs 'nōla. Wā, lā'laē  
15 'nēka: "K'lēts'!mēk' lēl'maēx'ēdxen dōgūla lāxa l'āsakwēxa  
hē gwēx's pex'āla l'ēsela qō hēemlaxē gwē'yāsens ābempa,"  
'nēx'laē. Wā, lā'laē āem 'nēk'ē 'nōlāsēxs lēmaē pōsq'l'x'ida:  
"Wā, la'mēsens lā nā'may'l," 'nēx'laē. Wā, g'āx'laē aēdaaqa  
qās'ida, wā, g'āx'ēm'lāwisē hāyaxk' lēts'ēdxēs qāx'lē. Wā, hēm-  
20 'laxaā wisa ts'ā'ya g'il dōx'wāl'laxa 'wālasē gildas laē ha'nēs lāxa  
l'ēma'isē. Wā, laēm'laē yāq'leg'a'lēda ts'ā'ya, "yā lōmaa'qōs  
nēnōlā, yix k'lēts'!ēmaāxentqōs g'ig'aëqelax wāldemasēxs ābrimpa  
g'āxēxs qwēxs dōgūlēq hēem k'lāwats'ē gildasa ha'nēsax l'ēma'is-  
sasa," 'nēx'laē ts'ēmālaxa gildasē. Wā, laēm'laē 'nōlās dōx'wa-  
25 lēlax dōgūlasēs ts'ā'ya. Wā, lax'da'x'laē dzely'wida qās lā  
g'āg'alaplā lālaa lāx ha'nēdzasasa hāel gwēx's l'ēt'sēm'lisa gildasē.  
Wā, lā'laē lāgaa lāq. Wā, hēx'idaēm'lāwisa ts'ā'ya qwē'lēdex  
yilt'sēma'yās denema. Wā, g'il'ēm'lāwisē 'wēlāwa yilt'sēma'yās  
dēmema lā'lasē āxāgilt'sēmdxa ālāg'imē āxedzāyantsa ēx'ts'ēmē  
30 qās x'ilxalisēq. Wā, lā'laē g'ilqalisaxa gildasē. Wā, hēem'lāwis  
la wū'alatsēxa yāweng'a'la lāx ōts'lāwasa gildasē. Wā, laēm'laē  
hētsā lāxēq qāxs k'il'ēdaas, qāxs ā'maē 'nōlās k'lwaēs x'it's'ax'i-  
laxēs ts'ā'yāxs lāxūmālāē ēax'ila. Wā, lā'laē lāx'ūlēsēda ts'ā'yāxs



55 walked along, and they were not far from their house when the father of the two sisters, Ānekwāla, saw his two daughters, and walking between them a man like the brightness of the sun. Then he thought that his daughter had found by good luck what was known by all the tribes, the son of Leg'ēx, who was inside the abalone-  
 60 covered carved box: therefore Ānekwāla went to meet his children. As soon as he arrived, the younger daughter spoke, and said, "Now I have a husband, father: this one who was wished for by mother for my husband." Thus she said to her father. Then  
 65 Ānekwāla was glad of what his daughter said. He came to his house; and when the married couple, Qwēx'agas and her husband, went in, the husband of Qwēx'agas spoke, and said, "Thank you, father-in-law Ānekwāla, that I come to you. I am Yāmadzalas, the son of my father Leg'ēx. Now we shall have one name, and  
 70 all kinds of privileges. Now I have married your younger daughter." Qwēx'agas and Ēx'ts'ēnga, for she is the only one who enabled me to get out of the carved box. As soon as I came out, I gave the name Qwēx'agas and Ēx'ts'ēnga to my wife. Now I will show  
 75 this box, which has the name 'Carved-Box.'" Thus he said, and took the flat thing from under his arms. Then Yāmadzalas arose and went to the rear of the house of his father-in-law Ānekwāla.

55 lāwīšē laem lāla qa's lāg'aē lāxēs grōkwax laē ōmpasū ts'lāts'la-  
 'yasāla yix Ānekwāla dōx'walelaxēs ma'lōkwē ts'ēdaq sāsēmex  
 qāqesālaaxa hē gwēx's t'enēqwala l'ēsela begwānem. Wā, lā'lāē  
 k'ōtaxēs ts'ēdaqē sāsēm laem lōgwalaxa q'lāq'laqalāyāsa 'nāxwa  
 lēlqwāla'iyē xūnōkwax Leg'ēxxa kwats'lāwa lāxa ēx'ts'ēmsemalā  
 60 k'lāwats'lē gildasa. Wā, hē'mis lāgilas Ānekwāla la qāqayāluxēs  
 sāsēmē. Wā, gil'em'lāwīšē lāg'ua lāqēxs laē yāq'leg'a'ēda āmā-  
 yinxai'yē ts'ēdaq xūnōx's. Wā, lā'lāē 'nēk'a: "La'men lā'wada, dāts,  
 yis'ga wālagel'gas ādā qen lā'wūnema," 'nēx'laēxēs ōmpē. Wā,  
 la'em'lāwīšē mōla Ānekwālas wāldemasēs xūnōkwē. Wā, lā'lāē  
 65 lāg'ua lāxēs grōkwē. Wā, gil'em'lāwīšē lā'lēda la ha'fyas-ek'āla, yix  
 Qwēx'agas lē'wis lā'wūnem, wā, lā'lāē yāq'leg'a'ē lā'wūnemas  
 Qwēx'agas. Wā, lā'lāē 'nēk'a: "Qēlak'as'la, negūmp, Ānekwāla,  
 qen sōēna'yē grāxats. Nōgwaem Yāmadzalas, xūnōx'sen ōmpāē  
 Leg'ēx. Wā, grāx'mēsen qa 'nemx'idēsēns lōgem lē'wēns 'nāxwa  
 70 k'lēk'les'ā. Wā, grāx'mēsen gegradēs'ga āmā'yinxōgrasēs sāsēma-  
 qōs lāx'ga Qwēx'agas lāx'ga Ēx'ts'ēnga yix'gāda 'nemōy'ēmē  
 lālōla grāxen, qen grāxē lāts'lā lāxa k'lāwats'lē gildasa. Wā, gil-  
 'mēsen lāts'lā lāq lāg'en lē's'ēdes Qwēx'agas lō' Ēx'ts'ēnga lāx'g'en  
 gemēmk'. Wā, la'mēsēk' nēfēdel'grada lēgadek' gildasax'ga k'lā-  
 75 wats'lē gildas." 'nēx'laēxēs laē āx'ēdxa pexsemē lāxēs demgelasē.  
 Wā, lā'lāē lāx'ūlilē Yāmadzalas qa's lā lāx ōgwiwalilasa grōkwasēs  
 negūmpē Ānekwāla, dālaaxa pexsemē. Wā, lā'lāē āx'ālilaq. Wā,

holding in his hand the carved box, and he said, "As soon as he has finished his work, he will come out and again the large carved box will be ready." He then covered with abalone shells the box which he had said, "Now look at it!" and he said, "Now look at this box. Now we shall add to it the carved box." This carved box—all the work of the artist—Yāmādzalas sat down by the water and finished. Āhekwa then thanked him for what he had done, and the names of the wife of Yāmādzalas—Qwexagas. And Yāmādzalas stayed at Rivers Inlet, and the names Ēx'ts'linga and Qwexagas. That is the

#### ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA.

Ḥwēlagēlas lived at Tag'os—a man of the common titles of the Gwa'sela. Ḥwēlagēlas was not a noble; he was only a hunter and a salmon-fisher; therefore he was not to be a chief, for he was a common man, but the name of the numayn Qlōmk'utles was Hayalk'en. They sailed in Ḥwēlagēlas paddled inside of Lake, and he was just going to the place Tlōxsē when he saw water squirting from the

gīl'em'lawisē āx'āhīlō āx'āhīlemas laase 'walas ideda k'lawats'lek' gīl'dasa. Wā, la'mē lepsemilxa ālāg'ime nūg'sg'maayax c't's'le'la. Wā, lā'laē Yāmādzalas yā'legrāla. Wā, lā'laē nek'a. Wē'as dōqwalax negūmp lāxg'en k'les'ōk, lāxg'ada k'lawats'lek' gīl'dasa. La'mēsens dādanewēlqek', yix k'le'sāē k'les'gax g'ā'le'g' k'lawats'lek' gīl'dasa lāxwa 'nūywx ts'ets'le'lin k'lek'les'āē. Wā, g'ā'x'laē Yāmādzalas k'wanōdzēlhex g'm'mē. Wā, lā'laē mōlā'laē negūmpas, yix Āhekwa yis wāh'mē. Wā, hē'mis la lē'legems g'lenemas Yāmādzalasē Qwexagas tō'lx's'le'ga. Wā, la'm'laē xik'la'mē Yāmādzalas lāx Awā'le'x. Wā, hē'mis g'ā'g'elelatsa lōgemē Ēx'ts'linga tō' Qwexagas. Wā, tō' lāba.

#### ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA.

Gōkūlā'laē Ḥwēlagēlasē lāx Tag'osax begwānem g'ā'le'g' ēn'ēmōmotasa Qlōmk'utlesē, yisa Gwa'sela, yix c't's'le'la. Wā, begwānemē Ḥwēlagēlasē, qaxs ā'māē hū'le'noywa. Wā, tāt'awayox'sila. Hē'mis lā'g'ulas nex'sō k'les'gax g'ā'le'g' ā'māē begwānemq'lālama, yix hāē g'g'ā'nes c't's'le'la. Wā, Qlōmk'utlesē Hayalk'en. Wā, la'm'lawisē Ḥwēlagēlasē lāx lā'ts'ā lāx Dze'lāl. Wā, hē'm'lawis afēs lāx dā'le'g'ā'le'g' lā'ā'lasē dōx'wale'laxa ts'et'x'g'ōstāwa wapa. Wā, tō' lāba.

- 10 once Xwēlagēlas went ashore to see where the squirting came from. He stepped out of his small canoe and walked, and he went to the place where the squirting came from at low tide. The squirting was half way between the high water mark and low water mark. When he came nearly up to it, it squirted again. Then  
 15 Xwēlagēlas ran up to it, and saw where the squirting came from. He found a hole on the beach, and it occurred to him that there might be horse-clams, for the hole was like those the horse-clams make when they squirt water through a hole on the beach. But it occurred to him that there were no horse-clams at Tag'os. Then  
 20 what troubled his mind squirted again, and the water squirted up high. Then Xwēlagēlas resolved to dig for it. He began to dig. It was evening when he reached four pearl shells. When he got these, which he only knew from hearsay, which were in the shape  
 25 of pearl shells, — those he had dug up, — he carried them along and put them aboard his canoe. Then he went home to his house in Tag'os; and when he went ashore on the beach of his house, he was met by his tribe, for they were surprised that he came back in the evening, because Xwēlagēlas always stayed out every night when he went.  
 30 They questioned him why he had come back in the evening, and he said, "Have I not found by good luck these pearl shells?" Thus he

- wisē Xwēlagēlas la ālēsta qas lā dōx<sup>2</sup>widex grāyoqālidzasasa  
 10 ts!etx<sup>2</sup>ex<sup>2</sup>idē. Wā, lā<sup>2</sup>lāē lāltā lāxēs yā<sup>2</sup>yats<sup>2</sup>lē xwāxwagūma. Wā, lā<sup>2</sup>lāē qā<sup>2</sup>šida qas lā lāx grāyoqālē dzāsasa ts!etx<sup>2</sup>ex<sup>2</sup>idē laxs xats<sup>2</sup>lā<sup>2</sup>sāē. Wā, lā<sup>2</sup>lāē neguyālisē ts!etx<sup>2</sup>ex<sup>2</sup>idaasasa ts!etx<sup>2</sup>a lāxa yāxmotē lē<sup>2</sup>wa xats<sup>2</sup>lā<sup>2</sup>yē. Wā, laem<sup>2</sup>lāwisē elāq lāgrāa lāqēxs lāē ētlēd ts!etx<sup>2</sup>ex<sup>2</sup>ida. Wā, laem<sup>2</sup>lāē Xwēlagēlasē dzet<sup>2</sup>yx<sup>2</sup>wida qas  
 15 la dōx<sup>2</sup>widex grāyoqālēdzasasa ts!etx<sup>2</sup>egrostālisē. Wā, lā<sup>2</sup>lāē q<sup>2</sup>lāxa kwawisē. Wā, lā<sup>2</sup>lāē <sup>2</sup>nēnk<sup>2</sup>lēqelaq met<sup>2</sup>lāna<sup>2</sup>ya qaxs hēq<sup>2</sup>lāla<sup>2</sup>maē gwēx<sup>2</sup>sē kwāwēts<sup>2</sup>lēna<sup>2</sup>yas grāyoqālasasa ts!etx<sup>2</sup>egrostā <sup>2</sup>wāpē kwāwēts<sup>2</sup>lēna<sup>2</sup>yas ts!etx<sup>2</sup>āasasa met<sup>2</sup>lāna<sup>2</sup>yē. Wā, lā<sup>2</sup>lāē mlt<sup>2</sup>x<sup>2</sup>walela-qexs k<sup>2</sup>lēāsāē met<sup>2</sup>lānēs Tag'os. Wā, lā<sup>2</sup>lāē ētlēd ts!etx<sup>2</sup>ex<sup>2</sup>idēda  
 20 q<sup>2</sup>lēq<sup>2</sup>lāēqelayās. Wā, laem<sup>2</sup>lāē ālak<sup>2</sup>lāla ēk<sup>2</sup>lēgila ts!etx<sup>2</sup>ex<sup>2</sup>idayās. Wā, laem<sup>2</sup>lāē ts!as<sup>2</sup>ēdē Xwēlagēlasē qas <sup>2</sup>lāp<sup>2</sup>lēdēq. Wā, lā<sup>2</sup>lāē <sup>2</sup>lāp<sup>2</sup>lāda. Wā, laem<sup>2</sup>lāwisē dzāq<sup>2</sup>waxs lāē lāgrāa lāx āxāsasa mōsgem k<sup>2</sup>ōgwesa. Wā, gr<sup>2</sup>lēm<sup>2</sup>lāwisē lālaq laxēs ānē<sup>2</sup>mē q<sup>2</sup>lāq<sup>2</sup>lāla<sup>2</sup>tāla-qexs hēē gwēx<sup>2</sup>sasa k<sup>2</sup>ōgwisaēs la <sup>2</sup>lābānema. Wā, grāx<sup>2</sup>lāē dālaq  
 25 qas gr<sup>2</sup>gāalaxsēq lāxēs xwāk<sup>2</sup>lūna. Wā, laem<sup>2</sup>lāē āem la nā<sup>2</sup>nak<sup>2</sup> laxēs grōkwē lāx Tag'os. Wā, gr<sup>2</sup>lēm<sup>2</sup>lāwisē lāgrālis lāx l<sup>2</sup>ema<sup>2</sup>sisasēs grōkwē lān<sup>2</sup>lāsē lālalāsōsēs grōkūlōtē qaxs q<sup>2</sup>lāyanaasēs grāx<sup>2</sup>ē xwēlaqaxa dzāq<sup>2</sup>wa qaxs hēmenala<sup>2</sup>maē xamālaxs laasnōkwāē Xwēlagēlasē. Wā, lā<sup>2</sup>lāē wūlase<sup>2</sup>wa lāx lāgrāla grāx xwēlaqaxa dzāq<sup>2</sup>wa.  
 30 Wā, lā<sup>2</sup>lāē <sup>2</sup>nēk<sup>2</sup>a: "Esaēl<sup>2</sup>en lōgwālxwa k<sup>2</sup>ōgwēsēx," <sup>2</sup>nēx<sup>2</sup>lāē.





abalone shells on the blanket disappeared and changed to pearl  
 55 shells, and pearl shells were his ear-ornaments and his nose-  
 ornament. Then that man, Pearl-Shell-Maker, said, "Now you  
 have seen what kind of blanket you will have. And I tell you not  
 to sell what you obtain by good luck from me, but you may give it  
 as a privilege in marriage to the husband of your daughter." Thus  
 he said. Then he disappeared. Immediately Xwēlagēlas arose and  
 60 got ready. He took with him his pearl shells, and he went down to  
 the beach where he had left his small canoe. Then he launched it,  
 and he went aboard his small canoe, when it was not yet near day-  
 light. Then he paddled. He went to Geyaxstē, and he arrived there  
 65 late in the day when it was low water. He went ashore at a hunting-  
 camp, and he stepped out of his small canoe and went through  
 between the islands, and he went outside back of it. It was as  
 though he heard some one speaking and telling him to go where he  
 was going. Then he went right to a large stone that lay on the beach  
 70 at low water mark. As soon as he reached it, he saw four large  
 abalone shells lying on their backs. Immediately Xwēlagēlas dug  
 them and carried them up the beach on his shoulders. He was just  
 strong enough to carry them. Then he arrived at the camp, and  
 he put down the four large abalone shells. Then he saw the remains  
 75 of a fire and coals still aglow. Immediately he gathered the char-

53 na'iyas. Wā, laem'laē x'is'ēdēda ēx'ts'lema'iyas 'nēx'ūma'iyas qā's lā  
 l'āyugwaalelēda k'ōgwēsē lāxa ēx'ts'lem lē'wis xōgemē k'ōgwēsā  
 55 lē'wis k'ēdzēlba'yē. Wā, 'nēx'laēda begwānem, yix K'ōgwēsila:  
 "Laems dōx'walelax gwālaas-lasēs 'nēx'ūnēlaōs. Wā, g'a'mēsen  
 wāldemlōl qā's k'lēsāōs lāxōtsēs lōgwayōs g'āxen, lālas k'lēs'o-  
 gūlxalax lāx lā'wūnemasēs ts'edāqōs xūnōkwa." 'nēx'laēxs laē  
 60 x'is'ida. Wā, hēx'idaem'lāwīsē Xwēlagēlasē lāx'ūlila qā's xwānal-  
 'idē. Wā, lā'laē dāg'elxalaxōs k'ōgwēsē qā's lā lents'ēs lāxa  
 l'ema'isē lāx ha'nēdzasasēs xwāxwagūmē. Wā, lā'laē w'ix'istendeq.  
 Wā, lā'laē lāxs lāxōs xwāxwagūmaxa k'lēs'ēm lāla qā's 'nāx'idē.  
 Wā, lā'laē sēx'wida. Wā, laem'laē lāl lāx Geyaxstē. Wā, laem-  
 'lāwīsē gūla 'nālaxs laē lāg'aala lāqēxa la x'āts'āōsa. Wā, lā'laē  
 65 lāg'alis lāxa g'ig'ōk'walē. Wā, lā'laē lāltā lāxōs yā'yats'lē xwāxwa-  
 gūm, qā's lā qatsā lāx āwāgawa'iyas qā's lā lāx l'āsōg'a'iyas hē  
 gwēxs wūlelaxa yāq'ent'lāla 'nēk'a qa lās lāxōs la gwi'yōlelaxa.  
 Wā, lā'laē hē'nākūla lāxa 'wālasē 'megwēs t'lōsem lāx wūl-  
 x'iwā'yasa x'āts'ā'yē. Wā, g'il'ēm'lāwīsē lāg'aa lāqēxs laē dōx'wa-  
 70 l'elaxa nēluelā mōsgem āwā gwalēts'la. Wā, hēx'ida'ēm'lāwīsē  
 Xwēlagēlas āx'ēdeq qā's g'āxē t'lōx'ūs'dōsēlaq lāxa l'ema'isē lāxōs  
 hāls'elānō'mē lāx'as. Wā, lā'laē lāg'aa lāxa g'ig'ōk'walē ha'lasē  
 ax'rlsaxa mōsgem āwā gwalēts'la. Wā, lā'laē dōx'walelaxa lāq'lūs-  
 mōtaxs x'ix'eq'ngelsaēda ts'ōlna. Wā, hēx'idaem'lāwīsē q'ap'lōg'el-



98 lied about the place where he had been. Then Hayalk'en spoke again, and said, "But what is it the young men refer to that you  
 100 have got?" Thus he said. Then Xwēlagēlas took up one large abalone shell and showed it to him. Then he said, "Evidently this which I obtained by good luck is what they talk about." Thus he said, holding up the really beautiful abalone shell, which was blue on the inside. At once Chief Hayalk'en tried to take hold of them, but Xwēlagēlas said, "Don't, Chief! They are not yet secular.  
 5 Later on—come and look at them, after they have been four days in this house." Thus he said. Then Chief Hayalk'en just went out of the house of Xwēlagēlas, and went home to his house. He really felt bad—on account of Xwēlagēlas, because he had not given up the abalone shells to him; but he had tried in vain to look at  
 10 them. And Hayalk'en never looked at Xwēlagēlas again. But now his name was no longer Xwēlagēlas, for he had the name Pearl-Shell-Maker, and so I shall call him Pearl-Shell-Maker. Then Pearl-Shell-Maker gave to his son the name Abalone-Shell-of-the-World. Now this made the mind of Hayalk'en really sore, and  
 15 Hayalk'en thought how to obtain the pearl shells and the abalone shells, for the pearl shells and the abalone shells were now cut up. Then Hayalk'en started and went into the house of Pearl-Shell-Maker, and Chief Hayalk'en went right to the place where Pearl-

97 āwēla'yas Tag'os. Wā, laem'laē lēlgwēk'axēs laasdē. Wā, lā'laē Hayalk'en ēdzaqwa yāq'ig'ala. Wā, lā'laē 'nēk'a: "Wā, 'mā-dzāt'la gwe'yāsa ha'yāl'ā yānemōs," 'nēx'laē. Wā, lā'laē Xwēla-  
 100 gēlas dāx'idxa 'nemēxla 'wālas gwalēts'la qā's dōqwamasēs lāq. Wā, lā'laē 'nēk'a: "Gaxent gwe'yōs-ēg'ada lōgwēg'in," 'nēx'laē dzōgwālasa āla la ēx'tō dzāsas ōts'la gwalēts'la. Wā, hēx'idaem-lāwisa grīgāma'yē Hayalk'en wax' dādaaq. Wā, lā'laē Xwēlagēlasē 'nēk'a: "Gwala, grīgāmōt, qaxs k'lē'smaēx ba'yūs'ida. 'Ā'em-  
 5 lēs gāx dōqwa'leq" qaxō lāl mōp'ēuxwa'dzēl lāxwa grōkwēx," 'nēx'laē. Wā, āem'lāwisa grīgāma'yē Hayalk'en la lāwēls lax grōkwas Xwēlagēlas, qā's lā na'nak' laxēs grōkwē. Āla 'yax'semēs nāqā'yē qā Xwēlagēlasē, qaxs laē yāx'stotsa gwalēts'la laqēxs laē wāx' dāk'lāluq qā's dōx'widēq. Wā, hēwāxa'lat'ā ēt'ēdē Hayal-  
 10 k'en dōqwax Xwēlagēlas, yixs la'mē gwāl lēgades Xwēlagēlas, qaxs la'mē lēgades K'ōgwēsila. Wā, hēmēs-en lāl lēqlayōlēqē K'ōgwēsila. Wā, lā'laē lēx'ēdē K'ōgwēsila yis ēx't's'emalagilis laxēs bābagūme xūnōkwa. Wā, hēm'lāwis la āla ts'ēx'ilamasex nāqā'yas Hayalk'en. Wā, laem'laē Hayalk'en sena qā's g'āyōlasxa  
 15 k'ōgwēsē lē'wa ēx't's'emē qaxs lē'māē ēēx'snakwa k'ōgwēsē lē'wa ēx't's'emē. Wā, lā'laē qā's'ida yix Hayalk'enē. Wā, lā'laē laēl lāx grōkwas K'ōgwēsila. Wā, hē'nakōlaem'lāwisa grīgāma'yē Hayal-

Shell-Maker was dead. Then Chief Hayalk'in said, "Let me look at the shells." Then Chief Hayalk'in said, "At once Pearl-Shell-Maker take out the box in which they are." Then Chief Hayalk'in said, "Chief Hayalk'in was seated. He took the box out of Chief Hayalk'in. Then Chief Hayalk'in took out the shells; and after he had looked at the pearls and the really beautiful blue, large abalone shells—then he said at them, he spoke, and said, "Now let me begin to kill." Then Pearl-Shell-Maker turned his back on him at that moment Hayalk'in struck him with a club on the head—then he was dead. Then Pearl-Shell-Maker was dead, and Hayalk'in took the abalone shells and pearl shells. When he had almost came to the door of the house, Abalone-Shell-of-the-World came and killed Pearl-Shell-Maker. Then Hayalk'in clubbed him also—he was dead. Then Hayalk'in had obtained by killing the abalone shells and the pearl shells—and the name Pearl-Shell-of-the-World was the name of a man; but a woman would have the name Abalone-Woman (Ex'ts'ungai) and Abalone-in-House (Ex'ts'ungai). Hayalk'in also had the name Pearl-Shell-Maker. If a woman he had the name Pearl-Shell-Maker-Woman (Ex'ts'ungai).

k'en lāx k'waelasas K'ogwēsila. Wa, lat'melawisa g'igimēyē H  
yalk'en, hēm g'il yāq'legrafla. Wa, lā-lae t'nek'a: "Wag'adziy t'nek'a  
dōx'walelaxōs k'ogwēsax l'p'wōs ēxt'st'max," nēx'laē. W  
hēx'fidaem'lāwisē K'ogwēsila lāy'fūl qas la āx'wāts'ō hē  
g'its'ewasē gildasa. Wa, g'ūx'laē āx'āhitas lāx k'waelasas g  
ma'yē Hayalk'en. Wa, lā-lae k'wāg'adil lāx g'maxagawad's  
ma'yē Hayalk'enē. Wa, laem'lāwisā g'igimēyē Hayalk'ēnōg  
k'ogwēsē. Wā, g'il'em'lāwisē gwāl dōq'waxa k'ogwēsē g'igimēyē  
ālā la ēxt'stō dāsa āwā ēxt'st'ma. Wa, g'il'em'lāwisē gwāl dōq'w  
qēxs laē yāq'legrafla. Wā, lā-lae t'nek'a: "Wag'adziy t'nek'a  
w'wilaq'," t'nek'laē. Wa, āem'lāwisē K'ogwēsila lōx'wāts'ō  
dāl'sidē. Wa, hēm's la kwēx'ēdaats Hayalk'masa q'at'm  
lēx'en l'em'q'a lāx āwāplaiyas. Wa, lat'melawisa hē K'ogwēsila  
lax'dē. Wa, āem'lāwisē Hayalk'ēn w'wila āx'ōdax ēxt'st'ma g  
k'ogwēsē. Wā, hēm'lāwis ālēs klāq'lagan lāx t'wēx'ēdax  
grāxas g'āx'ōlēlē ēxt'st'mālag'it's. yix xānōy das K'ogwēsila  
Wā, laem'xaa Hayalk'en kwēx'ēd'iq. Wa, lat'melawisa hē K'ogwēsila  
lā'mē Hayalk'en kwēx'ānl'maxa ēxt'st'ma l'wā g'igimēyē  
hēm'sa l'ēl'egemē ēxt'st'mālag'it's. Wa, lat'melawisa hē K'ogwēsila  
nem. Wā, g'il'mēsē t's'edāq'a laē t'egadis ēxt'st'ma g'igimēyē  
mīl. Wā, laem'xaa'wisē l'ēgad's K'ogwēsila, l'wā g'igimēyē Hayalk'en  
g'il'mēsē t's'edāq'a laē t'egadis K'ogwēsila yix xānōy das K'ogwēsila

40 layugwa. And nothing was said against him by all the men, because he had chibbed Pearl-Shell-Maker, because he was a common man.

Then the chief of the numaym, Ts'lets'emēleqāla of the Nā-k'wax'da'x', whose name was Kwāx'īlanōkūmē, who had many younger brothers nine of them, all men — learned about this.  
 15 Immediately Chief Kwāx'īlanōkūmē asked his younger brothers to paddle with him, and at once they launched the large canoe of the chief. Then he requested his younger brothers to take along their weapons, and his younger brothers did so. The brothers were living at the place Gōx'gula. Then the nine brothers went aboard  
 50 their war canoe, and the chief was asked by his younger brothers where they were going. Then the chief said, "We will go and see Chief Hayalk'en at Tag'os." Thus he said. Then they paddled, and it was not nearly evening when they hauled up their canoe outside of the point of Tag'os. Immediately two of the younger  
 55 brothers of the chief went, being sent by the chief their eldest brother to go scouting to the house of Chief Hayalk'en. They started, and it was not long before the scouts returned, and they said that there were only two, and they named Hayalk'en and  
 60 his wife. Then they said that they would go right away, for it

40 wāldemsa nāxwa begwānemx Hayalk'enaxs laē kwēx'idex K'ōgwe-silax'dē, qaxs begwānemq'ālamaē.

Wā, lā'laē q'ālōda grīgāma'yasa nē'mēmōtasa Ts'lets'emēleqālasa. Nā-k'wax'da'x'xa lēgades Kwāx'īlanōkūmē.yixa q'ēnemas ts'lāts-la-  
 45 yaxa nā'nēmōk'wa begwānemx'sā. Wā, hēx'idaem'lāwisa grīgāma-yē Kwāx'īlanōkūmē āxk'lāxēs ts'lāts-la'ya qas lā sēx'wid lē'wō. Wā, hēx'idaem'lāwisē wix'etanowē wālas xwāk'lūnasa grīgāma'yē Wā, lā'laē āxk'lāxēs ts'lāts-la'ya qa dāx-selēsēxēs dādaak'wēma. Wā, hē'em'lāwisē gwēx'idē ts'lāts-la'yās lāx hena'yas g'ōkūlēda nē'mēmē  
 50 āxās Gōx'gula. Wā, lā'laē hōgūxsēda nā'nēmōk'wa nē'mēma lāxēs wīnats'ē xwāk'lūna. Wā, lā'laē wūlasē'wōda grīgāma'yasēs ts'lāts-la-ya lāxēs gwēgemla'yasla. Wā, lā'laē nēk'ēda grīgāma'yē. "La-lens dōqwalxa grīgāma'yaē Hayalk'ena lāx Tag'os," nēx'laē. Wā, lā'laē sēx'wida. Wā, k'lēs'em'lāwisē lāla qas dzāqwēxs laē lēl-x'ida lāx lāsadza'yas āwīlba'yas Tag'os. Wā, hēx'idaem'lāwisē la  
 55 qās'idēda ma'lōkwē lāx ts'lāts-la'yāsa grīgāma'yēxa yālagemasēs grīgāma'yē nōlats'egema'ya qa lās dāsdoqwa x g'ōk'wasa grīgāma-yaē Hayalk'en. Wā, lāx'da'x'laē qās'ida. Wā, k'lēs'at la gālas gāxāē aēdaaqēda dāsdoqwa. Wā, laem'laē nēk'exs ma'lōk'lūs-  
 60 lālagi āem'wila qās'ida qas hē ēgasē ha'hilāla k'lēlax'idēq. Wā,

would be better than the *kwāx'ila* which came out of the woods. Then Chief Kwāx'ila<sup>1</sup> took the pearl shells and the *kwāx'ila*. He had obtained the Shell-of-the-World and Peace-Son M<sup>1</sup> went back to the Gwa-shi. The late Chief Kwāx'ila<sup>1</sup> and Nāk'wax'da<sup>1</sup>. Nothing was said because they really had obtained them.

lax'da<sup>1</sup>x'laē<sup>1</sup> 'wila qā'sida. Wa, lā'ma<sup>1</sup> g'igāmē<sup>1</sup> lax'ida g'igāmē<sup>1</sup>dē<sup>1</sup> lē'wis g'igāmē<sup>1</sup>dē<sup>1</sup> W<sup>1</sup> mā'yē Kwāx'ila<sup>1</sup>ōkūma'yē<sup>1</sup> lāxa g'okwe. Wa, lā'ma<sup>1</sup> lāxa k'ōgwesē<sup>1</sup> lē'wa ēx't's'eme. Wa, g'āx'mē<sup>1</sup> wīnānema<sup>1</sup> lē'wis lē'igēmē<sup>1</sup> Ex't's'imalag<sup>1</sup> lā'mē<sup>1</sup> hēwāxa lā<sup>1</sup>ādaqaxa lē'igēmē<sup>1</sup> lāxa Gwa-shi<sup>1</sup> 'wila wīnānema<sup>1</sup> g'igāmāyolaē<sup>1</sup> Kwāx'ila<sup>1</sup>ōkūma<sup>1</sup> tasa Ts'lēt's'ēmē<sup>1</sup>qā'asa Nāk'wax'da<sup>1</sup>. Wa, lā'ma<sup>1</sup> xa Nāk'wax'da<sup>1</sup> qaxs ālaē<sup>1</sup> wīnānema<sup>1</sup> W<sup>1</sup>





SONG OF A CHIEF

1. Is our chief <sup>2</sup>me'x'á'há'dzēllis <sup>3</sup>gūgām, <sup>4</sup>o' <sup>5</sup>H  
one who is going <sup>6</sup>gā'wā' <sup>7</sup>gā'wā' <sup>8</sup>gā'wā'  
your inviter, chief?

Ah, this is our name, tribes! A  
famous one, tribes! It speaks, it <sup>9</sup>gā'wā'  
one, tribes! Like hunger sounds <sup>10</sup>gā'wā'  
hand the tribes all around the world! <sup>11</sup>gā'wā'  
those at the far end of the world, tribes! <sup>12</sup>gā'wā'  
to <sup>13</sup>gā'wā' come to make a turmoil, and to <sup>14</sup>gā'wā'  
of our chief, tribes! Now he is <sup>15</sup>gā'wā'  
one who calls the many tribes to <sup>16</sup>gā'wā'  
yourself again, and invite the tribes, <sup>17</sup>gā'wā'  
a potlatch to the tribes all along the world, <sup>18</sup>gā'wā'  
chief! Never mind them, chief of the tribes, <sup>19</sup>gā'wā'  
them. You give again double amount <sup>20</sup>gā'wā'  
erty on top of the first amount, to those <sup>21</sup>gā'wā'  
our chief, tribes! O chief! don't look <sup>22</sup>gā'wā'

SONG OF A SPEAKER

1. La<sup>2</sup>maxat'ōx <sup>3</sup>me'mx'á'há'dzēllis <sup>4</sup>gūgām, <sup>5</sup>o' <sup>6</sup>H  
<sup>7</sup>me'mx'ōwa <sup>8</sup>me'nts'agēdzē <sup>9</sup>gū'gūma'ya' <sup>10</sup>te'lah'ya' <sup>11</sup>gā'wā'  
ma'ya.

<sup>12</sup>Á'dzēyasens <sup>13</sup>lō'gmaxgins <sup>14</sup>lō'lwāla'ya, <sup>15</sup>Á'dzēyasens  
<sup>16</sup>lā'x'elgwilgins <sup>17</sup>lō'lwāla'ya, <sup>18</sup>Á'q'ū' <sup>19</sup>gā'wā'  
<sup>20</sup>ya <sup>21</sup>ts'ō'lwux' <sup>22</sup>lō'ndzēyag'ōs <sup>23</sup>lō'lwāla'ya, <sup>24</sup>P'ō' <sup>25</sup>gā'wā'  
<sup>26</sup>dzēya <sup>27</sup>gō'yulālisāx <sup>28</sup>hō'hō'stālisa <sup>29</sup>lō'lwāla'ya, <sup>30</sup>P'ō' <sup>31</sup>gā'wā'  
<sup>32</sup>qwē'senxē-lisas <sup>33</sup>lō'lwāla'ya, <sup>34</sup>We'gux'os <sup>35</sup>gā'wā'  
<sup>36</sup>grā'xlagaēltsē <sup>37</sup>lō'mōtūlala <sup>38</sup>p'ā'p'ēdzēla'ya <sup>39</sup>gā'wā'  
<sup>40</sup>gūma'ya, <sup>41</sup>lō'lwāla'ya, <sup>42</sup>La'dzemxak' <sup>43</sup>lō'gā'wā'  
<sup>44</sup>gas <sup>45</sup>lō'lwāla'ya, <sup>46</sup>Lā'dzēlmxas <sup>47</sup>ē'tiles <sup>48</sup>gā'wā'  
<sup>49</sup>lō'lsē'stā'li-elaga <sup>50</sup>me'x' sē'stā'li-sila <sup>51</sup>gux' <sup>52</sup>lō'gā'wā'  
<sup>53</sup>Emax'ōx <sup>54</sup>gū'gūma'ya, <sup>55</sup>wā'x'lagat' <sup>56</sup>me'x'ōx <sup>57</sup>gā'wā'  
<sup>58</sup>lala'! <sup>59</sup>T's'ō't's'ēk'ā'ya <sup>60</sup>ē'tk' <sup>61</sup>we's'elala' <sup>62</sup>gā'wā'  
<sup>63</sup>k'a'yala'x <sup>64</sup>lō'lah'wayx' <sup>65</sup>me'x'wayas'ōs <sup>66</sup>gā'wā'

<sup>1</sup> Song belonging to a chief of the tribe, 1896, 1897.  
Museum of Natural History, New York, 1896, 1897.  
Expedition, Vol. V, pl. 45-42, 4.

17 world; for my ancestor obtained a supernatural treasure,—the  
power to increase his property. This great one called himself |  
The-Great-Past-Increaser-of-Property. Therefore I am covered with  
property. Therefore I am rich. Therefore I am a counter of prop-  
erty, your chief, tribes! Therefore, I am famous, the chief of |  
20 those who have our chief for their chief, tribes! Is he again going to  
give a great potlatch? Hawa!

2. Is he again going to give a great potlatch, our chief? Is he  
the one who is going to give a potlatch, the great tall chief?—your  
inviter—chief? Go on, chief! Give them more than they can carry,  
25 so that my chief under me must give up (his attempts to do as  
you do), for now is wide open, | broad and open, far all around, the  
potlatch of our chief, tribes! Don't | let them make a noise and let  
me wait, those tribes all around! | Is he not going to give property to  
the tribes at the far edge of the world, | who are invited by our chief?  
30 Don't let the chiefs | of the tribes look, else they may die, watching | the  
incomparable feast, the invited tribes! If you were invited here, you  
would be proud, | you would talk proudly, chief under our chief, |  
tribes! Don't run about, whispering, talking through your noses,  
35 talking against my chief! Let us wish for more, | and go nearer and  
ask our chief to give us more, tribes! | Now I am afraid of our  
head man who goes all around among the | tribes; therefore I praise

16 Gwā'lax'ōs gr'igāma'ya gwā'nalayala qā'sax'sā'lag'ilisa ā'naxlən  
gr'iqag'ēwayen lō'gwāx bā'xūlā'lila. Wā'lēda q'ūlēxlē'yadzē  
bā'xūlā'ildzēyōla a'myadālag'ilen; q'lē'yadālag'ilen; ha'waselal-  
g'ilen gr'igāma'yōs, lē'lwālalai! Ts'lē'lwālahag'ilen gr'igāma'yaisa  
20 gr'igēdasens gr'igāma'yas lē'lwālalai! La'maxat'lō 'mē'mx'awa:  
hawa.

2. Lā'maxat'lāx 'mē'mx'ōwahadzēlens gr'igāma'yē. Hē'maxat'lōx  
'mē'mx'ōwa 'nē'mts'agēdzēx gr'igāma'ya lē'lalewaōx'gaōs gr'igā-  
ma'ya. Wē'gax'ōs gr'igāma'ya yā'yaūyala lā'lap'ayala yā'x'īd-  
25 g'ilalxen gr'igabe'wa'ya, lā'dzēyae'mx' 'yā'selēlxwa lē'qelēlxwa qwē'-  
sē'stalēlxwa 'mā'max'demōsgasens gr'igāma'ya lē'lwālalai'. Gwā'-  
lax'iwū'e'nla qā'pelala ē'selaxēlax'ga la'ē'stalēsg'a lē'elqwālalai'.  
Lā'maxat'lō mā'k'ēnxēlisa qwē'sēnxēlisa lē'lwālalai' lē'lale-  
wāx'sens gr'igāma'yēx, lē'lwālalai'. Gwā'lax'īdō'qwalayalē gr'igā-  
30 mā'yas lē'lwālalai ā'lalaxlē dō'gwālēsēnlāx'ga lēnā'lag'aōs  
lē'lalewax'gaōs, lē'lwālalai', qōs-nē'slai lē'lalewax'wa, 'yā'laqai-  
ganēmīlaxas, yā'q'lēndasganēmīlaxas gr'igabewēsens gr'igāma'yēx  
lē'lwālalai'. Gwā'lax'ī yā'x'īlālala ō'pīlālala x'ī'ndzasālala  
hē'mōtayalxen gr'igāma'yai. Â'lag'a'max'ins awe'lqalā'yala hā'm-  
35 xwalayala qā'q'lēgē'mā'yal lā'xens gr'igāma'yēx, lē'lwālalai'.  
Lae'mxat'len ts'lē'ndkayax'g'in 'nā'mokwagēs'mēx' la'ē'stālisei lāx



- 61 much property, so that the chiefs may also give much, | the invited ones, the chiefs of the tribes! They do not give potlatches | in their quality of being chiefs to all the tribes, | when they give away, as compared to your giving away all around the world, chief of the tribes! for you wish to give away property that is not to be returned, our chief! tribes! Go on, now! let me try to imitate the  
 65 cry of the | bluejay of the tribes, those who speak first to our chief, | who strike first at this chief. Thus | the names of these four tribes are famous. O chief! don't try in vain to vanquish me and to throw behind you your guests, | you who know how to throw, chiefs!  
 70 Therefore I am known by all the chiefs of the || people of our chief of the tribes. Is he the one who is going to give a great potlatch? Howä!

### LÄ'QÖLAS' SONG<sup>1</sup>

- 1 1. However, our great real chief will again utter the Dzōnoq!wa sound, Ho howä, ôhawē, hawä! |  
 The great one, however, will cry, "Oh!" will utter the Dzōnoq!wa sound. They will be frightened, they will be full of terror, | the whole number of those who have been invited to the potlatch  
 5 to be given to them || all at once by our chief, tribes! |  
 He invited all the tribes.

- 60 q'ē'q'ē'sē'lala wū'mē'ldzē q'ē'q'ē'sē'del g'ī'g'gāma'yas lē'lale-wax'na'xwa'yasens g'ī'gāma'ya, lē'lqwālalai'. Wē'laxwē 'mā'-xwag'ilē g'ī'qelaēna'yasgra g'ī'qelaēnēsgra la'ē'stalise'la g'āx lē'l-qwālalai'; gwā'ē'nalak'as hē'lβeta hek'wā'g'ilafyōwasens g'ī'gāma'yēx, lē'lqwālalai'. Wē'g'ax'ī owā'emla hā'g'ūlē kwā'skwasa  
 65 kwā'yūlagasa lē'lqwālalai' g'ā'g'alaq'lā'yadzil'ins g'ī'gāma'ya, g'ā'laqax'lē'ēlag'aqō g'ī'gāma'ya. Hē'k'as'em ts'lē'lwālag'iltsg'a lē'qu'asgra mō'sgā'mā'kwē lē'lqwālalai. Gwā'lax'ōs g'ī'gāma'ya hē'uak'ilata lā'lagē'wa ts'lā'ts'laq'!extā'la g'axōx lē'lalewaxōs; ts'lē-xē'daēnoxdzē g'ī'gāma'ya; ts'lē'lwālahag'ilen g'ī'gāma'yāesa g'ī'gē-  
 70 dasens g'ī'gāma'yas lē'lqwālalai'. Lā'ēmaxat'ō 'mē'mx'ōwa howä'.

### LÄ'QÖLAS' SONG<sup>1</sup>

- 1 1. La'mē'laxaōx dzō'noqwādzēlens g'ī'gāma'yēxk'as'ōwā. Ho howä', ôhawē, hawä'.  
 Ladzē'mēlāōx ō'xwayala dzō'noqwayala k'ī'k'ē'lēlala ts'lē'ndē-k'ilalala 'wā'xax'demaxōx lē'lalōwakwēx 'mē'mx'a'wakwēx  
 5 'mē'mp'eng'ilē'x'axsens g'ī'gāma'yēx, lē'lqwālalē.  
 Lā'yōlēx lē'lalō'wōlxa wī'wūlsgāmakwa lē'lqwālalai'.

<sup>1</sup> Collected by F. Boas 1900.

He gave everything to the great ones, the great ones  
 He allowed small people to be chiefs of the  
 tribes,  
 He made satisfied all the people,  
 Therefore my name, the great one from whom  
 Great-One-from-Whom-Everything-is-obtained  
 Great-Copper-Giver, Great One from Whom  
 are-obtained, chiefs!

2. However, our great real chief will again make a  
 sound,  
 That it is only the cause why I laugh, the one who  
 laugh at the one who is hard up, the one who  
 and there, the silencer, the one who points out the  
 tors who were chiefs,  
 The little ones who have no ancestors who were  
 ones who have no names coming from their grandfather  
 little ones who do many kinds of work, the little  
 hard, who made mistakes coming from insignificant place  
 world (and who try now to go to high places, the  
 cause why I laugh, for they speak in vain to my chief to la  
 But he does not work and plan at all, the great real one, the  
 one whose voice is true: he continues from one generation  
 the other in this world, he continues as one who is made  
 the highest in rank with his great real father, the one who  
 himself Having-Food, chief.

Lā'yōlēx ā'māngamō'la wī'oqumola wī'wūl-gāmakwa le'qwalai.

Lā'yōlēx tsō'tselēxōsāla q'le'q'latišilōkwa wī'wūl-gāmakwa le'q'wālala'.

Lā'yōlēx mē'mmenlilōla wī'wūl-gāmakwe le'q'wālatai.

Lē'gēmgiłtsen lē'gēmdzēaxg'in q'ū'lēxle'a maex 2'ayōtē'q'ō  
 āwōlē'ladzē l'āqōlē'ladzē l'ā qōqasemadze g'i'g'āma'ya.

2. La'mē'laxaōx dzō'noqwadzēlēns g'i'g'āmayēxk asowa  
 Â'gila'malen dā'lelennōkwa dā'sda'lelennox sa'la'axwa  
 mē'melxelaxwa se'nias'owaxwa ts'la'milala qas 2'ayōtē'q'ō  
 wa'ya.  
 K'leō'smenēxwē g'i'qagiwa'ya: k'leō'smūlxwē 2'ayōtē'q'ō  
 yāwix'ts'ōwamenēxwa mā'mūlx'ts'owamē'xwē 2'ayōtē'q'ō  
 lisa'xōs ga'yīng'ilidzasmlē'x sin dā'sda'lelennox sa'la'axwa  
 k'lālxen g'i'g'āmayēx, le'q'wālatai.  
 Wa'lelēlēx yā'wix'ayōnda ā'ladzen ā'lak'ladze 2'ayōtē'q'ō  
 mē'matowisē kwā'kwēx silax 2'ayōtē'q'ō 2'ayōtē'q'ō  
 lēōla ha'mdzēlēōla g'i'g'āma'ya.

- 25 That it is only the cause why I laugh, the cause why I always  
laugh at those who always rush up to my face, | the little ones  
who rush against (to) (pieces of copper) thrown against my  
chief here, | tribes.
3. However, our great real chief will again utter the Dzōnoq!wa  
sound. |  
Therefore it is only the cause why I laugh, the cause why I always  
30 laugh at the talk of these little ones, || the chiefs who are (in  
rank) under our chief, tribes. |  
In vain they try to be the only ones, to be chiefs, while they are  
but (those who receive) leavings, | echoing the names of our  
chief, | tribes.
- 35 I mean those who are going toward the head of the house, who  
move about in the house, || desiring to equal my great crest,  
when I was given first, when (presents) were handed down to  
me first, when I always received first, | all tribes.  
Great is their sound of swallowing in the throat, their sound of  
gulping in the throat, their ruffled feathers, | trying to steal,  
trying to bite pieces off the great crest of our chief, tribes.
- 40 Don't fear the great one like to a great overhanging | mountain,  
who should be this way, the chief, tribes!
- 25 A'g'il<sup>ε</sup>ama<sup>ε</sup>len dā'<sup>ε</sup>lemnōkwa dā'sda<sup>ε</sup>lemnōx<sup>ε</sup>sa hā'mhāmxa'mā-  
xwa hā'xwasme'nēxwa k'lā'g'ita<sup>ε</sup>yaxen g'i'gāma<sup>ε</sup>yēx lē'lqwā-  
lalaī'.
3. La<sup>ε</sup>mē'laxaōx dzō'noqwādzēlēns g'i'gāmak<sup>ε</sup>as<sup>ε</sup>owē.  
A'g'il<sup>ε</sup>a'mas<sup>ε</sup>len dā'<sup>ε</sup>lemnōkwa dā'sda<sup>ε</sup>lemnōkwas wō'ldeme-  
30 nē'xwa g'igabōēsēns g'i'gāma<sup>ε</sup>yēx lē'lqwālaī'.  
Wu'lmaēx ā'awalag'ilislē g'i'g'egāmēxōxs ā'<sup>ε</sup>mayaxla ha'ya-  
mōta, k'ink'ink'itsō lē'lēgama<sup>ε</sup>xsens g'i'g'egāma<sup>ε</sup>yēx lē'lqwā-  
lalaī.
- 35 Qwe'yūō'xda <sup>ε</sup>nā'lolilelaēxwa xō<sup>ε</sup>mōlilelaēxwa mē'maselaxen  
k'lō'sōdzē'axg'in xā'maxelakwēk' g'ā'laxelakwē g'ā'g'ilgem-  
x'silakwa wī'wūlsgemakwa lē'lqwālaī'.  
Ai'k'aai<sup>ε</sup> mek'wā'lēlxō neq'wā'lēlxō tsē'x'sbex'se'mala wā'-  
xai g'ā'g'ilōlāyaak'a q'lā'q'ak'ālxō k'lō'sōdzēaxsens g'i'-  
gāma<sup>ε</sup>yē lē'lqwālaī.
- 40 K'lō'dzowasya k'ilē'lasa <sup>ε</sup>nemā'gemlidzē k'lō'xk'lō'gwidzē naē'n-  
g'adzē <sup>ε</sup>nā'qogūmlidzē g'i'gāma<sup>ε</sup>yē lē'lqwālaī.

## SONG OF ĒWANUX'DZĒ, CHIEF OF THE MA'AMAGHWA

1. Let our property not run away under the feet of this reckless chief! Let our copper remain unbroken in the great house! Ye, yaa, hā.
2. Do not let our chief do so! He has cut down the copper-tribe who owned the names of our property, made the copper-tribe made expensive by him, the great surpassing one, the great one farthest ahead, the great copper-bronze, the great copper-cutter, the great one who throws copper, the great one, this reckless chief. Ye, yaa, hā!
3. I thought in vain that another one was making copper-tribe for my tribe! Behold, he is the one who brought it forth from his birth in the house, the maker of coppers with unbroken, he is all around this great house, the rich chief. Ye, yaa, hā!
4. The great one sat up above in the house built in the middle of this great house, this rich chief! Ye, ya, ha, hā! Our chief would out of envy return the great copper-tribe made too expensive; the great surpassing one, the great one farthest ahead, for you are getting to be great, O tribe! because you continually pick up and gather in the coppers brought by the rich chief. Ye, yaa, hā!

## SONG OF ĒWANUX'DZĒ, CHIEF OF THE MA'AMAGHWA

1. Hā, qūlanuxdzē<sup>u</sup>wa lax'ENS yaēXLENA lāxwa nīnōlōx g'igāma<sup>u</sup>ya SENX's'ālanux<sup>u</sup>dzē<sup>u</sup>wa lax'ENS L'āl'āqwaX lāxwa nīnōlōx g'igāma<sup>u</sup>ya; ye, yaa, hā.
2. Gwaq'anaX<sup>u</sup>dze<sup>u</sup>wax'ENS g'igāma<sup>u</sup>yēX hē q'alosimas xaxlōm<sup>u</sup> damas L'ēLEGENUX<sup>u</sup>sēs yaēXLENAsēs āwāgwilas<sup>u</sup>wa l'āqwa<sup>u</sup>lasō<sup>u</sup>dzē<sup>u</sup>ya hēwēyak'ilidzē k'ōs'ōyak'ilidzē l'āxw'indalidzē q'ēq'ēltalaldzē sāpstendalaldzēxwa nīnōlōdzēX g'igāma<sup>u</sup>ya; ye, yaa, hā.
3. Wūl'mēg'in ēnēx'qē ōgū'la l'āqwa<sup>u</sup>g'ila q'as'lelqwālatam<sup>u</sup>ye xōL q'ēXēla mēmYōLElag'ililas hēak'ēla t'mak'laxox'ōy'ēstalitsa g'ōxdzēga q'ōmogwēhax g'igāma<sup>u</sup>ya; ye, yaa, hā.
4. Ladzēem'laē k'wāk'wag'ustālisla nīmoyōdēsā, g'ōg'ōyōdēs g'ōX<sup>u</sup>dzēyaxwa q'ōmogwēhēX g'igāma<sup>u</sup>ya; ye, yaa, hā. Atōm ēnēstaganu<sup>u</sup>X<sup>u</sup> g'igāmēk' yax'stōs'alisisēs āwāgwilas<sup>u</sup>wa l'āqwa<sup>u</sup>g'ilasō<sup>u</sup>dzēya hēwēyak'ilidzē k'ōs'ōyak'ilidzēxōys l'ēmox'ōy'ēlōs la ēwālat's'emax'ēidaxōX ā'maēX la haxyalag'ilis t'mak'laxox'ōy'ēlag'ilis q'wāq'wap'ēlag'ilis lax l'āqwa<sup>u</sup>g'ost'wa yōs q'ēl'ōdzē g'igāma<sup>u</sup>ya; ye, yaa, hā.

\* That means, that he is a great copper-tribe.

SONG OF TSEX<sup>é</sup>WĪD, CHIEF OF THE SĒNLĒM (TRADITIONAL SONG)

- 1 1. Go on! Great cause of fear, great means of causing fear, great  
cause of terror, great terror of the chiefs. Yâ, helâ, hâ!
2. Go on! Shout, oh, great Dzōnoq!wa! Try to terrorize the |  
chiefs under my own great name, Great-One-causing-Collapse,  
5 Great-One-causing-Weakness, Great-Surpassing-One, Great-  
One-Farthest-Ahead, Great-Only-Face, Great-Highest Dzō-  
noq!wa ' among the chiefs. Helâ, hâ! Where is the one who  
is continually tormented by me, who is made a speaker by me?  
Helâ, hâ!
3. Do go on! Great Lelaxt!odalal, great Āmāxūlal, my own great  
name ' <sup>é</sup>maxwālayilis, Going-up-from-the-beach, great Q'ūmx'-  
10 elag'ilis, great Mā<sup>é</sup>nakūla, great Gwēyōltse!a, great Kwax'i-  
lanōkumē, great Tsextsewālis, great Tsex<sup>é</sup>wīd. | Where is  
the one who is continually tormented by me, | who is made a  
speaker by me! Helâ, hâ! |
4. Go on! Give away property at one time, that is given away in  
many parts, that is not given to everybody. | He tried first to  
15 invite the great one who is invited by me. Helâ || hehe helâ |

SONG OF TSEX<sup>é</sup>WĪD, CHIEF OF THE SĒNLĒM (TRADITIONAL SONG)

- 1 1. Wāgradzâ k'ilemdzē k'āk'ale<sup>é</sup>mayodzē ts!āts'endek'!ayodzē ts!e-  
deg'emgēlōdzēs g'īg'egāmāyâ helâ hâ.
2. Wāgradzâ ōxwadzēya Dzōnoq!wadzēya ts!endek'!elalxēs g'īgā-  
bewa<sup>é</sup>yōs q'ūlēxleyadzē wāfēdg'iladzē 'yāk'āx'ēdg'iladzē hē-  
5 'wēyak'ilidzē k'lēs'ōyāk'ilidzē 'nā<sup>é</sup>nemsgemēdzē dzōnoq!wa-  
gilidzēk'ats g'īg'egām'as'ō helâ hâ. 'wē<sup>é</sup>stadzen 'yālase<sup>é</sup>wa  
mōmasase<sup>é</sup>wa ēyelkwilase<sup>é</sup>wa helâ hâ.
3. Wāgradzâ Lelaxt!odalaldzē Āmāxūlaldzē q'ūlēxleyadzē 'maxwā-  
lag'ilidzē Grayō-deyadzē Q'ūmx'elag'ilidzē Mā<sup>é</sup>nakūladzē Gwe-  
10 'yōlt-eladzē Kwāx'ilanōkūmēdzē Tsextsewāledzē Tsex<sup>é</sup>wīdē-  
yadzē. 'wē<sup>é</sup>stadzen 'yālase<sup>é</sup>waxen mōmasase<sup>é</sup>waxen mōmasase-  
'waxen ēyelkwilase<sup>é</sup>wa, helâ hâ.
4. Wāgradze<sup>é</sup>wa 'nā<sup>é</sup>namge<sup>é</sup>wala q'wēq!wase<sup>é</sup>wa q'wānag'ilayo we-  
yōbag'ilayo wāx'dē g'ilg'ilis lēlēlaxg'en lēlēlaway<sup>é</sup>dzēg'a, helâ  
15 he he helâ.



## SONG OF Q'UMX'ÖD, CHIEF OF THE LÄWÄX-SENDAYO

1. I greatly fear our chief, O tribes! I fear of his  
of causing fear, of his robes of cane, of his robes of cane  
cause of terror. Let us not fear our chief, O tribes! O  
else we shall be the object of fear, O tribes! O  
Wä, hä, hä!
2. Now it is finished, it is finished already, what you have  
to be thrown away by the prince of the world, what you  
always pick property, and who takes property, O tribes! O  
his own great name, great Amayälä, great P'äp'ä, great  
great P'äseläl, great L'äqwa'iläl, great Opa L'äqwa'iläl, great  
chief.
3. Behold it is nicely finished, O tribes! what you are doing, O tribes!  
You little ones who try to imitate below what is done in the  
world at the great height of the chiefs. Don't try to do it, don't  
say this, chiefs, just keep on walking along, walking along  
of the little ones who deliberate, the little hand strong little  
ones, the little ones whom you have vanquished, who give  
ise to give away canoes, the little ones to whom property is  
given, the little ones who call property, the little ones who  
work secretly for property, the little traitors, chiefs of the  
tribes.

## SONG OF Q'UMX'ÖD, CHIEF OF THE LÄWÄX-SENDAYO

1. K'ilelëg'in 'walëpelasens grigäma'iyëx, lëlwälälai, L'äp'ä, L'äp'ä  
'walëpelasöx k'ak'alë'mayodzëya ts'ats'endek layodze ts'undä  
g'emgëlëdzë. Wanölelax'ens yölälai yoh'mel'ens g'igäma-  
'iyëx, lëlwälälai, äläläx'ens älämlax ts'ingüm l'axs'ens g'igä-  
ma'iyëx, lëlwälälai', wä, hä, hä.
2. Lädzë'm lä gwäl alësa gwälëx'äläsa wiyöqumayo q'üm'ö, L'äp'ä, L'äp'ä  
L'äwëlgämë'sens hä'yäläläsa mämäna'sa päpewäläsa g'igäma-  
q'wälälai. Wä, lëda q'lülëx'äyadzë Amayälädzë, P'äp'ädzë,  
yodzë, P'äseläldzë, L'äqwa'iläldzë, K'ä'soyak'indzë, g'igäma-  
ma'iyä.
3. Wäkünaldä'xöl lëlwälälai, 'wä'wälaql'edzäs lëlwälälai, wäx-  
menëxwäx k'wëxäb'wëg'ü's g'wegwälaq'äsd'msa päpewälä  
lëdzës g'igäma'iyä. Gwällas wül'm'äyodzë yölälai g'igäma-  
ma'iyä älägä'max'ös hä'yölä'sä q'a nakülälai g'igäma'iyä  
g'ëx'gä's-menëxwa lëlxüm'lë'menëxwa yäqumë's'ä'xwä  
xödzë g'emlës. Ämä'al äwä'lä'yöl'men' g'igäma'iyä  
mëlx'ä'wä'menëx g'wä'naq'lë'n' m'ä'n' g'igäma'iyä  
q'wälälai.

SONG OF LĀSOTI'WALIS, CHIEF OF THE YAĒX'AGEMĒ<sup>s</sup> OF THE  
Q'ŌMOYĀ<sup>s</sup>YĒ

- 1 1. Wā, out of the way! wā hā hewā! Wā, out of the way! Turn  
your faces that I may give way to my anger by striking my  
fellow-chiefs. Wā, hā, yā!
2. Wā, great potlatch! wā hā hewā! Wā, great potlatch, greatest  
potlatch! The little supernatural ones only pretend, the little  
stubborn ones. They only || sell one copper again and again  
5 and give it away to the little chiefs of the | tribes. Wā, hā,  
hewā!
3. Ah, do not in vain ask for mercy, wā, hā hewā! Ah, do not in  
vain ask for mercy and raise your hands, you with lolling  
tongues! I shall not be | foolish, I shall break, I shall let dis-  
10 appear the great (copper) that has the name || K'ents'ēgum,  
the property of the great foolish one, the great extravagant  
one, | the great surpassing one, the one farthest ahead, the  
greatest Dzōnoq!wa among the | chiefs. Wā hā hewā! |

SONG OF LĀSOTI'WALIS, CHIEF OF THE YAĒX'AGEMĒ<sup>s</sup> OF THE  
Q'ŌMOYĀ<sup>s</sup>YĒ

- 1 1. Wā, g'o<sup>s</sup>wala, wā hā hewā. Wā, g'o<sup>s</sup>wala. Wā, ēqwala qen lās-  
t'ēq<sup>s</sup>ya qen k'lak'elak'ulēxen g'īg'egāma<sup>s</sup>yōta. Wā, hā, yā.
2. Wā, 'wālasila, wā, hā, hewā. Wā, 'wālasila, wā 'nōlag'ila, ha,  
ē<sup>s</sup>wāmīlā 'nawalax<sup>s</sup>menēxwa ōnēqwamenēxwa. Wā, 'nemsge-  
5 mē lāq<sup>s</sup>wās hēbelālayos q<sup>s</sup>āmaxodayāsa g'āg'igēmnenēxwas  
lēlq<sup>s</sup>wālalai. Wā, hā, hewā.
3. Ā gwala wū<sup>s</sup>em gāgek'lala, wā hā, hewā. Ā, gwala wū<sup>s</sup>em  
gāgek'lak'a<sup>s</sup> lālaq'wālak'a<sup>s</sup> el'elqūla. Wā k'ēs'maēlen  
nōnl'ēdeak'a<sup>s</sup> tsōlexa<sup>s</sup>yala x'a<sup>s</sup>yemg'ilalaxa lēgemx<sup>s</sup>dzēyalax  
10 K'ents'ēgumdzēyasēs yaēxiensa nenōlogelidzē wayadagēlidzē  
hēweyak'ilidzē k'ēs'oyak'ilidzē dzōnoq!wagēlidzēs g'īg'egā-  
mēk'a<sup>s</sup>owa. Wā, hā, hewā.

SONG OF LĀQWADZĒ, CHIEF OF THE HAAYALIK'AWI.  
Q'ŌMOYĀ'YĒ

1. Oh, great is our chief, tribes! Only let us praise, and praise  
one who spreads terror, who tries to spread terror, the  
the great tribe, O tribes! Wā, ā hwa!
2. Shame is caused by the large amount of this great potlatch of  
our chief, || tribes! Jealousy is caused by the large amount  
this great potlatch of our chief, tribes! He is the great one who  
has the names | Great-One-looking-for-Property, Great-Four-  
Potlatch of the greatest chief. Evidently the great potlatch  
made four times, ten times by the chiefs of the tribes. Do not  
it, tribes! || Try to rival, try to jump up to the number of  
ing (property in the potlatch) of our chief, tribes! Indeed the  
great Q'ŏmoyā'yē | try to make you rich, tribes! Wā, ā hwa!
3. Shame is caused by the name of our chief, tribes! The great name  
his own names, Great-Right-Size-Face, Great-Four-Fathom-  
Face, || Great-Copper, our chief, tribes! He the great one had  
from the | beginning a chief's name, tribes! Wā, ā hwa, hwa!  
the greatness of our chief! Ha, wā, hwa!

SONG OF LĀQWADZĒ, CHIEF OF THE HAAYALIK'AWI OF THE  
Q'ŌMOYĀ'YĒ

1. 'ya adzēyasens g'igāma'yēx, lēlqwālalai. Māgati max tns xala  
'yala x'asx'ela'yala ts'endeke'yala ts'ats'undi k'elayoŋa g'igā  
mēsa 'wālatsemadzē, lēlqwālalai. Wā, ā hwa.
2. Max'tslag'ilalai 'wālasdemasōx 'wālasilayowax'tns g'igāma-  
'yēx, lēlqwālalai ōdzegemg'ilalē 'wālasdimasox 'wālaslayo  
waxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as-mac legim  
nokwa Lētax'ladzē 'nōlag'ila'yodzēyaxsa wūlgāmēdzex g'igā  
gāma'ya lālxentlai mōp'lenayo neqāp'luayo 'wālasilayowa  
g'ig'egāmaxsa lēlqwālalai. Gūnx'idadzās lēlqwālalai. Hamx  
hām'xwayala dēx'dēxwa'yala lāx 'wāxax'dimasox hōsadzē  
yaxsens g'igāma'yēx, lēlqwālalai. Mā'm Q'ŏmoyā'yedze q'ū  
q'ŏmg'ināsogwōs, lēlqwālalai. Wā, ā hwa.
3. Max'tslag'ila li lēgemasens g'igāma'yēx, lēlqwālalai legimdzē  
yosax q'ūlēxle'ya'māx Hēlop'enk'emlēdzē Mōp'unk'imlēdzē  
Lāqwadzē'yaxens g'igāma'yēx, lēlqwālalai. Hēdzēk'as-mac  
gwādexlāyo g'igāxlāyōsens g'igāma'yēx, lēlqwālalai. Wā, ā  
hewā, ha'yē, adzē'yasens g'igāma'yēx. Ha, wā, hwa

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEM-X'SAXAL OF THE  
GÖSG'IMOX<sup>u</sup>

- 1 1. I am the only great tree, I the chief! I am the only great tree,  
I the chief! You here are right under me, tribes! You are my  
younger brothers under me, | tribes! You sit in the middle in  
the rear of the house, tribes! You surround me like a fence,  
5 tribes! I am the first to give you property, tribes! || I am your  
Eagle, tribes! Ya, ye, ā, ā, ye, ya!
2. I wish you would bring your counter of property, tribes! that he  
may in vain try to count what is going to be given away by the  
great copper-maker, the chief. Ya, ye, ā, ā!
- 10 3. Go on! raise the unattainable potlatch-pole, for this is the only  
thick tree, the only thick root of the tribes. Ya, ye, ā, ā!
4. Now our chief will become angry in the house, he will perform  
the dance of anger, | Our chief will perform the dance of fury.  
I shall suffer from | the short-life maker of our chief. Ya, ye,  
ā, ā! ||
- 15 5. I only laugh at him, I sneer at him who empties (the boxes) in  
his house, his potlatch-house, and the inviting-house that is the  
cause of hunger. | All the house-dishes are in the greatest house  
of our chief. Ya, ye, ā, ā!

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEM-X'SAXAL

- 1 1. <sup>u</sup>nemts'lagōs<sup>u</sup>men grīgāmaha<sup>u</sup>ya. <sup>u</sup>wa, <sup>u</sup>nemts'lagōs<sup>u</sup>men grīgāma-  
<sup>u</sup>ya<sup>u</sup>yē. Gras hōl<sup>u</sup>axelasgrōs lēlq<sup>u</sup>wālalai'; gras ts!ā<sup>u</sup>yaxelasgrōs  
lēlq<sup>u</sup>wālalai'; gras naqōlēwalōsgrōs lēlq<sup>u</sup>wālalai'; gras l!ānō-  
gumnogwōs lēlq<sup>u</sup>wālalai'; gras galaxa<sup>u</sup>lagwōs lēlq<sup>u</sup>wālalai';  
5 gras kwakwēx<sup>u</sup>sēlax<sup>u</sup>grōs lēlq<sup>u</sup>wālalai'; Ya, ye, ā, ā, ye, ya.
2. Wā<sup>u</sup>nēs<sup>u</sup>las grāxaqelano<sup>u</sup>x<sup>u</sup>qē<sup>u</sup>yēxēs q!āp!altolesōs lēlq<sup>u</sup>wālalai';  
qa wūllag<sup>u</sup>a<sup>u</sup>miltō hō<sup>u</sup>yēgrīgēla lāx gēyaxōlayola l!āq<sup>u</sup>wag<sup>u</sup>i-  
ladzē grīgāma<sup>u</sup>ya. Ya, ye, ā, ā.
3. Wāentsōs lāx<sup>u</sup>idē<sup>u</sup>ya wāwē<sup>u</sup>stalakwōs <sup>u</sup>max<sup>u</sup>p!ēqelaēdzēxōxs  
10 <sup>u</sup>nemts'ax<sup>u</sup>q!amaēx lēk!ūgēlēdzē<sup>u</sup>ya; gras lēgwānēwē, gras lē-  
lq<sup>u</sup>wālalai. Ya, ye, ā, ā.
4. Laēm<sup>u</sup>xōlens yāk!ildzemiltō<sup>u</sup>ya. <sup>u</sup>wa, <sup>u</sup>yāk!ēqelal lns grīgāma;  
Wā, lawiselal lens grīgāma. Wā, ā!ēm<sup>u</sup>mēs<sup>u</sup>lēm <sup>u</sup>yag'oyālē-  
dzē<sup>u</sup>ya<sup>u</sup>lax wānemgrīladzē<sup>u</sup>yasens grīgāma. Ya, ye, ā, ā.
- 15 5. Ōq!amēg'in dālemno<sup>u</sup>x<sup>u</sup>sē<sup>u</sup>yag'in ōdzēq!amēg'in dāsdālmno<sup>u</sup>x<sup>u</sup>sē-  
<sup>u</sup>ya<sup>u</sup>lax lōpemtālilās <sup>u</sup>māwasīlā<sup>u</sup>lax pōpōēs<sup>u</sup>gem lēlasila<sup>u</sup>ya.  
Wā, <sup>u</sup>nāxwalaēm<sup>u</sup>xa lōqū<sup>u</sup>lildzē<sup>u</sup>yaga grōx<sup>u</sup>g'ōkwalēg'ihēsens  
grīgāma. Ya, ye, ā, ā.

- FEAST SONG OF NEGADZU, CHIEF OF THE HIGGONS  
Q'OMOYAYI OF THE KWAGI

- FEAST SONG OF NEG'ĀDZĒ, CHIEF OF THE HĀNAMEDĀ OF THE  
Q'ĪMOYĀ'YĒ, OF THE KWAGIT

- [illegible]

- those who do not comb their hair! I sneer | at the chiefs under  
 15 the true, real chief, ya wâ! I am || the great chief who makes  
 people ashamed. |

### MOURNING SONG FOR MÔDA<sup>é</sup>NA

- 1 1. Ye he he ya! It deprived me of my mind, when the moon went  
 down | at the edge of the waters. Ye he he ya! |  
 5 2. Ye he he ya! It deprived me of my breath, when the | mouse-  
 dancer began to gnaw on the water. Ye he he ya! |  
 10 3. Ye he he ya! It deprived me of my mind when Mōda<sup>é</sup>na began  
 to utter the cannibal-cry | on the water. Ye he he ya! |

Mōda<sup>é</sup>na, a hāmatsla of the Āwīk'lem of the Āwīk'lenox<sup>u</sup>, and his sister were drowned on Virgin Rock. This mourning song (l!aq'walayo copper sound) is sung by all the men and women assembled in the house of the deceased. The song is given with Mr. Hunt's interlinear translation into Kwakiutl.

- 13 ya!ōxa lemḡūtōlis tsōdzetōlis L!el!anōlxōlisxen dāsda<sup>é</sup>lemā lāx  
 g'igabē<sup>é</sup>wāsa āla g'igāmē, hēk'as<sup>é</sup>ā, ya wā. Hā, nōḡ<sup>u</sup> max'ts!a-  
 15 g'iladzē hē g'igāma<sup>é</sup>ya.

### MOURNING SONG FOR MÔDA<sup>é</sup>NA

- 1 1. Ye he he ya la yax'ts!ēgilax'dēx ōwaxsdē lāx'dāyasē k'!ōqunsa  
 Yē he he ya la. wā<sup>é</sup>masilax'dēxa nāqa<sup>é</sup>yē lāx'dāsē la k'!ōgūnsā-  
 la laēlaqā nō<sup>é</sup>sāk'as<sup>é</sup>ōḡ<sup>u</sup>dē<sup>é</sup>ya. Ye he he ya.  
 lag'ila<sup>é</sup>yaxa <sup>é</sup>mekūlak'as<sup>é</sup>ōḡ<sup>u</sup>dā. Ye he he ya.  
 5 2. Ye he he ya la yax'ts!ēgilax'dēx hē<sup>é</sup>yasbēs lāx'dāyasē k'!āk'lapa-  
 Ye he he ya la wā<sup>é</sup>masilax'dēxa hasa<sup>é</sup>yē yixs lāx'dāsē k'!āk'lapā-  
 lag'alē qā k'!āpalālk'as<sup>é</sup>ōḡ<sup>u</sup>dē<sup>é</sup>ya. Ye he he ya  
 g'ilēxa g'ig'elayatsagalalk'as<sup>é</sup>ōḡ<sup>u</sup>dā. Ye he he ya.  
 10 3. Ye he he ya la yax'ts!ēgilax'dēx ōwaxsdē lāx'dāyasē hamadzela-  
 Yē he he ya la wā<sup>é</sup>masilax'dēxa nāqa<sup>é</sup>yē lāx'dāsē hāmsham-  
 qwalag'ilaē qa Mōda<sup>é</sup>nak'as<sup>é</sup>ōḡ<sup>u</sup>dē<sup>é</sup>ya. Ye he he ya  
 ts!ālag'ilaē yix Mōda<sup>é</sup>nak'as<sup>é</sup>ōḡ<sup>u</sup>dā. Ye he he ya.

## FEAST SONG.

Traditional feast song of the Yavapai (Kwíwá) ascribed to their ancestor Yavapai. The song is said to have been sung after his house at Ft. Rupert had been flooded by Quapapa. The poor dear ones are coming in, the children. They say he will speak. They say he will get angry in his house. They say he will not kill. They say he will not kill at once. They say he will not kill outright. It is only said he gave enough to eat. It is only said he satisfied their hunger. It is only said he made them vomit. It is just said he made up his mind to do it. It is just said he told them to eat. It is just said he put them across his back. Always doing mischief to him who does not finish the food given to him, ya ye ya ha, ya ye ya ha! Let your servants. Let those who have you for their chief. Burn in your great house, chief! So that those who have you for their chief burn up their servants. Ya ye ya ha, ya ye ya ha!

## FEAST SONG.

Āwalilēlak'asōwa gīgī'ya. Āwalilēlak'asowa gīgī'ya.  
Laxlēem'laē wāldēmnōkwa. Laxlēem'laē wāldēmnōkwa.  
Laxlēem'laē 'yāk'ilila. Laxlēem'laē 'yāk'ilila.  
K'lēslāē wī'yalag'ila. K'lēslāē wī'yalag'ila.  
K'lēslālaē hēx'idēg'ila. K'lēslālaē hēx'idēg'ila.  
K'lēslālaē hēbeg'ila. K'lēslālaē hēbeg'ila.  
Āma'laē mēn'idg'ila. Āma'laē mēn'idg'ila.  
Āma'laē pōl'idg'ila. Āma'laē pōl'idg'ila.  
Āma'laē hōx'widg'ila. Āma'laē hōx'widg'ila.  
Āma'laē āwelx'idqēya. Āma'laē āwelx'idqēya.  
Āma'laē hagwēg'indqēya. Āma'laē hagwēg'indqēya.  
Āma'laē xwēlēg'indqēya. Āma'laē xwēlēg'indqēya.  
'yā'yak'ilak' naxwaya xa wāx'ilil' naxwaya.

Ya ye ya ha. Ya ye ya ha.  
Wēg'axlē lax'ōs ōmēdēyaqōsa. Wēg'axlē lax'ōs ōmēdēyaqōsa.  
Wēg'axlē lax'ōs gīgēdēyaqōsa. Wēg'axlē lax'ōs gīgēdēyaqōsa.  
Xumxwatāq laxs g'ōx'dzēyaqōs gīgāma'ye.  
Qa wēg'sōx q'ūlx'idē'sōx gīgēdēyaqōs āl gīgāma'ya.  
Ya ye ya ha. Ya ye ya ha.

[Repetitions omitted.]

[As written by the author.]

- 20 Let your guests die of vomiting, chief!  
 Let your guests die of overfeeding, true chief!  
 Ya ye ya ha. Ya ye ye â!

## SHAMAN'S SONGS

## I.

*(Introductory, telling how he acquired power from the Killer Whale.)*

1. Wä, a ya a ha, I was carried under the sea by the supernatural power, the supernatural power. Wä a ya.
  2. Wä, a ya a ha. I was taken under the sea by paddling by the supernatural power, the supernatural power. Wä a ya.
  3. Wä, a ya a ha, and I was taken into the house of Hole-in-Middle-of-Sea the supernatural power, the supernatural power. Wä a ya.
  4. Wä, a ya a ha, and I put on my neck the life-bringer neck-ring of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
  5. Wä, a ya a ha, I have had thrown into my stomach the life-bringer of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
  6. Wä, a ya a ha, the real life-bringer, the healer of this supernatural power. Wä a ya.
  7. Wä a ya a ha, the real long life giver, the healer of this supernatural power. Wä a ya.
- 20 Wēgraxlē lax'ōx hōgwalēsemōs lē'lanēmaqōs gr'igāma'ya.  
 Wēgraxlē lax'ōx pōlalēsemōs lē'lanēmaqōs āl gr'igāma'ya.  
 Ya ye ya ha. Ya ye ya â.

## SHAMAN'S SONGS

## I.

1. Wä, a ya a ha g'agrayapelayux'dōxs 'nawalakwaāēaēxwa 'nawalakwaāē wä a ya.
2. Wä, a ya a ha sēse'wapelayux'dōxs 'nawalakwaāēaēxwa 'nawalakwaāē wä a ya.
3. Wä, a ya a ha lāx'laēlēma lāx gr'ōkwas lagoyewēlē's 'nawalakwaāēaēxwa 'nawalakwaāē wä a ya.
4. Wä, a ya a ha lan qax'ōsa'yasōs q'wēq'ūlag'īlayō qānāyōs lagoyewēlē's 'nawalakwaāē wä a ya.
5. Wä, a ya a ha lan mīgēsasōs q'wēq'ūlag'īlayōs lagoyewēlē's 'nawalakwaā wä a ya.
6. Wä, a ya a ha q'wēq'ūlag'īlak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä a ya.
7. Wä, a ya a ha gr'ig'ildokwilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wa a ya.



(P)

3.

1. I beg you Supernatural Power that you take pity on me, take out this our friend.
2. I implore you, Supernatural Power that you take pity, you take out this sickness of this our friend, Supernatural Power.
3. Oh, take pity that I may make also this our friend O Supernatural Power, that I may cure this our friend you, *ts'el'wēq* (= passed through), Supernatural Power.
4. That I may obtain easily this sickness of this our friend O Great Real Supernatural Power, you Great Life Bringer, Supernatural Power.

3.

(Sung after the sickness has been taken out of the patient, the fire holding the sickness is extinguished.)

1. Wāē, wāē life-bringer to this supernatural power ha wa haē.
2. Wāē, wāē he will make him walk again, this supernatural power ha wa haē.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa haē.
4. Wāē, wāē, I was taken around the world by this supernatural power, the long-life giver, the supernatural power ha wa haē.
5. Wāē, wāē, I was made to walk around the world by this supernatural power of Hole-in-Middle-of-Sea, the supernatural power ha wa haē.

2.

1. Yāesayewūnlōl 'nawalakwāqōs wāx'idaōs hēlex'alelaxg'ins nlmōkwik'.
2. Hōwaxelēmōl 'nawalakwāqōs wāx'idaōs damodak'axg'ia yag'olemg'asg'ins 'nemōkwik', 'nawalakwa.
3. Wēga wāx'ēdenā qen q'ūlāx'idamasēxg'ins nlmokwik 'nawalakwā, qen hēlēx'alelēxg'ins nlmokwik yul lax'si wa 'nawalakwā.
4. Qen wāōlēlāhāsēga ts'ēts'lax'q'ōlmg'asg'ins nlmokwik 'nawalax'dzēk'as yūl q'wēq'ūlag'ūladzēs 'nawalakwa.

3.

1. Wāē, wāē q'wēq'ūlahag'ilayaharōx 'nawalahakwa ha wa haē.
2. Wāē, wāē qasēlēlēlēlayaharōx 'nawalahakwa ha wa haē.
3. Wāē, wāē damohadalayaharōx 'nawalahakwa ha wa haē.
4. Wāē, wāē, hā'etālīsēlayux'dōx 'nawalahakwa, q'ūl'adōkwā 'nawalahakwā ha wa haē.
5. Wāē, wāē, tēwē'tālīsēlayuy'dox 'nawalahakwa, tēwē'wāwō 'nawalahakwā ha wa haē.

## 4.

1. Try to make him go through (the whole ceremonial), giver of the power of going through, Supernatural One.
2. Try to make him pure all through, giver of purity, Supernatural One.
3. I shall not do harm to you. I shall restore you to life, Supernatural One.
4. Pray, bring life to our friend, you supernatural life-bringer, who has gone through, Supernatural One.

## SHAMAN'S SONGS

## 1.

*Sung when the Shaman enters carrying the Hemlock Ring for purifying the Patient.)*

1. I have been told to continue to heal him, by the good supernatural power.
2. I have been told to keep on putting the hemlock ring over him, by the Shaman-of-the-Sea, the good supernatural power.
3. I have been told to put back into our friend his soul, by the good supernatural power.
4. I have been told to give him long life, by the Long-Life-Giver-of-the-Sea, the Chief-of-High-Water, the good supernatural power.

## 4.

1. Lax'sE<sup>5</sup>wamatsōhōx'denōx<sup>5</sup>s lax'sE<sup>5</sup>wahahahag'ila lax'sE<sup>5</sup>wahag'ihehe lawa wā wā he a wā he ahe ʔogwala.
2. Gwāgōlse<sup>5</sup>wamatsōhōx'denōx<sup>5</sup>s gūlse<sup>5</sup>wahahahag'ila gūlse<sup>5</sup>wahag'ihehe lawo wā wā he a wā he ahe ʔogwala.
3. Ya k'leyohosholela hoosonok<sup>u</sup>, ya āyamēelalaha q'ūlahayohoho lawa wā wā he a wā he ahe ʔogwala.
1. Wēga wax<sup>5</sup>id q'ūlāx<sup>5</sup>idamasgins <sup>5</sup>nemōkūk', yūL q'wēq'ūlahag'ilas <sup>5</sup>nawalak<sup>u</sup>hahahahag'ila lax'sE<sup>5</sup>wa wā wā wā he a wā he ahe ʔogwala.

## SHAMAN'S SONGS

## 1.

1. <sup>5</sup>nēx'sE<sup>5</sup>waheēx' qen hayahahahilahahahaqēyahai<sup>5</sup>as <sup>5</sup>nawahalakwawaō.
2. <sup>5</sup>nēx'sE<sup>5</sup>waheēx' qen qaqahahahax'ilahahahahaqēyahai<sup>5</sup>as wāweyahak'ilas <sup>5</sup>nawahahakwawaō.
3. <sup>5</sup>nēx'sE<sup>5</sup>waheēx' qen lahag'ahahalelahahahasēyahai<sup>5</sup>as bekwayasens <sup>5</sup>nemōxōs <sup>5</sup>nawahalakwawaō.
1. <sup>5</sup>nēx'sE<sup>5</sup>waheēx' qen g'ilg'ildokwilahahahahaqeyahai<sup>5</sup>as g'ilg'ildokwilalēs yayahaxwiyōgwales <sup>5</sup>nawahalakwawaō.

## 2.

(Sung while the Shaman, holding the handle of a, *shaman's ring*, *shaman's ring*.)

1. "Put our friend through the ring." Thus I was told by the supernatural power.
2. "Spray our friend!" Thus I was told by the supernatural power.
3. "Heal our friend!" Thus I was told by the supernatural power.
4. "Take out (the weakness) of our friend!" Thus I was told by the supernatural power.

## 3.

(Sung while the Ring is put over the Feet of)

1. I come and bring back this means of bringing to life our friend Supernatural Power.
2. Come now means-of-bringing-to-life of our Shaman-of-the-Sea of our friend, Supernatural Power.
3. Make well all over our friend, that no ill may befall our poor friend, Supernatural Power.
4. Now you will protect our poor friend, that he may walk safely, Supernatural Power.

## 2.

1. Qāqax'ilalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.
2. X'eyoq'a'yaleNS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.
3. Hēlik'a'yaleNS 'nemōkwa hao aha 'nēx'se'wag'asa 'nawahalakwa ha āhao.
4. DamodālalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.

## 3.

1. G'āx'alelodenlas'as q'ūlalāyt'wag'asENS 'nemōkwēx 'nawahalakwa wāwā āhe.
2. G'āx'emg'a q'wēq'ūlag'ūlayōgwas helik'ilaleNS 'nemōkwēx 'nawahalakwa wāwā āhe.
3. Wāg'illa hēli'lālalxENS 'nemōx' qa k'leāsēs a'melasiENS 'nemōkwēx 'nawahalakwa wāwā āhe.
4. Wā, laEMS dadamewilxENS 'nemōgōx qa helmālag il-ilt-ENS 'nemōkwēx, 'nawahalakwa wāwā āhe.

## 4.

(Sung while the Shaman walks around the fire with the Ring.

After this song the ring is thrown into the fire while the people beat fast time.)

1. Now, Supernatural Power, cure our poor friend and make him well again. O Great Real Supernatural Power, Supernatural Power.
2. Now, Supernatural Power, turn him the right way and make well our friend here, You, Great Real Supernatural Power, Healer-of-the-Sea.
3. Now take this Supernatural Power, Spirit-of-the-Fire, this which will cure our friend here, You, Great Real Supernatural Power, Fire Spirit Woman.
4. And do protect our friend, you, Fire-Spirit-Woman, Great Supernatural Power of Q'omesila.  
Now this give to your friend.

LOVE SONG<sup>1</sup>

1. Oh, how, my lady-love, can my thoughts be conveyed to you, my lady-love, on account of your deed, my lady-love?
2. In vain, my lady-love, did I wish to advise you, my lady-love, on account of your deed, my lady-love.
3. It is the object of laughter, my lady-love, it is the object of laughter, your deed, my lady-love.

## 4.

1. Wäg'illa 'nawahalak' hēl'īlālag'ens 'nemōxōx qa's hēltsē'stēndaōsaqek', yūl 'nawahalaḡ'dzēk'ats 'na'nawahalak'amak'.
2. Wäg'illa 'nawahalak' naqē'stēndexg'ens hēl'īlālasō'gūnsxg'ens 'nemōxōx, yūl 'nawahalaḡ'dzēk'ats hayalik'ilalē.
3. Wäg'illa dādālag'a 'nawahalaḡ's k'wax'lālag'ēn hēl'īlālayogwaxens 'nemōxōx, yūl 'nawahalaḡ'dzēk'ats k'wax'lālalilānaga
4. Qa's wäg'ilōs dādamewēlg'ens 'nemōxōx, yūl k'wax'lālalilānagas 'nawahalaḡ'dzēs q'ōmēsila.  
Wā la'mō lāl qāstaya.

## LOVE SONG

1. Wā'wiyamēnqaya'nēsila ha ha g'ī'yayayīyawāg'in wā'ldēmēgēk'īnāl'g'ōl g'ī'yayēya qa's gwaē'yaōs g'ī'yayayīyaha yī'yaayīya.
2. Wā'xax'dek' g'ī'yaya ha ha ha nēk'ayayīyaha qahan lē'xs'ālayōl g'ī'yayayīya qa's gwaēnayōs g'ī'yaya.
3. Dē'dalēmsilālahahai g'ī'yayayēa dēdalēmsila hās gwaē'nayīyahōs g'ī'yayīya.

<sup>1</sup> Song made by a man who was jilted by a young woman.

4. It is the object of contempt, my lady-love, it is the object of contempt, your deed, my lady-love.
5. Oh, if poor me could go, my lady-love, How can I go to my lady-love, on account of your deed, my lady-love.
6. Oh, if poor me could go, my lady-love, to make you happy, my lady-love, on account of your deed, my lady-love!
7. Now, I will go, my lady-love, go to make you happy, my lady-love, on account of your deed, my lady-love.
8. Farewell to you, my lady-love! Farewell, mistress, on account of your deed, my lady-love!

#### RETORT TO THE PRECEDING LOVE SONG.

1. O friends! I will now ask you about my love.
2. Where has my love gone, my love who is singing against me.
3. I ask you, who walks with my love.
4. Oh, where is my love, where is the love that I had for my love.
5. For I feel, really feel, foolish, because I acted foolishly against my love.

4. K'li'lk'hildemsilalahahai gi'yayayē k'li'lk'hildem-sila he gwaē nayiyahōs gi'yayiya.
5. Lā'naḡwaō'nēsīlanhahēn gi'yayayiyak'as wā'wiyam' nqa lael gi'yayayiya qa's gwaē' nayōs gi'yayayē.
6. Lā'naḡwaō'nēsīlenhahēn gi'yayayē qin hā'yahliq'haexen gi'yayayiya qa's gwaē' nayōs gi'yayayē.
7. La'e'mlen gi'yayahaik'as lā'la'yayiya qin ha'lelq'letōl gi'yayayē qa's gwaē' nayōs gi'yayayē.
8. Hālā'kaslelax'ōos gi'yayayē yaa, hālā'kaslila ada yayiya qa's gwaē' nayōs gi'yayē.

#### RETORT TO THE PRECEDING LOVE SONG.

1. 'ya, 'nē'nemō'kwaayas nō'gwawa la'min wula'yahō'awa gi'yayayē.
2. 'widzewē lē gi'yayaāxa yaha salā'laē lāx nō'gwawa lēn gi'yayayē.
3. La'men wulā'yalōl, 'nā'max'sīselōtas ayahē, nō'gwawa lēn gi'yayayē.
4. 'ya, 'wi'stadzew'ēl gi'hahēla aya gwenalaha's-tu ā'ahēn lēn lāxēn gi'yayayē.
5. Xg'in ā'la'māhēg'in nān ō'lelq'elasg'in nū'no'ox-waleyak'as gi'yayayē.

6. For what I did caused people to laugh at me on account of what I did to you, my love.
7. For I am despised on account of my love for you, my true love, for you, my love.
8. For you have said that you will live in Knight Inlet.
9. Oh, Knight Inlet is far away, for that is the name of the place where my love is going.
10. Oh, Rivers Inlet is far away, for that is the name of the place where my love is going.
11. For he forgot of my love, my true love.
12. For in vain he goes about trying to find some one who will love him as I did, my love.
13. Don't try to leave me without turning back to my love, my love.
14. Oh, my love, turn back to your slave, who preserved your life.
15. I am downcast, and I cry for the love of my love.
16. But my life is killed by the words of my love.
17. Good-by, my love, my past true-love!

6. Xg'in á'la<sup>mēhēg'in</sup> dēdalemsilaxen g<sup>wē</sup>'x'dask'inālaē g'i'yayayē.
7. Xg'in k'lik'ildemsilaēk' qaēs g<sup>wē</sup>malasaōs<sup>xen</sup> á'la lāxulaxen g'i'yayayē.
8. Xōhōs lē'qelaēlax Dzā'wadex'laya qa's lā'halaē'yōs g'i'yayayē.
9. <sup>ē</sup>ya, q<sup>wē</sup>'saladzā<sup>mēlax</sup> Dzā'wadex'la<sup>ē</sup>ya, hē'em lē'qelasō<sup>sen</sup> g'i'yayayē.
10. <sup>ē</sup>ya, q<sup>wē</sup>'saladzā<sup>mēlax</sup> Wa'nux<sup>laya</sup>, hē'em lē'qelasō<sup>sen</sup> g'i'yayayē.
11. Qa's layi'nē<sup>staa'slaxen</sup> g<sup>wē</sup>'malasa lāxen lā'xulaxen g'i'yayayē.
12. Xēhēs wā'x'<sup>mahēk'as</sup> alē'<sup>stālayaxen</sup> <sup>ē</sup>nā'max'st'alō'ten g'i'ya-yayē.
13. Gwā'elas xē'nlelahaēk'as hēgē'mlisōl qaēs g<sup>wē</sup>'malasōs g'i'ya-yayē.
14. <sup>ē</sup>ya, <sup>ē</sup>mēlē'xlag'ilis<sup>ēmxg'as</sup> q'la'k'og'ōs g'i'yayayēxg'as q'ūlā'-layiwagaōs g'i'yayayē.
15. Halen xu'lsaya, halen q'wā'saya hē qa ayahē g<sup>wē</sup>'mālatsen g'i'yayayē.
16. Lē'le'ingritilawēst'la aya wā'ldemasen á'lahen la'xulaēlen g'i'yayayē.
17. Hālā'k'aslelax'ōsahē g'i'yaya xehen lā'xulax'dē g'i'yayayē.

LOVE-SONG OF TSĀK'ĒDEK<sup>u</sup>, WHOSE LOVER HAD GONE  
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya! You are hard-hearted, you who say that you  
love me, you are hard-hearted, my dear!
2. Ye ya aye ya! You are cruel, you who say that you are being  
sick for me, my dear!
3. Ye ya aye ya! Where are they going to take my love, my dear?
4. Ye ya aye ya! Where are they going to take my dear, that  
causes me to lie down sick, me, the slave of my dear?
5. Ye ya aye ya! They will take my dear far away, you too! I  
shall be left behind, my true-love, for whom I pine, who keeps  
me alive, my dear!
6. Ye ya aye ya! They will take my dear out to sea far away  
hah! There the one is going for whom I pine, my master, for  
whom I am lovesick, my dear!

LOVE-SONG OF TSĀK'ĒDEK<sup>u</sup>, WHOSE LOVER HAD GONE TO JAPAN  
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya lams wāyadeyasgras gwāyōemgrōs āla lāxūlagrōs  
Ye ya aye ya. You are hard against me to whom you refer as really my dear  
wa'yadayogrōs, g'iyāya.  
of the hard-hearted one my dear.
2. Ye ya aye ya lams āladēyasgras gwāyōemgrōs āla ts'lex'ilag'in  
Ye ya aye ya. You are cruel to me to whom you refer as really sick for  
gwēmallasgr'in lōl, g'iyāya.  
your love to me you my dear.
3. Ye ya aye ya ya 'wiyōdze'walē lān g'iyāyaxen āla yin  
Ye ya aye ya. Oh, where will be taken my dear who really has  
lāxūlayanlen, g'iyāya.  
love my dear.
4. Ye ya aye ya ya 'wiyōdze'walē lān g'iyāyaxen q'elgwēlennā-  
Ya ya aye ya. Oh where will he be taken my dear who the one is  
ENLEN q'agwēdeyaxen g'iyāya.  
lying sick I his slave my dear.  
ached
5. Ye ya aye ya ya ha qwēsgr'ilayōl lān g'iyāya lāxa qwēsala yau  
Ye ya aye ya. Oh he will be taken far my dear to far from me  
ho boyōno'x<sup>u</sup>LENXEN āla lāxūlaxen āla ts'lex'ilaxen q'ūhah-  
I shall be left really my love really my sickness the one is  
yōwaxen, g'iyāya.  
keeping me alive my dear.
6. Ye ya aye ya ya Lāsedayōl lān g'iyāya lāxa qwēsala huu  
Ye ya aye ya. Oh he will be taken my dear to far off to  
seaward  
hēm lālaasen āla ts'lex'ilaxen 'wādzēdeyaxen āla ya ts'lex'ilax-  
that is where is going real my sickness my dear who the one is  
laxen g'iyāya.  
sickness my dear.

7. Ye ya aye ya! I wish I could go to you, my master, that I might make you happy, my dear, for I think you long for me, for my love, my dear.
8. Ye ya aye ya! I wish I could go to you, my dear! I wish I could make you dream that you embrace this one whom you love, my dear, the one for whom I pine, my dear!
9. Ye ya aye ya! I wish I could go to you to be your pillow, my dear! I wish I could go to you to be your feather bed, my dear! the one for whom I pine, who keeps me alive, my dear!
10. Ye ya aye ya! My lord, don't stay away too long! else I shall die of lonesomeness, my true-love; for already I long for you, my dear.
11. Ye ya aye ya! Now, farewell, my true-love, for whom I pine, who keeps me alive, my master, my dear!

7. Ye ya aye ya lānaḡwaō<sup>5</sup>nēhes<sup>LEN</sup> wāwūyāmen qa lōl q'āgwi-  
 Ye ya aye ya. To go to you I wish in some way that to you slave-  
 deya qen hāya<sup>1</sup>ēlq'ēlaōl g'iyā<sup>1</sup>ya qaxs lāg'anemaēx xū<sup>1</sup>lsōl  
 owner that I make you happy my dear for perhaps you long  
 qaen g'wēmala<sup>1</sup>sē lāl g'iyā<sup>1</sup>ya.  
 for me for your love my dear.

8. Ye ya aye ya lānaḡwaō<sup>5</sup>nēhes<sup>LEN</sup> lōl g'iyā<sup>1</sup>ya qen mēm<sup>1</sup>xēg'ilā  
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream  
 qa<sup>1</sup>s mēxēlaōs g'enālālilg'as g'wē<sup>1</sup>yōemg'ōs lāxūla, g'iyā<sup>1</sup>ya-  
 for you to dream to embrace me whom you call your love my dear  
 xēn ālā ts'ēx'ilaxen g'iyā<sup>1</sup>ya.  
 my real sickness my dear.

9. Ye ya aye ya lānaḡwaō<sup>5</sup>nēhes<sup>LEN</sup> qēnolōs g'iyā<sup>1</sup>ya, lānaḡwa-  
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you  
<sup>5</sup>nēhes<sup>LEN</sup> ts'lāg'ilōs g'iyā<sup>1</sup>yaxen ālaya ts'ēx'ilaxen q'ūlālayō-  
 I wish to be your feather bed my dear real sickness my means of  
 waxen g'iyā<sup>1</sup>ya.  
 living my dear.

10. Ye ya aye ya wa gwala ādayak'as gayēstalōl g'iyā<sup>1</sup>ya ālek'  
 Ye ya aye ya. Oh don't my love stay away long my dear else  
 xū<sup>1</sup>lyalisem lāxg'as g'wē<sup>1</sup>yōg'ōs āla lāxūlaxg'in lā<sup>1</sup>mēk' xūlsā  
 I die of longing this whom you call really (your) love for I already long  
 qa<sup>1</sup>s, g'iyā<sup>1</sup>ya.  
 for you my dear

11. Ye ya aye ya wa hālā'k'as lax'in ālaya lāxūlaxen ālaya  
 Ye ya aye ya. Oh good-by my true love my true  
 ts'ēx'q'ō'lemenlen q'ūlālayuwaxen q'āgwidēyaxen g'iyā<sup>1</sup>ya.  
 sickness who will be my life-bringer my master my dear.



## SONG OF MENMENLĒQITAS, IN ANSWER TO THE PRECEDING SONG.

1. Ye yaa ha ye ya! Stop, friends, and let us listen to the weeping  
that my dear sings for me, the one whom I am leaving behind  
cruelly.
2. Ye yaa ha ye ya! Stop, friends, and let us listen to the weep-  
ing of my dear, my true-love, my dear!
3. Ye yaa ha ye ya! Whence, O friends! comes the sound of the  
one who is crying for me, my dear, my true-love, my dear?
4. Ye yaa ha ye ya! O friends! she whom I left behind is crying  
for me, my true-love, my true-love, my dear.
5. Ye yaa ha ye ya! Don't long for me! For you I am working  
my true-love, for whom I pine, my dear, my true-love, my dear.

## SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG.

1. Ye yaa ha ye ya. Ġwahas ʿnēnēmōx qahans hōtlexa  
Ye yaa ha ye ya. Stop friends that we hear  
sāyagʾintelā qaha nōgwa ahan gʾiyahaxen wayadayowa  
to the singing for me my dear of crying  
xeheh gʾiyaha.  
by me my dear.
2. Ye yaa ha ye ya. Ġwahas ʿnēnēmōx qahans hōtlexaya.  
Ye yaa ha ye ya. Stop friends that we hear  
q!waʿyalā qaha nōgwa ahan gʾiyahaxen ālan lāxūlaxehen  
sound of cry- for me my dear my true-love  
ing  
gʾiyaha.  
my dear.
3. Ye yaa ha ye ya. ʿya ʿwiheyaqenwēdzē ʿnēnēmōx xahā  
Ye yaa ha ye ya. Oh whence great friends  
q!waʿyalā qaha nōgwa ahan gʾiyahaxen ālan lāxūlaxehen  
the sound of for me my dear my true-love  
crying  
gʾiyaha.  
my dear.
4. Ye yaa ha ye ya. ʿya, hēkʿaxōl ʿnēnēmōx kahas yaha  
Ye yaa ha ye ya. Oh indeed it is she friends  
q!waʿyalā xeheh hōdemaenlen ālan lāxūlaxehen gʾiyaha.  
who is crying whom I leave behind my true-love my dear  
hētsxen ālan lāxūlaxehen, ts!exilaxehen gʾiyaxen ālan  
my working true my love my sickness my dear my true-love  
lāxūlaxehen gʾiyaha.  
love my dear

6. Ye yaa ha ye ya! Don't cry for me! I am working for you, my true mistress, my lady, my true-love, my dear.
7. Ye yaa ha ye ya! Don't long for me! I am coming back, my dear, my true-love, my dear.
8. Ye yaa ha ye ha! Don't cry for me! I am paddling toward you, my dear, my true-love, my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK<sup>u</sup> HAD  
DESERTED HIM

1. Ye yaa ye ya ha! You are cruel to me, you are cruel to me, my dear!
2. Ye yaa ye ya ha! You are hard-hearted against me, you are hard-hearted against me, my love!
3. Ye yaa ye ya ha! You are surpassingly cruel, you are surpassingly cruel against me, for whom you pined.
6. Ye yaa ha ye ya. Ġwāllahas q!wāsayaḡr'in; sōmēx' laḡūmāla-  
Ye yaa ha ye ya. Don't cry for me you are the reason  
ḡihēltsxēn ālan 'wādzēdēyaxēhen q!āḡwidēyaxēn ālan  
for my hard work true my dog-owner my slave-owner my true  
lāḡūlaxēhen ḡiyaha.  
my love my dear.
7. Ye yaa ha ye ya. Ġwāllahas ḡūlsaya ḡāx'mēn ēx'a'nakūla lōl  
Ye yaa ha ye ya. Do not long for I am nearing you  
ḡiyafyaxēn ālan lāḡūlaxēhen ḡiyaha.  
my dear my true love my dear.
8. Ye yaa ha ye ya. Ġwāllahas q!wāsaya ḡāx'mēn sēḡwalālālē  
Ye yaa ha ye ya. Don't cry for I come paddling  
lāhōl ḡiyafyaxēn ālan lāḡūlaxēhen ḡiyaha.  
to you my dear true my love my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK<sup>u</sup> HAD  
DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahasḡas wāyadayewahēḡōsa-  
Ye yaa ye ya ha. Now you are cruel to me you are cruel to me  
hē ḡiyafya haa ḡiya.  
my dear.
2. Ye yaa ye ya ha. Lams āladeyahasḡas ālade'yewahag'ōsahē  
Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me  
lāḡūla ha a ye ya.  
my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahasḡas hāyagada-  
Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me  
'yahōḡōsahē'ts!ex'ila'ha a ye ya.  
my sickness.

4. Ye yaa ye ya ha! She pretends to be indifferent of the love  
me, my true-love, my dear.
5. Ye yaa ye ya ha! Don't pretend too much that you are in-  
ferent of the love that I hold for you, my dear!
6. Ye yaa ye ya ha! Else you may be too indifferent of the love  
that I hold for you, my dear!
7. Ye yaa ye ya ha! My dear, you are too indifferent of the love  
I hold for you, my dear!
8. Ye yaa ye ya ha! My dear, you go too far, your good name  
going down, my dear!
9. Ye yaa ye ya ha! Don't try hereafter to follow me, my dear!
10. Ye yaa ye ya ha! Don't hereafter cry for me, my dear!

4. Ye yaa ye ya ha. Wałes'łalahasox'dela nōgwawahastu'ada  
Ye yaa ye ya ha. She acts as though she did not me care  
care for  
laḡūlahaaaxen g'iyā'ya.  
love my dear.
5. Ye yaa ye ya ha. Gwālelas xemlelahūk'as wātes'łalahae laḡ-  
Ye yaa ye ya ha. Do not too much act as though you did not care  
gwēmalaśōsahā g'iyā'ya.  
(my) love to you my dear.
6. Ye yaa ye ya ha. Ālas g'iyā'yahaēk'as wātesk'indax laḡes-  
Ye yaa ye ya ha. Else my dear might overdo your indifference  
you  
gwēmalaśōsahā g'iyā'ya.  
(my) love to you my dear.
7. Ye yaa ye ya ha. Laems g'iyā'yahaēk'as yawātesk'ino'e  
Ye yaa ye ya ha. Now you my dear have overdone it  
lahaxs gwēmalaśōsahāē g'iyā'ya.  
to (my) love to you my dear.
8. Ye yaa ye ya ha. Laems g'iyā'yahaēk'as yaētaxayahuē laḡ-  
Ye yaa ye ya ha. Now you my dear have loved  
lēgemk'inahalōs g'iyahayēya.  
your good name my dear.
9. Ye yaa ye ya ha. K'lēśles wū'emahaēk'as yałalasgamahek'as  
Ye yaa ye ya ha. Not you in vain follow  
will  
lahax nōgwawa haē yōl g'iyā'ya.  
(to) me you my dear.
10. Ye yaa ye ya ha. Gwālelas wū'emahaēk'asya q'wāq'wat-t-me-  
Ye yaa ye ya ha. Do not in vain cry for me  
hēk'as laḡax nōgwawa haē yohōl g'iyā'ya.  
me you my dear.

11. Ye yaa ye ya ha! Does not this make sick your heart, my dear?
12. Ye yaa ye ya ha! Friends, do not let us listen any longer to love-songs that are sung by those far away!
13. Ye yaa ye ya ha! Friends, it might be well if I took a new true-love, a dear one.
14. Ye yaa ye ya ha! Friends, it might be well if I had a new one for whom to pine, a dear one.
15. Ye yaa ye ya ha! I wish she would hear my love-song when I cry to my new love, my dear one!

#### LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. You are hard-hearted against me, you are hard-hearted against me, my dear, ha ha ye ya ha ha!
2. You are cruel against me, you are cruel against me, my dear, ha ha ye ya ha ha!

11. Ye yaa ye ya ha.  $Le^{\epsilon}ma\epsilon ts!ex'ilah\epsilon\epsilon laxs newaq\epsilon dzewahaq\epsilon sa-$   
 Ye yaa ye ya ha. For it is sick your heart  
 $h\epsilon g'iyayahaha.$   
 my dear.
12. Ye yaa ye ya ha.  $Gw\acute{a}has^{\epsilon} n\epsilon^{\epsilon}nemoh\acute{o}k^u q\acute{a}h\epsilon ns h\acute{o}l\epsilon l\acute{a}ha\epsilon xaya$   
 Ye yaa ye ya ha. Stop friends that we listen to the  
 $sala^{\epsilon}l\acute{a}lahaha l\acute{a}xa qw\epsilon s\acute{a}la.$   
 love-song at far away.
13. Ye yaa ye ya ha.  $\acute{E}x'dz\acute{a}^{\epsilon} n\epsilon^{\epsilon}nemoh\acute{o}x^u q\acute{o}ho h\epsilon\epsilon m l\acute{a}x\epsilon n$   
 Ye yaa ye ya ha. It would friends if that I should  
 be good  
 $\acute{a}l\acute{o}l\acute{a}n\epsilon max\epsilon n \acute{a}la l\acute{a}x\acute{u}l\acute{a}x\epsilon n g'iy\acute{a}^{\epsilon}ya.$   
 take a new true-love my dear
14. Ye yaa ye ya ha.  $\acute{E}x'dz\acute{a}^{\epsilon} n\epsilon^{\epsilon}nemoh\acute{o}x^u q\acute{o}ho h\epsilon\epsilon m l\acute{a}h\epsilon n$   
 Ye yaa ye ya ha. It would friends if that I should  
 be good  
 $\acute{a}l\acute{o}l\acute{a}n\epsilon max\epsilon n \acute{a}la ts!ex'il\acute{a}x\epsilon n g'iy\acute{a}^{\epsilon}ya.$   
 take a new one real sickness my dear.
15. Ye yaa ye ya ha.  $\acute{E}x^{\epsilon}em^{\epsilon}n\epsilon s\acute{t}a h\acute{a}e n\acute{y}a w\acute{u}l\epsilon lahak^{\epsilon}as q\epsilon n$   
 Ye yaa ye ya ha. I wish she would hear  
 $q!w\acute{a}g^{\epsilon}al\epsilon l\acute{is}\epsilon x\epsilon n \acute{a}l\acute{o}l\acute{a}n\epsilon max\epsilon n g'iy\acute{a}^{\epsilon}ya.$   
 my love song (crying) for my newly obtained my dear

#### LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1.  $l\acute{a}ms wayad\acute{e}yah\acute{a}sg^{\epsilon}as wayahad\acute{a}yewahag^{\epsilon}osah\epsilon h\acute{a}e g'iy\acute{a}^{\epsilon}ya$   
 You are hard-hearted against me hard-hearted against me my dear  
 $ha ha ye ya ha ha.$   
 ha ha ye ya ha ha.
2.  $l\acute{a}ms \acute{a}lad\acute{e}yah\acute{a}sg^{\epsilon}as \acute{a}lahad\acute{a}yewahag^{\epsilon}osah\epsilon h\acute{a}e g'iy\acute{a}^{\epsilon}ya ha ha$   
 You are really cruel against me really cruel against me my dear ha ha  
 $ye ya ha ha.$   
 ye ya ha ha.

3. For I am tired want<sup>2</sup> for you to come here, my dear, a ye ya ha.  
ha ha!
4. Now I shall cry differently on your account, my dear, ha a ye ya ha.  
ha ha!
5. Ah, I shall go down to the lower world, there I shall cry for you,  
my dear, ha ha ye ya ha ha!

PARTING SONG, SUNG BY TS'ESQWANĒ<sup>2</sup> ON HIS DEATH-BED ONE DAY  
BEFORE HE DIED

1. Farewell, O friends! for I am leaving you, O friends! a ye ya ha,  
a ye ya ha, a ye ya ä!
2. Farewell, O brothers! for I am leaving you, O brothers! a ye ya ha,  
ha a, a ye ya ha, a ye ya ä!

3. Xg'in yayaēx'alēsēk'g'in nahenk'!agenhēhesōlawa hae g'it'ā'ye  
For I get tired of waiting for you  
ha ha ye ya ha ha.  
ha ha ye ya ha ha.
4. 'ēya ōgūxsālēhēslahāhen q'wats'lēnēhēla qabahas g'ayā'ya ha  
Oh differently I shall cry for you, O friends!  
ha ye ya ha ha.  
ha ye ya ha ha.
5. 'ēya babanaxsālēhēslahāhen q'wats'lēnēhēla qabahas g'ayā'ya  
Oh going downward I shall shall cry for you, O friends!  
ha ha ye ya ha ha.  
ha ha ye ya ha ha.

PARTING SONG, SUNG BY TS'ESQWANĒ<sup>2</sup> ON HIS DEATH-BED ONE DAY  
BEFORE HE DIED

1. Halāk'aslelahaha 'ēnē'nēmōhōx's nōgwawahae Xg'in  
Farewell friends unto  
lowālēhēchedeyahaēg'ōs 'ēnē'nēmōkwa a ye ya ha, a ye ya ha, a  
am leaving you friends a ye ya ha, a ye ya ha, a  
ye ya ä.  
ye ya ä.
2. Halāk'aslelahaha 'ēnā'nēmwūhēyohots nogwawahae Xg'in  
Farewell brothers unto  
lowālēhēchedeyahaēg'ōs 'ēnā'nēmwūhēyohots a ye ya ha, a  
am leaving you brothers a ye ya ha, a  
a ye ya ha, a ye ya ä.  
a ye ya ha, a ye ya ä.

3. O friends! do not take it too much to heart that I am leaving you,  
O friends! a ye ya ya a, a ye ya ha a, aye ya ā!
4. O brothers! do not take it too much to heart that I am leaving you,  
O brothers! a ye ya ha a, a ye ya ha a, aye ya ā!
5. O sisters! do not feel sorrowful because I am leaving you. O sisters!  
a ye ya ha a, a ye ya ha a, a ye ya ā!
6. I was told by the one who takes care of me that I shall not stay  
away long, that I shall come back to you, O friends! a ye ya  
ha a, a ye ya ha a, ye ya ā!
7. I mean, O friends! that you shall not feel too sorrowful when I  
leave you. O friends! a ye ya ya a, a ye ya ha a, ye ya ā!

3. *Āemllax's* *‘nē‘nemōhōx’*<sup>s</sup> *nōgwawahaē* *k’lēs* *xenlelahaēk’as*  
 Only friends mine not too much  
*xenl’lēqelaxg’in* *lōwalēhehehēdeyahaēg’ōs* *‘nē‘nemōkwa*  
 feel too much that I leave you friends

a ye ya haa, a ye ya haa, a ye ya ā.

a ye ya haa, a ye ya haa, a ye ya ā.

4. *Āemllax's* *‘nāl‘nemwūheyōhōts* *nōgwawahaē* *k’lēs* *xenlelahaē-*  
 Only brothers mine not too  
*k’as xenl’lēqelaxg’in* *lōwalēhehehēdeyahaēg’ōs* *‘nāl‘nemweyot*  
 much feel too much that I leave you brothers

a ye ya haa, a ye ya haa, a ye ya ā.

a ye ya haa, a ye ya haa, a ye ya ā.

5. *K’lēsles* *wēhawaq!wahaēk’as* *wāhawōselqelahaē* *qaha* *nōgwawa*  
 Do not sisters feel sad for me  
*haēxg’in* *lōwalēhehehēdeyahaēg’ōs* *wēwaq!wa* *a ye ya haa,*  
 that I leave you sisters a ye ya haa,

a ye ya haa, a ye ya ā.

a ye ya haa, a ye ya ā.

6. *‘nēx’sewēhēg’in* *las* *axē‘lalāhā* *g’ahaxenlax* *k’lēsēhēlex*  
 I was told by who does as he likes to me not I shall  
*gāyē‘stalal* *qehenlō* *g’ahaxl* *lāhōl* *‘nē‘nemōhōhōx’*<sup>s</sup>  
 stay away long if I come to you friends

*nōgwawa* a ye ya haa, a ye ya haa, a ye ya ā.

mine a ye ya haa, a ye ya haa, a ye ya ā.

7. *Hē‘mēsēhen* *‘nē‘nak’ehēlē* *‘nē‘nemōhōhōx’*<sup>s</sup> *nōgwawa* *qahas*  
 That is my reason of saying friends mine that you  
*k’lēsahōs* *xenlelahēk’as* *wā‘wōhōselqelaxg’in* *lōwalēhehede-*  
 not you too much feel sad that I leave you

*yag’ōs* *‘nē‘nemōhohōx’*<sup>s</sup> *nōgwawa* a ye ya haa, a ye ya haa,  
 friends mine a ye ya haa, a ye ya haa,

a ye ya ā.

a ye ya ā.

## PARTING SONG

1. You are strong-minded to leave your lover here, your lover my dear!
2. You are true-minded to leave your pain here, your pain my dear!
3. Where is he going, the one of surpassing strength of mind, my dear!
4. Oh, he is going far away. He will be taken to the pretty place named New York, my dear!
5. I shall ask all of you who walk the ground with me, my dear.
6. Is New York far away, where he will be taken, my love?
7. Oh, could I fly like a poor little raven by his side, my love.
8. Oh, could I, like a poor little raven, carry home news from him, my dear!
9. Oh, could I fly down by the side of my dear, my love?
10. Oh, could I lie down by the side of my dear, my pain?
11. The love for my dear kills my body, my master!
12. The words of him who keeps me alive kill my body, my dear!
13. For he said that he will not turn his face this way for two years, my love!

## PARTING SONG

1. Wā'yadēyasgras āya lā'xūlagras āya lā'xūlagrāōs grīheyaya.
2. Ālaaddēyasgras āya ts!ex'f'lagras āya ts!ex'f'lagrāōs grīheyaya.
3. Wī'yohodzowalēxa hayā'gadēyasgras lōmadahayiwagrāōs grīheyaya.
4. 'ya, qwēsgrilālē lāhayūdzwālē lāx yōyōx'laya ēk'as wāwitsen grīheyaya.
5. La'men wūlāyalōlai nāmax'siheselōtas ayai nōhogwawahai grīheyaya.
6. ya, qwēsaldzā'maē yōyōx'layaa lālahaū'yas āya āla lahaxūlayi'ya.
7. Lānahaxwaaonēs!en gwa'winaōwa p'elālēhēntwahūlxen āla lāhaxūlayi'ya.
8. Lānahaxwaaonēs!en gwa'winaōwak'asa gwāgwaxwalziwesten grīheyaya.
9. Lānahaxwaaonēs!en ne'lamaxalīsdxen grīheyayalxen ālā lāhaxūlayi'ya.
10. Lānahaxwaaonēs!en kūlāmaxalīsdxen grīheyayaelxen ts'ix'x'layi'ya.
11. Le'lemgr'itilālai āya gwēmalatsen grīheyayaelxen q'a gwōdē.
12. Le'lemgr'itilālai āya wāldemasen q'ūlā lahaxowalxen grīheyaya.
13. Xēxs 'nēk'aēxs māmalf'ēnxēlēlai k'ēs gwāsgimgrāhsen ālā lāhaxūlayi'ya.

14. O my lord! O my dear! My master! My dear!  
 15. Oh, could I be the featherbed for you to lie down on it, my dear!  
 16. Oh, could I be the pillow, for your head to rest on, my dear!  
 17. Good by! Now I am downeast! Now I weep for my love.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q'ĪMĀK'UT'ES FOR  
 HIS FIRST-BORN SON

1. When I am a man, I shall be a hunter, O father! ya ha ha ha!  
 2. When I am a man, I shall be a harpooneer, O father! ya ha ha ha!  
 3. When I am a man, I shall be a canoe-builder, O father! ya ha ha ha!  
 4. When I am a man, I shall be a board-maker, O father! ya ha ha ha!  
 5. When I am a man, I shall be a workman, O father! ya ha ha ha!  
 6. That there may be nothing of which you will be in want, O father! ya ha ha ha!

14. Āseheh adāyaa āseheh g'īyaakxen q'āgwīdeakxen g'īheyaya.  
 15. Lānahaxwaaonēsīen ts'āg'īlk'īnal qa kūlsgēmēsō'sen g'īheyaya.  
 16. Lanahaxwaaonēsīen qēnolk'īnal qa āya qēheltsemahīltsōsen g'īheyaya.  
 17. Hālā'k'aslēlax'en la'men xūlsayawa, la'men q'īwaā'saya qaen lāxūlayaya.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q'ĪMĀK'UT'ES FOR  
 HIS FIRST-BORN SON

1. Hants'lēnoqwiślakwēk' lāqen g'āq'lēna'yē begwānemts'ēda das-  
     Born to be a hunter                      at            my becoming                      a man,  
     k'wā, ya ha ha ha.  
     Father    ya ha ha ha.  
 2. Ālēwinoqwiślakwēk' lāqen g'āq'lēna'yē begwānemts'ēda dask'wā,  
     Born to be a spearsman                      at my            becoming                      a man,                      Father,  
     ya ha ha ha.  
     ya ha ha ha.  
 3. Lēq'lēnoqwiślakwēk' lāqen g'āq'lēna'yē begwānemts'ēda dask'wā,  
     Born to be a canoe-builder                      at my            becoming                      a man,                      Father,  
     ya ha ha ha.  
     ya ha ha ha.  
 4. Lats'lēnoqwiślakwēk' lāqen g'āq'lēna'yē begwānemts'ēda das-  
     Born to be a board splitter                      at my            becoming                      a man,  
     k'wā, ya ha ha ha.  
     Father    ya ha ha ha.  
 5. Eaq'lēnoqwiślek' lāqen g'āq'lēna'yē begwānemts'ēda dask'wā,  
     Will be a worker                      at my            becoming                      a man,                      Father,  
     ya ha ha ha.  
     ya ha ha ha.  
 6. Qats k'ēatsētsōs tsāyakwēyatsōs yaqēs ēnākwatsōs āqēqs  
     That you    you will nothing                      need                      of                      all                      you  
     dēsōtsōs dask'wā, ya ha ha ha.  
     wanted by you,    Father    ya ha ha ha.



SONG OF THE WARRIOR K'ILEM OF THE NAK'WAX'DA<sup>1</sup> FOR HIS  
FIRST-BORN SON

1. You were given by good fortune to your slave, you were <sup>obtained</sup> by good fortune to your slave, to come and take the place of your slave, wa ya ha ha!
2. O tribes! hide yourselves. I have come to be a man, and my name is Hellebore, wa ya ha ha!
3. Already are twisted the cedar-withes which I shall pass through the mouths of the heads that I obtain in war, for I am the Hellebore.
4. For I shall take in war the heads of the princes of the tribes, when I come to be a man.
5. That I may have your names, as was done by my father, who obtained your names for his names, wa ya ha ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Han!ēnoxwi'lakwēk' lāxen g'āx'ēna'yē bi'gwān'mx'ida datsa  
ya ha ha ha.
2. Ālēwinoxwi'lakwēk' etc.
3. Lēq!ēnoxwi'lakwēk' etc.
4. Łat!āēnoxwi'lakwēk' etc.
5. Ēaxelaēnoxwilek' etc.
6. Qas k.tēāsēlōs lāla'xwēlasōlōs lāxēs 'nā'xwalaōs āx ex-si-si  
lōs dātsā, ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NAK'WAX'DA<sup>1</sup> FOR HIS  
FIRST-BORN SON

1. Wāwaltsenētsēs q'lātso: wāwaltsenētsēs q'lātso qas dzāqētsos  
Obtained-by-good-luck by your slave, obtained by good luck by your slave, to come  
hēyaboyetsaxdzas q'lātsos, wa ya ha ha.  
to take the place of your slave wa ya ha ha.
2. Wātselya yēyqwayatsē wūnwūngemyēsīsol dzaq mets bi'gwān  
Go on tribes hide yourself I come to be a man  
nemts'ēda qen dzēgadēs āxtsoyē, wa ya ha.  
man that I have name of hellebore I come to be a man.
3. Dzāq'ēmts gwalēts tsellēk'dzā drwēk' qā nayaqstsēts'ēda  
Come already twisted cedar-withes which I shall pass through  
wīyānemtsa qēqadzak'saxdzen āyēts'ēk' āxtsoyē.  
obtained in war heads my reds to be a man
4. Yīxdzen dzēdzāgemdzalēdzaq dzōdzai lēmāyatsa yēyqwa  
For I shall take the first ones the prince of the tribes  
tsa'ēyē qen wīnatsōldzen dzāqēk' bi'gwān'mts'ēda.  
that I make war against when I come to be a man
5. Qen dzaqētsen dzēdzēgadzesēs dzēdzigimats yaq gwets'ēda.  
That I come I have your names for my names  
tsaxs āsklwats dzāqāq dzēdzigadzis dzēdzigimēts  
my father he obtained for his name wa ya ha ha

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X<sup>u</sup>

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da'x<sup>u</sup>, ya hō wa ha!
2. Our master will take the princesses of the tribes to be his wives, ya hō wa ha!
3. So that the high-named coppers of the chiefs of the tribes will assemble around him, ya hō wa ha!
4. And I shall get the names and privileges of the chiefs of the tribes by marrying their princesses, ya hō wa ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēsēs q'āk'ō; wāwalk'inēsēs q'āk'ō qa's g'āxēlōs hēlabolisāl'gras q'āk'ōg'ōs, wa ya ha ha.
2. Wāgil la lēlqwālālē wūnwūngēmlēs!ōl g'āx'mēk' begwānemx'īda qen lēgādēs āxsōlē, wa ya ha ha.
3. G'āx'mēk' g'wālī selbēx'g'a dēwēxek' q'a nayax'stēltsen wīn'ānēmla qēqag'ix'LEX'g'in ālēlek' āxsōlēl.
4. Yix'g'in g'ig'āgemdālīl qaxōx lōlālēgāma'yasa lēlqwālālā'ya qen wīnasōlg'īn g'āxēk' begwānemx'īda,
5. Qen g'āxēLEN lēlēgādēltsōx lēlēgemāxs lāx gwēx'īdaasāxs ātsāxs g'āxāē lēlēgātsēs lēlēgemōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X<sup>u</sup>

1. Wāwaltsenētsōq wātsalaatsēxqwa dzēqayatsasa naenk!wakda.  
Obtained by good-luck Dog Owner will be chief of the Nāk!wax'da'x<sup>u</sup>.  
q'wē ya hōwa ha.  
ya hōwa ha
2. Dzēdzāgemdzā'yatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-  
Daughters of head chiefs Dog Owner princesses of the chiefs of  
yatsa yēyqūyatsa'yē qats genēmts!ēda ya hōwa ha.  
the tribes for to become his wives ya hōwa ha.
3. Qats ā'mēl tsemqō'nakūyasōltsa dzēdzegadzē ts!āts!eqwas  
That just come from all sides the great named coppers of  
dzēdzegema'yats yeyqūyatsa'yē ya hōwa ha.  
the chiefs of the tribes ya hōwa ha
4. Wā, hē'mētsen gedzādzemtsa lāq ts!ēsts!edēlas dzēdzegema-  
Oh, and that I shall get by marriage from the princesses of the chiefs of the  
yatsa yeyqūyatsa'ya dzēdzegemē dze'wa k'!ēk'lowē ya  
tribes names and crests ya  
hōwa ha.  
hōwa ha

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inē yōx Wāsalaasēxxwa g'iqalasaxsa Naenk!wax'da-xwēx, ya hōwa ha.
2. G'ig'āgemdalālōx Wāsalaasax k'!ēsk'!edēlas g'ig'igāma'yasa lēlqwālālā'yē qas genēmx'īda, ya hōwa ha.
3. Qa's ā'mēl k'imqēlasōltsa lēlēgādē l!āl!eqwas g'ig'igāma'yasa lēlqwālālā'yē, ya hōwa ha.
4. Wā, hē'mēsen geg'ādanēml lāx k'!ēsk'!edēlas g'ig'igāma'yasa lēlqwālālā'yēs lēlēgemē lē'wēs k'!ēk'!es'owē, ya hōwa ha.

## SONG OF THE DAUGHTER OF A WORKINGMAN

1. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
2. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
3. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
4. O mother! make me a basket, that I may pick salal-berries and huckleberries for my old slave, ahē ahē ya!
5. Let him get ready who is to be my husband, that he may be ready to help my mother and my old slave, ahē ahē ya!

## SONG OF THE DAUGHTER OF A WORKINGMAN

1. Wāwałtsinēgadzada dzāqek' qats yatēŋa dzawēyame qa  
Obtained-by-good-luck-woman came to this  
dzās ābāyaak' dzōgwats wayōlek', ahē ahē ya.  
her mother here and this old dog ahē ahē ya
2. Wāwałtsinēgadzada dzāqek' qats ts'lotseqa t'ix'sosē qadzas  
Obtained-by-good-luck-woman came to dig cinquefoil for her  
ābāyaak' dzōgwats wayōlek', ahē ahē ya.  
mother here and this old dog ahē ahē ya
3. Wāwałtsinēgadzada dzāqek' qats ts'lotseqa t'ix'tsime qadzas  
Obtained-by-good-luck-woman came to dig cinquefoil for her  
ābāyaak' dzōgwats wayōlek', ahē ahē ya.  
mother here and this old dog ahē ahē ya
4. Wādzel' ya ābāyaa yeqēya qen hāmyatsēqa q'umdzi  
Go on now mother make a basket for me to pick berries ahē ahē ya  
kwē dze'wa negūtsē dze'wa gwādzimē qatsōx wayōlek',  
and salal-berries and huckleberries for the old slave  
ahē ahē ya.
5. Wādzel' yaqē gwālalatsen la'wūyemtsa qa ts'lestsa gūmstax  
Go on now be ready for my future husband that he be ready  
tsats qa dzēwayats qo ābāyaak' dzēwōk' wayōlek', ahē  
to help me my mother here and this old dog  
ahē ya.  
ahē ya

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēgagada grāxek' qats yalēŋa grawēq'anme qag'as  
ābāyaak' lōgwas wayōlek', ahē ahē ya.
2. Wāwalk'inēgagada grāxek' qats ts'losēŋa t'ix'sosē qag'as ābāyaak' lōgwas wayōlek', ahē ahē ya.
3. Wāwalk'inēgagada grāxek' qats ts'losēŋa t'ix'sime qag'as ābāyaak' lōgwas wayōlek', ahē ahē ya.
4. Wāgil' la ābāyaa lexēla qen hāmyatsēŋa q'umdzilwē t'ix'wa nek'lūlē lē'wa gwādemē qatōx wayōlōx ahē ahē ya.
5. Wāgil' lax'i gwālalatsen lā'wūnemtsa q'lestsa q'umstax t'ix'wa giwālalga ābāyaak' lōgwa wayōlek', ahē ahē ya.

## SONG OF CHIEF'S DAUGHTER

1. Be ready, O chiefs' sons of the tribes! to be my husbands; for I come to make my husband a great chief through my father, for I am mistress, ha ha aya ha ha aya!
2. I, mistress, come to be your wife, O princes of the chiefs of the tribes! I am seated on coppers, and have many names and privileges that will be given by my father to my future husband, ha ha aya ha ha aya!
3. For my belt has been woven by my mother, which I use when I look after the dishes that will be given as a marriage present by my father to him who shall be my husband, when many kinds of food shall be given in the marriage-feast by my father to him who shall be my husband, ha ha aya ha ha aya!

## SONG OF CHIEF'S DAUGHTER

1. Wädzel ya gwälalaleq dzōdzaeygemēts dzēdzegēmēts yēyqū-  
Now go on be ready princes of chiefs of the tribes  
 yatse qaen tsāfwūnemts!ēts qadzen hēfmēdzen dzādzeqēlē  
for my future husbands for therefore I come  
 qaen dzēdzegēyē qen tsāfwūnemtsa dzōgwa adātsaxdzen  
that I make a chief my husband with this my father who I  
 waōts!aatsēk', ha ha aya ha ha aya.  
his master ha ha aya ha ha aya.
2. Waōts!aatsentsaxdzen dzaqēk' qats genemōts dzōdzaeygemēts  
Master I shall come to be your wife princes of the  
 dzēdzegēmēts yēyqūyatse. ts!aqwadzen k'watsāyētsōk'<sup>u</sup>  
chiefs of the tribes. Coppers my seat  
 gēnemdza ts!ēts!esō dzōgwa dzēdzegemts qa yayōtsdza  
many privileges and names for given by  
 adātsats yaqen tsāfwūnemtsa, ha ha aya, ha ha aya.  
my father to my husband ha ha aya ha ha aya.
3. Qaxts yaēmōts gwaldza yipēdzas āda qaen wūtsēdzanōtse qentsō  
For now it is finished plated by my mother for my belt when I  
 lāyoqtsēyax lēlōqūyilalxdzētsāsēdza adātsats yaqen tsā-  
take care of the future house dishes of my father to my future  
 ēwūnemtsa qō wāwadzetsēs gēnemtsa hēmaōmatsōq ādatsaq  
husband when he gives in the many kinds of food my father  
 yaqen tsāfwūnemtsa, ha ha aya ha ha aya.  
to my future husband ha ha aya ha ha aya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

Don't sleep! for your harpoon fell in to the water.

Don't sleep! for the ravens and crows are there.

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

Don't sleep too much! Your digging-stick fell over to the water  
your basket. Wake up! It is nearly low water. You will be  
late down on the beach.

1. Wäg'il la g'wālalalex lōlaxēgāmes g'g'g'gāmes lēlqwalē q'q'q'q'  
lā'wūneml qaxg'in hē'mēk' g'ag'g'g' q'q'q'q' g'g'g'g'g'g'  
lā'wūnemla lōgwa ādatsaxg'in wāots'laas'k'. ha ha aya.
2. Wāots'laasenlaxg'in g'āxōk' q'ā's g'ēmōs total'āmes q'q'q'q'  
mēs lēlqwālālē l'āqwa'g'in k'wadzāh'isok' q'ēm'm'ā'ā'ā'  
k'!ēs'ō lōgwa lēlēgēn'k' q'ā layoh'sg'a ādatsa lax'n la wū  
nemla, ha ha aya ha ha aya.
3. Qaxs la'mēk' g'wālg'a yīpēg'as āda q'q'q' wū'sēg'ānōt' q'q'q'q' l'ōx-  
silalex lēlōqūh'elēxlēlasg'a ādatsak' lax'n la wūnemla q'q'  
wāwadzeles q'ēm'emla hēmaōmasōx ādatsax lax'n la wū  
nemla, ha ha aya ha ha aya.

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

ēya g'wālyats mēqax ya'mē tsēxtsēs tsēwayok dāots d'zē wēts  
Oh do not sleep now I fell in to your harpoon and

māstōx'dāōts. ēya g'wālyats mēqax ya'mēk' thākwa bē'ēmē'staya's  
harpoon. Oh do not sleep now all the children

qēda g'wā'winaq dze'wa tsāqeyagak'.  
ravens and crows.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

ēya g'wāllas mēxax, la'mē tēxtēs sēwayox dāos t'ē wīs māstox  
dāōs. ēya g'wāllas mēxax, la'mēk' thāywa p'ēmē'stalaxa g'wa  
winak' lē'wa k'āxelagak'.

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

ēya, g'wālyats xentseya mēqax, ya'mē tsēxtses ts'ayak dāots d'ze  
Oh do not too much sleep, now I fell in to your harpoon and

ēwēts yeqeyak'dāōts. ēya, ts'ēts'ēdadzādza, ya'mōq āyay wuyda's  
your basket. Oh wake up the children are late

yītsa x'its'laqeyaq ālats alentslētsōts.  
ebb-tide else you will be late on the beach

The preceding is sung in the pronunciation of children. The regular form would be as follows:

ēya, g'wāllas xēnlela mēxax la'mē tēxtēs k'īlax'dāos t'ē wīs h  
xelāx'dāōs. ēya, ts'ēx'ēdadzāqa la'mōx thāq wūlz d'is x'ats'ē  
ax ālas alentslē'sōl.



## X. APPENDIX

### DOG HAIR (to p. 154)

You asked me about the dog wool of the chief Neg'ädzē (the chief of the numaym Gīg'ilgām, of the 'wālas Kwāg'ul, and the name of the great sheep-herd was Qālākwa. The hair of the dog was long like wool, and it fell to the ground as he was walking about, and the hair was curly. The hair was very fine. His eyes did not show on account of the hair that covered them. It looked as though he had no feet, as he was walking about.

(The reason why Qālākwa was the name of the dog of the chief Neg'ädzē, of the numaym Gīg'ilgām, of the 'wālas Kwāg'ul, was because Ōmaxt'lälälē met Qawadiliqāla paddling at Yaex'ig'ul. Then their minds were just like oil and water when they were put together and stirred. This was called by the people of older times Qālākwa, for the oil turns white when it is mixed with the water. That is the meaning of the name of the dog—Qālākwa. I just want to talk about the meaning of the name of the dog.

### DOG HAIR

Wā, hēemxaas wūlāse'wa p'alem dzā 'wāts'lesā g'ālē begwānmasa 1  
Kwāg'ul, yixs 'nemax'ēn dōxwā'el 'wāts'lesā g'igāmā'yol yixa tegā  
dōlas Neg'ädzē, yixs g'igāmā'yāē Neg'ädzāsa 'nir mēmōtasa Gīg'il  
gāmāsa 'wālas Kwāg'ul. Wā, lā lēgādēda 'wālas ts'it's'ox ses  
'wāts'les Qālākwa. Wā, lā g'ig'sg'il'ēnā'yē hāb'sasa 'wāts'le he 5  
g'wēx's p'alem, yixs dōkūmg'isēlāē hāb'sas lāx āw'nak'ūsaxs g'il  
'nakūlāē, yixs k'ēsāē ālāem t'ēmkwē hāb'sas. Wā, lā lēmex'ad  
wīwūltowē hāb'sas. Wā, lā k'ēs nēm'lālēs g'ig'yag'isē q'is  
hāb'sas lā xesēmālaq lāx k'ē'yāts'lēnēx'st lākwās g'ig'ig'yōsaxs  
g'il'nakūlāē.

(Wā, hēem lāg'ilas lēgades Qālākwa'wa 'wāts'lasā g'was'xadag'il'se 10  
Neg'ädzē'xa g'igāmā'yasa 'nēm'mēmōta Gīg'ilgāmāsa 'wālas Kwāg'ul  
qaxs lāē sēsaxōlā'yē Ōmaxt'lälälē lōē Qawadiliqāla lāx Yaex'ig'ul  
wanō, wā, lā hēx'idaem'el 'nemx'it'ē nēnāqūyas he g'wēx'sa t'ēma  
lē'wa 'wāpaxs lāē gūqāsōē q'is xwēt'lēts'ēwē. Wā, hēem g'wēx'āē  
g'ālē begwānem qālākwē, yixs lāē 'nēm'lāxōl wōdēda t'ēnā'yōs  
lāē lālaqēda l'ēnā lāq. Wā, hēemis 'nēm'nak'it'sa tegāmasa wāts'le  
Qālākwa. 'āmen 'nēx' q'ēn g'wāg'wēx's'āle lāx nēm'lālēs g'ig'yōsaxs  
masa 'wāts'lē.)

- 20 At the end of the winter, the hair of the dog was cut and when this was done, the woman, the wife of ' Neg'ādzē, whose name was K'āmāxalas, took the dog hair and ' washed it in running water. After she had done so, she hung it up for the ' water to drip off, and
- 25 after all the water had dripped off, when it was ' not dry yet, she pulled it apart and pulled out the hairs singly ' and put them down lengthwise at the place where she was sitting. When ' all the hair had been pulled apart, the woman took her spindle and ' her spinning box, and she put together three ' hairs of different lengths. The ends were even and ' she wound them around the spindle and she
- 30 spun them. Now the ' hairs were twisted in the same way as is done with nettle bark. When they were all twisted, ' they were woven into the yellow cedar bark blanket. ' If a man wears on his body a blanket with a hair braid, it is a sign that he is a chief, ' and when the braid is of mountain goat wool, then he is a common man. '
- 35 Now, all braidings of the cedar bark blankets are entirely of cedar bark, ' for I saw only one dog of this kind, when I was a little ' boy. That is the end.

#### PRAYER OF THE SALMON-FISHER (to p. 618)

- 1 When the salmon-fisher gets home, ' and when he has caught many salmon, he goes into the river house ' and immediately prays to his
- 20 Wā, g'il'mēsēlāwīsē gwāl ts'āwūnxa laē t'lōsālayowē hābesas ōk'wina'yaasa 'wāts'lē. Wā, g'il'mēsē gwāla laēda ts'edāqē genemas Neg'ādzēxa lēgades K'āmāxalas āx'ēdxa hābesasa 'wāts'lē qa's ts'lōx'wīdēq laxa ts'laēsē wā. Wā, g'il'mēsē gwāla laē gēx'wīdēq qa ts'lōqālēsa 'wāpē lāq. Wā, g'il'mēsē gwāl ts'lāōqūlēda 'wāpē laqēxs
- 25 k'ēs'naē lem'x'wīda. Wā, lā bē'lēdēq qa's lēkwē 'nāl'nemts'la-q'lemqaxa hābesē qa's l'ax'alilēlēs lāxēs k'waēlasē. Wā, g'il'mēsē 'wīla legekwa hābesē laē āx'ēdēda ts'edāqaxēs x'ilp'lexsdō lē'wis q'lemgats'lē. Wā, lā q'lemx'ēdēq. Wā, la'mē āxōdālaxa yūdux'-ts'laqē hābesxa ts'elts'lekwāmenkūla. Wā, lā 'nemābals'ida la qex'-
- 30 'alelōdāyos lāxēs x'ilp'lexsdō. Wā, lā x'ilp'lēda. Wā, la'mē mēt'lēdēq lax gwēg'il'lasaxa gūn. Wā, g'il'mēsē 'wīla mēdekwa laē yibemnik'sa hābes'enē mēdek' lāxēs dēx'semē k'lōbawasa. Wā, hēm māmal'tēk'lēsa 'nēx'ūnālāxa hābāsas yibemaxs g'igāma'yaē lōxs plālemaasa 'mēx'lōwē yibemas 'nēx'ūna'yas wāx'ēda begwā-
- 35 nemq'ālā'mē. Lā 'nāxwaem mēdek' dēxwē yibemas 'nēx'ūna'yas yixs 'nemaen dōx'waḷelē hē gwēx's 'wāts'lēxg'in hē'maōlg'in ālē g'inānemē. Wā, laem lāba.

#### PRAYER OF THE SALMON-FISHER

- 1 Wā, hēmāxas gāxaē nā'nakwēda yānek'wēnoxwaxa k'lōtela, yixs q'eyōlaaxa k'lōtela, wā, lā laēl, lāxēs wiwamēdzats'lē g'ōkwa.



house to [?]. . . . He says, "I am glad when he has caught a salmon, but I do not want any salmon."

This is the prayer of the [?]. . . . He catches a salmon with a hook. "Welcome, Swimmer! If you are still alive at this season when I am here, it is for the reason why you come is that I am a [?]. . . . fishing tackle, Swimmer. Now, go home and tell your friends that you had good luck on account of your coming here. . . . They shall come with their wealth-bringer, that I may go home with my wealth, | Swimmer; and also take away my salmon, a good, a good natural one, Swimmer." Thus he says, while he is [?]. . . .

This is only the prayer for the first salmon caught by the [?]. . . . the first one caught with the hook in the river. All the wise salmon-fishermen have different prayers, and there are also the fishermen who are not | wise, who do not care about the salmon, 20 that they have caught. The numayms are not owners of the prayers of the salmon-fishermen, for the prayers belong to those who work on the salmon. |

Wā, lā hēx<sup>4</sup>ida ts'elwaqaxēs grōkwē qa ekēs hūy wīlam<sup>4</sup>stix<sup>4</sup> xa<sup>4</sup>masē. Wā, lēx<sup>4</sup>aem ts'elwaqax<sup>4</sup>dūmsexs q'hyoma<sup>4</sup>wa k'lotila. Wā, lā k'lē's ts'elwaqaxs k'lēasē k'lotolānmē. 5

Wā, grāmēs ts'el<sup>4</sup>wax<sup>4</sup>idayosa yālnēk'wēnoxwaxa k'lotila lāxēs grālē 'nem gālekwa lāxa k'lotela: "Wā, gēlak<sup>4</sup>as lā mēyoxwan qaxg'in g'āxēk' g'āx<sup>4</sup>alēla lāxwa g'āxdūmaqōs adanqa lāxus aēx<sup>4</sup>dēmēsēx qaxs hē<sup>4</sup>maaqōs g'āxēlē q'lnu<sup>4</sup>x<sup>4</sup> alubq'lnwesi<sup>4</sup>ada wīwak<sup>4</sup>ayogūn lāl, mēyoxwan. Wā, hāgril lā nēmak<sup>4</sup>lax qas 10 ts'ek<sup>4</sup>lālelaōsaxens 'nē<sup>4</sup>nēmōkwaxs hēlaxaaqōs lāxēs g'āx<sup>4</sup>enayōs qa g'āxēsē g'āxs<sup>4</sup>alitsēs q'ēq'lōm<sup>4</sup>grilayā qm hāyalale lāxēs q'ēq'lōm<sup>4</sup>x<sup>4</sup>lēnōs mēyoxwan. Wā, hē<sup>4</sup>nīs qas dāgril<sup>4</sup>lābo<sup>4</sup>saxg'in ts'et<sup>4</sup> ts'ēx<sup>4</sup>q'lōemk', qāst, yūl 'nawālay<sup>4</sup>s, mēyoxwan." nek<sup>4</sup>as lā ts'elwaqa. 15

Wā, lēx<sup>4</sup>aem ts'elwaqase<sup>4</sup>wa grālē lālanem k'lotilaxa dogwandm lōxs grālē gālek<sup>4</sup> lāxa wa. Wā, lā 'nāxwaem ōgūlāme ts'elw<sup>4</sup> qayāsa nē<sup>4</sup>nāgādē yalnek'wēnoxwaxa k'lotila. Wā, grilmēsē k'lēas nāqēsa waōkwē yalnek'wēnoxwaxa k'lotila lā k'lē's 'mag<sup>4</sup>lāxēs lā lanem k'lotila. Wā, lā k'lē's āxnōgwadēda 'nāb<sup>4</sup>lnmēmasasa ts'el<sup>4</sup> wagayāsa yēyālnēk'wēnoxwaxa k'lotila, yīs hūsq'lnūmaaq ts'el<sup>4</sup> wagayo lāxēs ēaxsē<sup>4</sup>wēda k'lotila.

PRAYER OF THE HALIBUT-FISHER (to p. 618)<sup>1</sup>

- 24 When the halibut-fisher of the Nāk!wax'dax<sup>u</sup>, | or of the L!al!asi-  
 qwāla, goes out fishing, and when he arrives on the fishing ground, ||  
 25 he takes his hooks and his bait,—that is the skinned tentacles of the  
 octopus, | and he cuts off a piece one span | long. He cuts open one  
 side and spreads it out. | Then he takes his paddle and lays it across  
 both sides of his | fishing canoe in front of the place where the halibut-  
 30 fisher sits. || Then he takes his club and the spread | split tentacles  
 of the octopus, which he puts on the paddle on which the bait is to  
 be prepared, and he | pounds it with his club. He does not strike it  
 hard. | Therefore, the split bait, the tentacle of the octopus, becomes  
 thin. | As soon as he has made two of these, he takes his "younger  
 35 brother," || the halibut hook, for thus the halibut hook is called by  
 the halibut-fisher, and | he puts the bait on his "younger brother,"  
 the hook, and ties it on with string. | After he has done so, he takes  
 the crosspiece and hangs | the ends of his "younger brothers" (he  
 means the hooks) to both ends of it. They are put on with a half  
 hitch. | After he has done so, he takes the sinker and attaches it  
 40 between the hooks to the || crosspiece. After he has done so, he holds  
 the crosspiece in the middle and | speaks while he is praying to his  
 "younger brothers." He says to them: |

## PRAYER OF THE HALIBUT-FISHER

- 23 Wā, hēmaaxs haē lōqwēda lōq!wēnoxwaxa p!āyē yisa Nāk!wax-  
 da<sup>u</sup> LE<sup>u</sup>wa L!al!asiqwāla, wā g'ilēmēsē lāgraa lāxēs lōqwa<sup>u</sup>yē lāē  
 25 dāx'ēdxēs gramōla LE<sup>u</sup>wa tēlēxa sābekwē g'ōgūyōsa teq!wa. Wā,  
 lā tōt!ets!endeq pa ēnālēnemp!enk'ēs lāxēs q!wāq!wax'ts!āna<sup>u</sup>yēx,  
 yix āwāsgemasas. Wā, lā t!ōs'ēdex āpsōt!ēna<sup>u</sup>yas qas LEp!ūlēq.  
 Wā, lā āx'ēdxēs sēwayo qas pagāgendēs lāx ēwāx'sōtāga<sup>u</sup>yasēs  
 bākwa<sup>u</sup>lats!ē xwāk!ūna lāx nalēlexsas k!wāxdzasasa bakwa<sup>u</sup>lēno-  
 30 xwaxa p!āyē. Wā, lā āx'ēdxēs ha<sup>u</sup>yanō. Wā, lā LEbedzōtsa ēyi-  
 ēmekwē g'ōgūyōsa teq!wa lāxa tēlēladzo sēwayo. Wā, lā t!ēlxūl-  
 dzewēsa ha<sup>u</sup>yanō lāq lāqēs k!ēsaē ēāltsilaxs lāē t!ēlxūldze<sup>u</sup>wēq.  
 Wā, hēmis lāgrilas la āla la pēldzewēda ēyēmekwē tēl g'ōgūyōsa  
 teq!wa. Wā, g'ilēmēsē gwāla ma<sup>u</sup>lē āxās lāē dāx'ēdxēs ts!ā<sup>u</sup>yaxa  
 35 gramola gwe<sup>u</sup>yōsa bakwa<sup>u</sup>lēnoxwaxa p!āyēs gramola. Wā, lā  
 āx'āLElōtsa tēlē lāxēs ts!ā<sup>u</sup>yēda gramola qas k!ēlg'il'ēndēsa k!il-  
 k'ēma. Wā, g'ilēmēsē gwāla lāē āx'ēdxēs L!āk'losē. Wā, lā gaxben-  
 dālasēs ts!āts!ā<sup>u</sup>ya lax ēwāx'sba<sup>u</sup>yas. Wā, lā ma<sup>u</sup>xwāLElōts. Wā,  
 g'ilēmēsē gwāla lāē āx'ēdxa qēlyaga<sup>u</sup>yē qas tegwāgendēs lāxa  
 40 L!āk'losē. Wā, g'ilēmēsē gwāla lāē dāyewēxa L!āk'losē. Wā, la<sup>u</sup>mē  
 yāq!ēgrāla lāē ts!ēlwaqaxēs ts!āts!ā<sup>u</sup>ya. Wā, lā ēnēkaq:

<sup>1</sup> See also Jesup North Pacific Expedition, vol. V, pp. 476, lines 18-22; 478, lines 1-7, 18-22, 28-32.

“Oh, you younger brother,  $\text{H}_2\text{O} = \text{H}-\text{O}-\text{H}$ . Now you will go and find the  $\text{H}^+$  (the  $\text{H}^+$  is the to-be-Giver-of-the-Flows),  $\text{H}^+ + \text{H}_2\text{O} \rightarrow \text{H}_3\text{O}^+$  (the  $\text{H}_3\text{O}^+$  is the  $\text{H}^+$  whom I have named),  $\text{H}_3\text{O}^+ + \text{H}_2\text{O} \rightarrow \text{H}_4\text{O}^+$  (the  $\text{H}_4\text{O}^+$  is the  $\text{H}_3\text{O}^+$  the water the crosspiece).

He says so, and pays out the fishing line. "Well," says the fish, "paying out the fishing line, the fish will be able to get out of the water; "

"Now get ready for it, Smelling-Wong!" he said. "It's been a long time, but give it to every corner of the city, the Giver-of-the-House."

As soon as the fishing line touches the bottom ( $x = 0$ ),

"Now, go for it. Smelling-Woman, do not play head! Go ahead, sweet-tasting food, Born-to-be-Giver-of-the-House, let me see you once, go ahead, Old-Woman, go ahead and take your sweet-tasting food, go ahead, go ahead, Flabby-Skin-in-Mouth. Do not let me wait very long on the water, Old-Woman. Go ahead, go ahead, my younger brothers are dressed with your sweet-tasting food. Old-Woman, go ahead, Flabby-Skin-in-Mouth." Thus he says.

As soon as he gets a bite, he says, "Hold on, hold on, you get brother." ¶ Thus he says, while he is hauling up the fishing line. As soon as he sees the halibut, he takes his club and when the head

“Wā, ts!āts!ā'ya laem sq'wālenkwa yisōs ēk'ēx q'wālan'ē'ē'ē'ē' 12  
lāqōs q'wālan'LE'na ts!ā'yak'us. Wā, la'ms lāl q'as tē'balasax,  
hek'wana'yēxa mēsagaxa ts!ālālilēlakwēxa hūbō'ē'ē'ē'ē' q'as lōs  
yā'la tē'ālāxen la Lēlēqālasē'wa,” nēk'ēda bakwālenoxwaxa p!ā 15  
waxa lē'xstendxēs l!ak'ose.

Wä, lä <sup>h</sup>nēk'axs lä <sup>h</sup>ts'engünslēs bakwalaanâyē. Wä g'ul'no <sup>h</sup>ts'engünslēda bakwalaanâyexs läda löq'wēnoxwaxa p'el'p'el' <sup>h</sup>nēk'exs lä <sup>h</sup>ts'elwagēnsela:

“Wä, ǵwālax, mēsagā. Ǵwāla ǵēplaltolirǵ qas ts’wawo ǵē  
gēlēlōsasōx ts’lālililēlakwā.”

Wä, g'il<sup>h</sup>mēse lāgralē lōgwayās laē 'nēk'a'

“Wāg’illaqō mesagā. Ġwāla āem dādogumaxs exp’laq’ōsā ts’la  
laliflakwā. qas hēx’sida mōs dābrindwā. Wāzō h k’wana. Wā  
dzāg’aq’ lāxōs exp’laq’ōsā. Wādzo, wadzo hūbet’ hō wā. Ġwā  
dzosen xēnlela gewāla ēsila. h k’wana. Wādzo, wadzo hūbet’  
q’wālenkūn ts’lāts’lāyāx yī-ōs exp’laq’ōsā. h k’wana’ yūn ts’lāts’  
L’exowā,’ nēk’ē.

Wā, g'il'mēsē q'ax'itser'wa lāe 'nēk'a: 'Dāba, dābalanot's'vā  
 'nēk'exs lāe dēng'otālxēs lōgwayowē. Wā, g'il'mēsē dōx w'itl'ā'w  
 plā'yē lāe dāx'itlxēs hā'yanō. Wā, g'il'mēsē q'ax'itser'wa lāe 'nēk'a:

62 comes off in the water, ' he strikes it on the nose. Then the halibut-fisher says: "When he strikes the halibut: "

"It feels this does not sound bad on your head, Old-Woman, you  
65 Flabby-Skin-in-Mouth, you Born-to-be-Giver-in-House, || for, indeed, I came to do so to you with my club. Old-Woman. Go now and tell your father, your mother, your uncle, | your aunt, your elder brothers, and your younger brothers, that you had good luck, because you came into this, my fishing canoe." Thus he says, sending away | the soul of the halibut to go and tell the news to his relatives,  
70 telling them that the place to which he came || where he lay dead in the fishing canoe was good. "

Now he takes off the hook from the halibut and four times he puts the hook into the eyes of the halibut, saying: |

"Now, Old-Woman, look well at this sweet-smelling dress of our | younger brother, and tell your tribe, Old-Woman." Thus he says to it. ||

75 Then he washes his hooks so that all the blood comes off, and when | it has all been washed off, he holds them up and prays to them, saying: |

"Oh, you good younger brother, now your dress has been washed. | Now you will go down again to call Old-Woman, Smelling-Woman, | Flabby-Skin-in-Mouth and Born-to-be-Giver-of-House, that they also  
80 come here || where Old-Woman has already come. Now, go, good younger brother." Thus he says, as he | puts it into the water. |

62 laē kwēx'idix x'indzasas. Wā, lā 'nēk'ēda bakwa'ēlēnoxwaxa p'lā-  
'yaxs laē kwēx'idix p'lā'yē:

"Ātlas 'yāk'lāla'ēma lek'wanē', yūl lenbēl'ēxō, yūl ts'lālalili-  
65 'lak'. Qāqaxs hē'maēx g'āxēlē qen hē gwēg'ilasg'in hāyanōk' lāl, lek'wanē'. Wā, hāg'illa ts'lek'lālēlax āsa lō' ābāsa lō' q'ūlē'ya lō' ānēsa lō' 'nō'nēlā lō' ts'lātslā'yūs-ēxs laaqōs hēlaxaxs g'āxaēx g'āxexs lāxg'in bakwa'lats'ēk' xwāk'lūna," 'nēk'ēxs laē 'yālaqas bex'lūna'yasa p'lā'yē qa lās ts'lek'lālēlaxēs lēlēlālāxs ēk'aēs g'āxē  
70 yāgūxdzasa bakwa'lats'ē xwāk'lūna.

Wā, la'mē āxōdxēs gramola lāxa p'lā'yē. Wā, lā mōp'ēna āx'a-  
lēlōtsēs gramola lāx gēgayagesasa p'lā'yē. Wā, lā 'nēk'a:

"Wēga, lek'wanē', hēp'laltālaxwa ēx'p'lax q'walax'LESEN ts'lā-  
ts'lā'yax qā's layōs ts'lēk'lālēlaxēs g'ōkūlōtaōs, lek'wanē'," 'nēk'ēq.  
75 Wā, lā ts'lōx'wīdxēs gramola qa 'wīlēs lawāyēda Elkwa. Wā, g'ilēmēsē 'wila la ts'lōkwa, laē dzōxwalaq qā's ts'lēlwaqēq. Wā, lā 'nēk'a:

"Wā, ts'lā'yak'as, laems kwākwxōs q'wāq'walax'LE'naqōs. Wā, hāg'illa ēdensalex qā's lō'lālaōsax lek'wanē' lō' mēsagā lō' lenbē-  
l'xā lō' ts'lālalil'lakwa qa g'āxlag'isē ōgwāqa laxōx g'āxēx g'āxa-  
80 ts'lek'wanā'yōx. Wā, laems lālōl, ts'lā'yak'as," 'nēk'ēxs laē ts'lēnx'stēndēq.

101 100

$$\limsup_{n \rightarrow \infty} \frac{\log \log \log n}{\log \log n} = 1$$

aṣṣukwa ɓaxos g'okwe.

, wü höfms g'il an et-so- 85

xywägēdālēs lāxēs ba

laē' aók'la qes edxēs

āla laē lāltā lāxēs ba-

5. *denumeration by sex*

Wu, William, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 26

Wien, 2. April 1905. Sehr geehrte Herren!

gig ambon - fixes - g m-

ganX'softcodNa prep n'ye

more molecular physics

### Human motivation

āma yīṅs grāḥa grāṅsōt 95

THE UNIVERSITY OF CHICAGO

uma, lau, hexida van -

*S. laevis* and *S. villosa* are[illegible]

5.  $\delta x$  and  $\delta y$  are small but  $\delta z$  is not.

5. **MAX POINTS**  $\leq$  THE MAXIMUM OF  
 5.1.  $\lfloor \frac{1}{2} \log_2 n \rfloor$  and  $\lfloor \frac{1}{2} \log_2 m \rfloor$

1. *Chang and Xu* = 2004

in fact,  $\mu$  is continuous on  $\mathbb{R}^n$ .

$$\chi^2_{\text{Wald}}(21) = 14.60, p = 0.81$$

- him to eat. After he has eaten, the woman gets ready | to cut open  
 5 the halibut to take out the intestines on the beach; || and when the  
 intestines of the halibut have been taken out, the woman | turns  
 inside out the stomach so that everything inside comes out, and she  
 looks for | cedar or hemlock sticks or a stone that might be in the  
 stomach, for | these bring good luck to the fisherman, these that were  
 named by me. | After the woman has finished, she calls her husband ||  
 10 to haul up the halibut, and the woman draws | salt water and pours it  
 over the blood on the beach, so that | the blood may go down into  
 the gravel of the beach, for | the first Indians said that if a dog should  
 lick up the blood of the | halibut, the halibut would stop biting the  
 15 hook of the fisherman. || After the woman had done so, she goes to  
 where she has put the halibut. . . . |

Prayer to the newly made halibut hook of the halibut-fisher. |

- When he first puts in the bone tooth into the halibut hook and |  
 the attachment for the line, the bait string, the bark of devil's club  
 which is | wrapped around the lower end near the bone tooth at the  
 20 lower end of the halibut hook which is called || bait holder; when all  
 this has been done, the halibut-fisher | holds up his newly made hook  
 and prays to it. | He says: |

"Oh, younger brother, now take care of what I am doing to you,  
 good younger brother, | now your dress has been put on, and you

- qa's lä PELÖDÄLAXA P'LÄYÖ LÖ<sup>s</sup> qa läwäyēs 'yax'yig'ilas läxa L'ema-  
 5 'isē. Wä, g'il'mēsē läwä 'yax'yig'ilasa p'läyē läēda ts'edāq L'E-  
 p'EXSEMdxä mōqūla qa 'wīlēs läts'lāwē g'ēts'LEWAQ qa's dōqwēx  
 k'laxLÖfäxa LÖ<sup>s</sup> q'lwāxa LÖ<sup>s</sup> t'lēsemlaxa g'its'lāxa mōqūla. qaxs  
 hē'maē LÄLÖGWALASÖ'sa bakwa'lēnoxwaxa p'läyēXEN la LÖLEqa-  
 lasē'wa. Wä, g'il'mēsē gwāla ts'edāqē läē Lē'lälaxēs lä'wūnemē  
 10 qa läs NEXÜSDĒSELAXA P'LÄYÖ. Wä, lēda ts'edāqē tsēx'ēid läxa  
 demsxē 'wāpa qa's lä gūqās läxa ELX'ELGwisē läxa L'ema'isē qa  
 'wīlēs läbetalisa ELKWA läxa t'at'tēdzemasa L'ema'isē qaxs  
 'nēk'aēda galē bāk'lūmqēxs g'il'mēlaxa 'wats'lē la k'ilqaxa ELKWASA  
 p'läyē lälaxē gwal q'EK'ASÖ'sa p'läyā bakwa'lēnoxwaxa p'läyē. Wä,  
 15 g'il'mēsē gwāla ts'edāq läē läx la äxātsa p'läyē. . . .

- Ts'elwagayoxa ältsemē 'yek'ō yisa lōq'lwēnoxwaxa p'läyē.  
 Yixs g'älāē gwāl 'wīla äx'ALELÖtsa x'äxx'äyē läxa yek'ō L'E'wa  
 hēg'iwäyē. wä hē'mēsä tēlem L'E'wa xEK'lūmasa ēx'mē la q'lenē-  
 p'lenēxa ÖXLä'yasa x'äxx'äyē L'E'wa ÖXLä'yasa yek'ōxa LĒGades  
 20 tēldema: wä, g'il'mēsē 'wīla gwāla läēda lōq'lwēnoxwaxa p'läyē  
 dzōxwālaxēs ältsemē 'yek'ō. Wä, lä'mē ts'elwagaq. Wä, lä  
 'nēk'a:

"Wä, ts'läyā läms yäl'lox'widLEX läXEN sēnataōL. ts'läts'la-  
 'yak'as, lä'mōx gwāl'ALELÖs gwēlgwālāqōs. Lä'mēSEN lälōs läx

will go to the village of Smelling-Woman, Born-to-be-Giver-in-House, Old-Woman, Flabby-Skin-in-Mouth, New-Woman, and yourselves, good younger brothers. I shall blacken you, good younger brothers, with the spruce branches, that you may savor food that has been savored and smelled by Smelling-Woman, when I first put you into the water with the good younger brothers." Thus he says, and takes spruce branches, which he puts into the fire of his house, and when the fire begins to burn, he beats with them the halibut hook which he calls his younger brothers, and while he is beating them with the spruce branches, he says: |

"Now, good younger brothers, I am putting on you the good smell, || good younger brothers, that you may at once be smelled by Smelling-Woman, Old-Woman, | Flabby-Skin-in-Mouth, Born-to-be-Giver-in-House, when you first fall on the roof of their house, and then take hold of Smelling-Woman, Old-Woman, Flabby-Skin-in-Mouth, Born-to-be-Giver-in-House, | when they come near you, good younger brothers and do not let go of your hold—when you take hold of them." Thus he says. ||

When his halibut hooks which he calls his younger brothers are all black, | he hangs them up in the corner of his house. He goes into the | woods and looks for a small spruce tree. When he finds it,

g'ōkūlasas mēsagā, ts'lālilililakwa, lek'wana hēbēl'ēxā. Wā, la'mēts q'ēqelalōl, ts'lāts'ā'yak'as, g'wāk'as nō dāwag lax mēsagā, ts'lālilililakwa, lek'wana hēbēl'ēxā qō dā'g'at'elātōl, ts'lāts'ā'yak'as. Wā, la'mēsen ts'lō'ēdlōl ts'lāts'ā'yak'as yī'g'ada ālewasi k'qas ēxp'plālēlōs qas geyōlēlōs mēdzēlēs mēsagā q'mō g'ill āx'stēdlōl ts'lāts'ā'yak'as," ēnēk'ēxs laē dāx'ēdxa ālewasi qas āx'mēlēs lax qō legwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdēxs laē xwasas huxes yī'yek'ōxēs gweyō ts'lāts'ā'ya. Wā, g'il'mēsē ywas'its laq laē ēnēk'a:

"Wā, ts'lāts'ā'yak'as, la'mēn āx'ālēlōts'g'ada exp'plālāk' lā ts'lāts'ā'yak'as, qas hēx'ēdā'mēlōs mēs'ā'el'is mēsagā, lek'wana hēbēl'ēxā, ts'lālilililakwa, qasō g'ill tēx'ālas lax sūlas g'ōkwase. Wā, hē'mēts dādalas'ōsax mēsagā, lek'wana hēbēl'ēxā, ts'lālilililakwa, qō g'ax ēx'abālālōl, ts'lāts'ā'yak'as. Wā, las k'ēs dāwag'ax laaqōs dāx'ēdeq," ēnēk'ē.

Wā, g'il'mēsē la āla ts'lōts'ēltsemē yī'yek'as yīx gwe'as ts'ēts'ē' qō ēya, laē tēx'walīlas lāxa onēgwīlasēs g'ōkwē. Wā, hē'mēsē tēx'wālā'ālēlō qas lā ālāx wīswū'ēna ālōwādzēna. Wā, g'il'mēsē q'āq'ax laē āx'ēdxēs k'lāwayo qas k'līm'tēx'ēndēqxa ā'a m'q'ēl. Wā,

43 he takes his knife and cuts off at the bottom those that are really straight, and when he has cut off four, the halibut-fisher speaks ||  
45 and says, praying to those which he will use for making the cross-piece for the hooks:

"Go on, take care, friends, for you yourselves have called me | that I may come to get you to take care of my younger brothers; | and also try hard to spread your sweet smell that you may be | desired by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House, and call || them to come and take hold of my  
50 younger brothers of whom you will take care and that you may not break apart when my younger brothers are taken hold of, those of whom you will take care, friends, for you, yourselves, say that you are | unbreakable." Thus he says to them. |

55 Then he looks for good spruce roots, and he digs || around the bottom of large trees, and when he finds a thin, | long, straight root of a spruce tree, he pulls it out. | Sometimes the good root will be two fathoms long. | Then he cuts it off and when he has it, he speaks | and says, praying to the root: ||

60 "Oh, friend, come, for you, yourself, have called me to come and | get you, friend, now keep together with your uncommon | supernatural power, I mean that you will hold together our friends, the | crosspieces. Do not break apart when my younger brothers are

g'il'mēsē mōts!aqē k'lintafyas laē yāq'ēg'a'lēda lōq'wēnoxwaxa  
45 p'lāfyē. Wā, la 'nēk'axs laē ts'elweqaxa l'lāk'lōsalasē ālēwadzena:

"Wāg'il la yāl'lox'wīdlex, 'nē'nēmōk", qaxs l'maaqōs lē'lāla g'āx-  
xen qen g'āxē āx'ēdex d'axōl q'as āaxsilēlōsaxen ts'lāts!afyā. Wā,  
hē'mis q'as wālemk'a'mēlōs k'exwasōs ēxp'lālāqōs q'as mēdze-  
laōsas mēsagā, lēnbēl!exā lek'wana'ya, ts'lālalililakwa q'as lē'lā-  
50 laōsaq q'a g'āxēs dāg'aalelaxēs aaxsilāk'laōsen ts'lāts!afya. Wā,  
hē'mis q'as k'lēsaōs k'ōx'wida qō dāg'aalelasō'len ts'lāts!afyāxēs  
aaxsilak'laōs, 'nē'nēmōk", qaxs q'wālēk'lāla'mūaqōs 'nēk'exs  
ts!exaēx, 'nē'nēmōk", 'nēk'eq.

Wā, lā alēx'īdex ēk'a lōp!ek'sa ālēwasē. Wā, la'mē 'lāpax  
55 cōxlafyasa lēslek'wē lax'lāsa. Wā, g'il'mēsē q'lāxa wīswōl'ēnē  
g'ilsg'ilt'la naenqala l'lōp!ek'sa ālēwasē, laē nex'wāqolselaq. Wā,  
lā 'nāl'nēmp!ena mālpl'enk' lāxens bālāqē āwāsgemasasa ēk'ē  
l'lōp!ek'a, laē t'lōts!endeq. Wā, g'il'mēsē lāleq laē yāq'ēg'a'la.  
Wā, lā 'nēk'exs laē ts'elwaqaxa l'lōp!ek'ē:

60 "Wā, qāst, gēlak'as'la qaxs laaqōs lē'lāla g'āxen qen sō'mē āx'ē-  
tsōs, qāst. Wā, la'mēts q'lap'lēx'sāeml lē'wōs k'lēsēx aōms 'nawā-  
lakwaxen 'nē'nak'ilē laemis dādegālalexg'ins 'nē'nēmōk'nk' lāx-  
grada l'lāk'lōsek'. Qwāk'asnō k'lāqox'wīdlo qō dāg'aalela mē-



taken hold of the Southern Woman, Boston, 1841.

After he has played out the roots, he carries them

## PRAYER OF A MAN WHO HAS BEEN DELIVERED FROM THE POWER OF THE DEVIL.

[illegible]

sag'ä, lɛnbɛL!EXâ, lɛk!wana<sup>5</sup>ya, ts'älahli lakwaxi <sup>5</sup>ts'ä<sup>5</sup>ts'ä<sup>5</sup>  
<sup>5</sup>nɛk'ɛxa L!öp!ek'ɛ.

Wä, g'il'mēsē g'wāl ts'elwaqaxa ma'fēdālaxa ālewā *g'wāl* 're-  
L'ōp'tēk'asa ālēwāsē Lā'sa laē dālaq qā's na'mak' laxēs *g'wāl*

## PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wā, hēmexs k'ōtēda begwānem laem eqasos hāyote q'ā'la  
begwānema, wā lēda la ts'EX'q'ā'nakūla begwānem laem  
lāxēs q'ālē q'ā'yatsa wīwelmāsē lāX'ōsa. Wā, g'ā'nos  
lāx neq'egē'lasasa wīwelmāsē lāX'ōsa lae k'wag'ā'la. Wā,  
yāq'eg'ā'la. Wā, lā 'nēk'a: "Wegilla 'nēni mōk' 'nīmōg'ā'la  
dēl q'as dōqum'x'sendex'da'xwāōs g'ā'XEN, yūn 'nānawālak' q'ā'  
g'ā' la'mē ēqasō q'EN lēlē. Wā, g'ā'XINESIN aēsayō' 'nānawālak'  
q'ā' wā'xēdaōs q'wāq'ūla g'ā'XEN q'EN q'ūlē. Wā, hēda  
yōlaxs aēsayowēdaēX 'nā'nāwalak', yā'da'xō q'wēd'ēda  
'nā'nāwalakwa. Wā, g'a'mēsēn hawāxi laso lān 'nānawālak'  
wāg'ilōs bāxūs ēdamasxa ēg'ā'yā g'ā'XEN 'nānawālak' q'ā'  
k'ēasaēX wēyōlānema 'nā'nāwālak'dzēk'as. Wā, g'ā'X  
wāg'EX'da'X' lāg'ilaōs mēmūxēgilal q'EN EX'EN mēmūxē  
'nēk'ēda begwānemē.

This prayer was uttered by NELSON

- 15 As soon as his prayer is at an end, he comes out of the woods, | goes into his house and lies down on his bed. | He does not eat, because he does not wish to dream another kind of dream, | but he wishes to dream of what was told him by the supernatural spirits of the | trees.
- 20 Now the sick man does not think of anything but the || supernatural spirits of the trees. Many men say | that the dream comes from the spirits of the trees who give instruction to the bewitched | man how to cure himself and generally, the man gets well | after that. That is the end. |
- 25 The Kwakiutl say this. Now you can see || that the Indians really believe in witchcraft, and therefore the men really | get sick and they also believe that a good dream comes | when they find a good saying of the supernatural spirits of the woods, and the faith | of the man makes him get well. |

#### PRAYER TO THE LARK (to p. 618)

- 30 When the lark is first seen by a man || or a woman, and if he is a wise man or she is a wise | woman, when they see the bird lark sitting on a bush, | the man at once prays to him, | and says, praying to the lark: "Welcome, | friend, we come to meet again. Now come
- 35 and protect || me. Supernatural-One, that nothing evil may happen to

- 15 Wā, g'il'mēsē q'lūlbē ts'elwagemas g'āxaē g'āxwū't'a. Wā, lā laēl lāxēs g'ōkwē qa's q'elx'walilē lāxēs q'elgwī'lasē. Wā, la'mē k'les hām'ida, qaxs gwāq'elaē g'āx mēxalas ōgū'la mēxē lāxēs wālagēla qa's mēxa'ya g'āxla wāldem 'nā'nāwalakwasa lāx-lāsē. Wā, la'mēda ts'elx'q'la begwānem k'leās ōgū'la g'ig'aēgē lāxa
- 20 'nā'nāwalakwasa lāx-lāsē. Wā, lā q'lēnem'tēda begwānem 'nē-k'exs g'āx'maē mēxelasa 'nāwalakwasa lāsē g'āx lēxs'ālaxa ēgēkwē begwānem qa ēs'aqaēnēs. Wā, lā q'lūnāla hēldēk'ēda begwānemē lāxēq. Wā, laem lāba.

- Wā, laem Kwāgrūldzes wāldema. Wā, laems dōqūlaqēxs lō-
- 25 'maē ōq'lūsēda bāk'lūmaxa ēqa. Wā, hē'mis lāgr'ilas ālaem ts'elx'-q'lēx'idēda begwānem. Wā, lāxaē ōq'lūsxēs g'āxē ēk' mēxa'ya qa ēk' wāldemsa 'nā'nāwalakwasa lāx-lāsasa āl'lē. Wā, la ōq'ludza-lats'lāsa begwānem hēm ēx'idamaseq.

#### PRAYER TO THE LARK

- Wā, hēmaaxs g'ālaē dōx'walelēda wāx'waxolē yīsa begwānem
- 30 lō'ma wāx'mē ts'ledāqa yīxs nāgadaē begwānemē lōxs nāgadaē ts'ledāqaēna'ya ts'ledāqē, wā, g'il'mēsē dōx'walelaqēxs k'l'wāxla-wayāēda wāx'waxolēxa ts'lek'wa laē hēx'ida'ma begwānem ts'el-waqaq. Wā, lā 'nēk'exs laē ts'elwaxaxa wāx'waxolē: "Gēlak'as'la, qāst, g'āx'emxaens q'lālagā. Wā, gēlag'a qa's wāg'ilōs dādame-

me, that I may not be deceived. I have heard that  
of my fellowmen who have been deceived. I have  
that I may obtain a good property. I have heard  
property may come of this. I have heard that  
One. (Bring it about by your own hand.)  
of the berries, make them your friend." Thus says the man.

This is also a prayer of the *anaphora* (the Eucharist) at the end. ]

## DISPOSAL OF PROPERTY OF A DECEDENT

When the salmon-fisher gets sick, just before he dies, he gives out the bundles of dried salmon, which he has stored up, to his wife, before he dies. Then they do as was done before, several times. They immediately bury the man, and when those who have buried him come home, the first thing that one at once tells all of the men—who belong to his village—is, "I have got out the bundles of dried salmon, to load them on to my deceased husband, and to put them on the fire, to burn in the grave of her deceased husband, to be burned with the provisions of her deceased husband; and also the oil and the hooks and the clothing and his canoe."

wēl grāxen 'nāwalak" qen k'leāsē 'yagrasē laxa ts'eq' hōmē  
qen k'leāsē lālanemsa k'wōwālasen bryōte qen h'le. Wa, qen  
qas wāxaōs grāxasōs hōlemāts'liq'ōs grāxen qen ts'm'le  
'nāxwalaen qen ēaxēnēl. Wa, hēmīs qā wōlēt'le qen  
dādek'as lāxen g'ōkwō, 'nāwalak" laxōs gwex'sēmōs, qast. W  
yō'mēsōs aaxsilasē'wa l'ōl'ep'tēmasex qā wegnōs telam'sen  
'nāwalak", yōl, qāst," 'nēk'ēda begwānēm.

Wä, häs<sup>2</sup>emxaa ts<sup>1</sup>helwaga<sup>2</sup>yōsa g<sup>2</sup>āba-g<sup>2</sup>ada Kwag<sup>2</sup> ihk, W  
lāba.

## DISPOSAL OF PROPERTY OF A DECEASED PERSON

Wā, laem hēxʰidaem tsʰexʰlexʰədəda yalmkʷe ova  
tela, yixs gʷālā gʷāl mēwēlexʰēs mematslabikwe xam. W  
āmsiḥ xamaēl lāxēs gʷokwaxs laē wiktʰyʰēda. Wā, lē  
lasasa gʷālē bākuma, yixs laē hēxʰidaem wūmētʰs  
maxs gʷālā wēkʰixʰēda. Wā, gʷil-mese gʷax wila  
nemtāq laē hēxʰidaēmē genēmʰdās ānkʷalaxa  
nemxa gʷayōlē lāx ʰnēmēmōtdās qa las mow  
xamas qa lās mōxsas lāx xwākʷimaxdās  
mōgwalisax lāx lāsāʰyas dīkʷadaxsas la wūm  
leqwēlaq qa gʷewūlkʰēs lāwūmʰxēda. Wā, lē  
wīlē wīwakʷayoxʰdās lō gʷēgʷalaxdās lōxw

- 12 When L!ālbē had died,—for that was the name of the salmon-  
fisher, and his wife's name was L!ālamēg'i!ak", and the name of  
15 his son was L!āl!elānem, and the name of his daughter was  
K'!edēlē!ak"—then not one dried salmon was taken by L!ālamēg'i!  
!ak" for her food for her two children, for the Indians of former  
times said that for a long time there is no soul of the salmon-fisher,  
and, therefore, they call belonging to the dead the salmon caught  
20 by L!ālbē. It brings bad luck to those who eat anything caught  
by one who died before he became sick: and the Indians of olden  
times said that only the own work of a man who dies is put on the  
fire: and the canoe that is made by the canoe builder before he  
dies is broken and put on the fire: but if the canoe of a dead man  
25 has been bought, after his death it is taken by his child: and it is  
the same with dried salmon when the dried salmon has been bought  
by a woman from another man. They do not burn it, if it had not  
been put into the house of her husband who died: but if the dried  
30 salmon was in the house when he died (it is burnt, for) they burn  
everything that was in the house.

As soon as a man, or woman, or a little child, die, even when there  
are many people in the village, they all pour out the water in their  
buckets, and they draw fresh water from the spring or from the  
river."

- 12 Wā, la!mē le!lē L!ālbēx'dē qaxs hē!maē lēgēmsa yālnēk!wēno-  
xwaxa k'!ōtēla. Wā, la lēgadē gēnēmx'dāsēs lālamēg'i!ak". Wā,  
lā lēgadē begwānem xūnōx"sēs L!āl!elānem. Wā, lā lēgadē ts!e-  
15 dāqē xūnōx"sēs K'!edēlē!ak". Wā, lā k'!eās nēm xa!mas āx!ētsōs  
l!ālamēg'i!ak" qa ha!mās lē!wis ma!ōkwē sāsema, qaxs nēk'aēda  
gālē bāk!umqēxs gēyōlāē k'!eāsē bēx!ūnāyasa yālnēk!wēnoxwaxa  
k'!ōtēla. Wā, hē!mis lāgrilas lēgades yāgēnōta xa!masē yānē-  
gwanēms L!ālbēx'dē. Wā, la!laē aēmsēda ha!māpaxa nāxwa āxā-  
20 nēmsa la le!la, yixs k'!ēs!maē ts!ēx'q!ēx'fida. Wā, lā nēk'ēda gālē  
bāk!umqēxs lēx'a!maē lautsa ēaxanēmasa begwānemē laē le!lxs  
leqwēlase!waē lē!wa xwāk!ūna lēqēsa lēq!ēnoxwē, yixs gī!maē  
wik!ēx'ēdēda lēq!ēnoxwaxa xwāk!ūna laē hēx'fida tsōtsox'sēn-  
tse!wēda alōlaq xwāk!ūna qas leqwēlayuwē. Wāx'i k'il'wānē-  
25 mēda la le!l begwānemxa xwāk!ūna la hē!lanēms xūnōx'das. Wā,  
lā hēmīxat! gēwē!sa xa!masē yixs gī!maē k'il'wanēma ts!edāqaxa  
xa!masē lāxa ōgū!la begwānēma lā k'!ēs leqwēlaqēxs k'!ēsaē grāx  
gā!l lāxa gōkwē lāx wik!ēx'ēdaasēs lā!wūnēmx'dē; wāx'i gā!la  
xa!masē lāxa gōkwaxs laē wik!ēx'ēdāde begwānemx'dē lā le-  
30 qwēla wē!laxa gīx'gā!lē lāxa gōx'dās.

Wā, gī!mēsē wīk!ēx'fīdēda begwānem lōxs ts!edāqāē lōxs  
wāx!maē wēyōgōmāla gīnānēma laē nāxwa!ma wāx!ēm q!ē-  
nem gōkūla wē!la gūqōdā!axa wābets!āwasēs nēnagats!ē qas lā  
tsāx āltū wāpa lāxēs q!ōlostāla lōxs hāē tseyēda wā.

Those who believe that the children of the house of the church are the children of the church, on the one side, of the house of the church, on the other side, to the chief and bishop of the church, and the church died. Then they finish, and give to the church, to his children, food and clothing.

Many a time, when I was a young man, I was talking about, but now the way is closed for me. They do not do now what was done in the past years. That is the end.

THE SPIRITS OF THE FIRE to p. 796

Now about The-One-Sitting-on-the-Fire. He is a chief, according to the saying of the Indians, when they take their feasting house to the feasts, for when they put down in front of the house, then the man who puts down the dishes takes some of the salmon, breaks it into four pieces, dips it into oil, and eats it at the fire of the feasting house. He says, praying to the One-Sitting-on-the-Fire:

“Now, The-One-Sitting-on-the-Fire, eat first of the food of our friends. | Please protect us so that no harm may come to us.”

Wā, āmēsa šāxwa gāyōl lāx ūememotas la lāx gāyōl  
ma'yas nēnēmotasa la lēl begwānem qas k'el'xsohom qas  
šyas gōkwas qas mōwēlēlēxa l'lawendi me xa masa  
ma'ye qas la leqwōlaq lāx l'ūsaiyas dek'aiyasasa la l'le  
laem g'wāla, qaxs ā'māē la l'lawentasiwe g'mm'x'das  
gwānemx'dē lē'wis sāsēm'x'dasēs mēmēmote qas  
gwēlgwālas.

Wa, la<sup>m</sup>en doqūla q'ūnālxg'in gwāgwex'salastak' Mxwēn  
maōlek' ālē ālostā begwānemē. Wa, lōx ōgxid lōx d'ō  
bāk'luma yixs k'ēsāē la hē gwēgdē lax gwēgdasasa gādōm  
nema. Wa, laem lāba.

THE SPIRITS OF THE FIRE.

Wā, hē'maēda k'wax'lāla yixs bi'gwānēmāe lāx wābēmāe k'wax'lāla  
 klumāxs gwā'gwēx'sālāē lāqēxs k'wēlāe qāxs grilīmāe k'wax'lāla  
 sē'wa k'wēlāsa lōlq'wa lāda k'el'gīsē bi'gwānēmāe qāxs lāx  
 yōlē lāxa xā'nāsē qā's k'ōk'op'sālēxa mōwē. Wā, k'wax'lāla  
 lāxa l'ēna qā's āxiendēs lāxa hē'wilāsa k'wēlāe k'wax'lāla  
 Wā, lā mēk'āxs lāē tsel'waqax k'wax'lāla.

\*Wā, klwax'lāla, laems gih'q'es lāxg'a gwanstō x q'at  
mōkūk'. Wāgilla dādamewēl g'awlinu x qa k'hasas x q'at  
wā, hēmīs qat's griwālās g'awlinu x q'mu x q'atō q'atō

10 and help us to get easily all we are working for, you, The-One-Sitting-on-the-Fire." Thus he said, and the man himself answers, and he says, "Yes, I will do so." The man replies to what he said, for The-One-Sitting-on-the-Fire. Then after the man has finished throwing on the fire the four pieces of dried salmon, he tells the feasters to go ahead to eat the dried salmon. One man, I think, 15 was annoyed at that person because they gave first to eat to The-One-Sitting-on-the-Fire. Therefore, the man was asked by the guest what The-One-Sitting-on-the-Fire was, a man or a bird.

Then the man who had fed The-One-Sitting-on-the-Fire answered 20 and said that The-One-Sitting-on-the-Fire was in their minds the man of the fire of our house, and that the heat is a woman, the wife of The-One-Sitting-on-the-Fire. The woman, the heat, is named *l'letsapilānaga* (Heat-Under-the-Fire-Woman), for all the fires in the house and the fires on the ground have heat, for the firewood 25 can not burn if there is not The-One-Sitting-on-the-Fire and his wife, *l'letsapilānaga*, near it, for they are the life of the fire of the house, namely, The-One-Sitting-on-the-Fire and his wife, *l'letsapilānaga*. He is a real man, and his wife, *l'letsapilānaga*, is a real woman. Thus said the man to the guests. Some Indians say 30 that The-One-Sitting-on-the-Fire and *l'letsapilānaga* are helping spirits and others say that The-One-Sitting-on-the-Fire is the soul

10 *ənāxwa ɛaxēnaɣya, qāstā k'wax'lālā,* "ənēk'ɛxs laē q'lūlēx's'em nā-nax'maɣya. Wā lā ɛnēk'ēda begwānemē. "Wā, hēlen gwālālē." Wā hēmēda begwānem nā'nax'mē qa k'wax'lālā lāxēs wāldem. Wā, gril'mēsē gwālēda begwānem āxlāxaxa mōx'widul xamasa laē wāxaxa k'wēlē qa wāgrīs xemixas'idxa xamāsē. Wā, laemxana- 15 wisē wa'nēqēda waōkwē begwānemsa begwānemaxs laē hē gril hāmg'ilasēwē k'wax'lālā. Wā, hēmīs lāgrilas wūlāsēwēda begwānemasa k'wēlē lāx gwēx'sdemasa k'wax'lālā lō' begwānem lō' ts'lek'wa.

Wā, lā nā'naxmaɣyēda begwānemxa hāmg'ilāx k'wax'lālā. Wā, 20 la ɛnēk'ia yixs "māsāē k'wax'lālā lāxēs nē'nāqayāqōs ɛsāēla begwānemxa legwilasens grig'ōkwē. Wā, lāla ts'edāqa l'les'ala. Wā, hēm genemīs k'wax'lālaxa ts'edāqē l'les'alaxa lēgadēda ts'edāqas l'letsapilānaga, yixs ɛnāxwa'maēda legwilasa grig'ōk' l'ɛ'wa leq'ūs lāxa āwīnak'ūsē, yixs k'leāsāē gwēx'idāas x'ix'idēda leqwāxs 25 k'leāsāē la k'wax'lālā l'ɛ'wis genemē l'letsapilānaga la nēxwāla, qaxs hēmāē q'lūlayosa legwilasa grōkwē yix k'wax'lālā l'ɛ'wis genemē l'letsapilānagaxa ālak'lala begwānemxa. Wā, lāxāē ālak'lala ts'edāqē genemāsē l'letsapilānaga, ɛnēk'ēda begwānemaxa k'wēlē. Wā, lāla ɛnēk'ēda waōkwē bāk'lumqēxs hayalilagusaēda 30 k'wax'lālā lō' l'letsapilānaga. Wā, lā ɛnēk'ēda waōkwēqēxs hēmāē bex'ūnēsa lōlē begwānemē k'wax'lālā. Wā, la'laē bex'ūnēsa

of a dead person, some say, to be a woman. *Matre Andromedae* (a woman and a Metaphor) is a *Metaphor* of the One-Sitting on the heat of the fire, is a *Metaphor* of the

No numaym of the tribe - no one

THEOREM 10. If  $\mathcal{C}$  is a  $\mathcal{C}_1$ -category, then  $\mathcal{C}$  is a  $\mathcal{C}_2$ -category.

This was also asked by you about the *numaym*. I said that if they work for the head chiefs of the village, the *numaym* goes out hunting, and he gets many seals and gives half of the seals to the chief and the other half to himself. If the hunter has obtained many seals and the other half left from what he had given to the chief, the hunter takes one seal for food for his children. The hunter, who does so, is treated well by the chief and he gives half of his seals to the chief because he has been helped by another *numaym*; if another *numaym* tries to kill the hunter, and often the hunter so that he dies, if the chief is a bad man.

[illegible]

Wā, laem kleās āšnōgwades lāxa īm īmemot; sa bēg wā  
Wā, laem lāba.

## TRIBUTE TO THE CHIEF

Hēmēxaas wūlāsē'wāōs gwēg'ilasasa gale bi'gwani  
ēaxela qā's xāmagemā'yē grīgāmē lāxēs nāl nūmōtō  
hēmēxaas hānālāēda hān'lēnoxwē. Wā, g'il mēse q'ā  
gwatē. wā, ā'misa hān'lēnoxwē āx edxa nūmōtō  
lā ēwīla lē'wentasa mēgwatē lāxēs xāmagemā'yē  
ēnēmēmōtē, qaxs k'leāsāē gwēx'idāa nūx indy'wā  
mēgwatsa hān'lēnoxwē qā's k'wēlāsēsa ap'sx sās  
ēyas. Wā, hēmīs līg'ilas nāl nūmōtō āx edōda hān'l  
ēnēmēgemē mēgwat qā hāmīs sās nūmōtō  
āēk'ilāsō'sa grīgāmā'ya hān'lēnoxwē k'gwē  
ēyāx'ts'ēqēda hān'lēnoxwāsēs mēgwatē q'ā  
mā'yē yā's hēlwēqalaas k'ilomasā o'gū k'pā'mā's  
ēnēmēmōta lāē sēnx'idēda grīgāmā'yās nūmōtō  
qā g'ā'yalatsa hān'lēnoxwē. Wā, lā lē'q'ā  
ēmaēda grīgāmā'yaxēs hān'lēnoxwē qā hēl

- 17 the chiefs of the various numayms own <sup>1</sup> hunters. The seals are all given to the chiefs by the hunters; for the meat of the seal is not dried. "
- 20 Mountain goat hunters, when they get ten goats by hunting, give five goats to the chief of the numaym, and the goat hunter keeps <sup>1</sup> the other five goats and dries the meat. Sometimes the chief cuts  
 25 up the goat meat for his numaym, when " he wishes to do so. If he wishes to dry it, he does that way. When the chief is a good man, he does not take the goat away from the hunter by force, and the good chief never thinks that one-half given to him by the hunter is not enough. If a chief is bad, he wishes more than half to be  
 30 given to him by the goat hunter, and if the goat hunter does not wish to give more than half of the goats, then the bad chief will take them away by force. Then the bad chief may kill <sup>1</sup> the goat hunter, but generally the goat hunter kills the bad chief, if he overdoes what  
 35 he says to the " hunter.

Now I have finished talking about the goats and <sup>1</sup> I will talk about dry salmon obtained by the salmon-fisher. <sup>1</sup> If one hundred are caught by the salmon-fisher, he gives twenty salmon to the

- 16 begwānema grīgāma'yē. Wā, hēm lāgrilas 'nāxwāma grīgēgāma-  
 'yasa ālogwaq'les 'nāl'nefēmēmas āxnōgwadesa hānl'ēnoxwē. Wā,  
 lēx'a'mō mōgwatē 'wēla la L'ēwendemxa grīgāma'yasa hānl'ē-  
 noxwē, qaxs k'lēsaē x'ilase'wē eldzāsa mōgwatē.
- 20 Wā, hēm lēda tē'wīnēnoxwaxa 'mēlxlō, yixs gril'maē lāstowa  
 'mēlxlōwē tē'wīnēnānemsa tē'wīnēnox' laē ts'āsa sek'la 'mē'mēlx-  
 xlō lāx grīgāma'yasēs 'nefēmēmotē. Wā, lēda tē'wīnēnoxwē axēlaxa  
 sek'la 'mē'mēlxlō qa's x'ilēq qa x'ilx'eldēs. Wā, lā 'nāl'nemp'lena  
 sakwēlēda grīgāma'yaxa 'mē'mēlxlō'la'yē qaēs 'nefēmēmotē, yixs 'nē-  
 25 k'āē qa's hē gwēx'idē. Wā, lā gril'em 'nēx' qa's x'ilēq la hēm  
 gwēx'idēq. Wā, lā lēda grīgāma'yē yixs ēk'āē begwānema k'lē  
 lēnemaxa 'mēlxlō lāxa tē'wīnēnoxwē. Wā, lāxāē k'lē k'lōtēda  
 ēk'ē grīgāmēxa nexsaakwē L'ēwendemsa tē'wīnēnoxwaq. Wā, gril-  
 'mēsē lem qēda grīgāma'yē laē 'nēx' qa q'ēk'ōlts'la'yēs L'ēwende-  
 30 masa tē'wīnēnoxwaq 'mēlxlō. Wā, grilmēsē yāx'stosa tē'wīnē-  
 noxwasa q'ēk'ōlts'la'yē 'mēlxlōxs laē lēnemaxa 'mē'mēlxlōwēda  
 'yāx'sē'mō grīgāma'ya. Wā, hēmō la k'lēlax'idaatsa 'yāx'sē'mō  
 grīgāmēxa tē'wīnēnox'ldē. Wā, la q'lūnāla hēdēda tē'wīnēnoxwē  
 k'lēlax'idxa 'yāx'sē'mō grīgāmēxs sabinēdaēs wāldemaxēs tē'wīnē-  
 35 noxwē.

Wā, laēmō gwālxgrin gwāgwēx'salēq lāxa 'mēlxlō. Wā, lā-  
 'mēsēn gwāgwēx'sex'idēl lāxa xamsilāxa xam'sēx' yalax'kwē-  
 noxwaxa k'lōtēla. Wā, grilmēsē lāk'endē yāhngwān'x' ts' yāh-  
 k'wēnoxwē laē ts'āsa maltsem'ustā k'lōtēla lāxēs grīgāma'yē lāxēs





- 63 long roots and pulls them out, one at a time, and spreads them out on a mat. Then she may count the long roots, that is, one hundred.
- 65 She ties them in the middle with a strip of narrow cedar bark. That is called by the woman who digs cinquefoil roots "one bundle of long roots," if it is put up in this way. When they are well tied in the middle, the woman who digs cinquefoil roots puts them into a medium-sized basket, and when the cedar-bark basket is full, she puts it away, for sometimes there are many cedar-bark baskets with
- 70 long cinquefoil roots and also many cedar-bark baskets with short cinquefoil roots. As soon as this has been done, she goes home to her winter house. The cedar-bark baskets which are to be given to the chief are put in a canoe in a separate place. As soon as the woman who has taken the cinquefoil roots and her husband arrive on the beach of their house, the man shouts to the chief and asks him
- 75 to come to meet him, and the chief usually comes down at once to meet the woman who has dug the cinquefoil roots, and when she arrives at the beach, the husband of the woman who has taken the cinquefoil roots, shows the cedar-bark baskets with long roots to the chief. He says to him, "These are given to you by my wife, chief," and the chief thanks him for his word. Then the chief calls the young
- 80 men to carry up from the beach the baskets with long cinquefoil roots. He does not give any of the baskets with short cinquefoil

- 63 ʔnāʔnēm̥tsʔqʔēm̥kʔaq qʔəs kʔādedzōdalēs lāxa lēbilē lēʔwaʔya. Wā, lāxentē hōsueṃxa lāxabālisē qa lākʔendēs lā yīʔyōtsa tsʔēqʔa-
- 65 dzō dēnas lāq. Wā, hēem gweʔyōsa tsʔōtsʔēnoxwē tsʔedāq ʔnēm̥xʔsa-yokʔ lāxabālisā hē gwālē. Wā, gīl̥mēsē ʔwīʔa la yaʔyōʔʔaxs laē aēkʔēda tʔōtsʔēnoxwē tsʔedāq āxtsʔālas lāxa hēʔa lāʔabata. Wā, gīl̥mēsē qōtʔēda lāxabatsʔē lāʔabata laē gēʔxaq, yīxs ʔnāʔnēm̥pʔē-naē qʔēnema lēlaxabatsʔē lāʔalēbata. Wā, lāxaē qʔēnema tʔētʔē-
- 70 gwatsʔē lāʔalēbata. Wā, gīl̥mēsē gwala, laē nāʔnakʔ lāxēs tsʔāwūn-xasē gʔōkwa. Wā, laem gwālelaem ōgūgēnsa lālē lēʔwendem̥xa gīgāmaʔyē lēlaxabatsʔē lāʔalēbata. Wā, gīl̥mēsē lāgrālisēda tsʔōtsʔēnoxwē tsʔedāq lēʔwis lāʔwūnem̥ lāx lēmaʔisasēs gʔōkwē, laasa begwānem̥ lāqūlaxa gīgāmaʔyē qʔəs lēʔlālaq qa gʔaxēs lāʔalāq. Wā,
- 75 hēxʔidatsʔēmasʔmēsa gīgāmaʔyē gʔāx gūgʔaxalaxa tsʔōtsʔēnoxwē tsʔedāq. Wā, gīl̥mēsē lāgrā lāxa gūxʔālisē laēda laʔwūnem̥asa tsʔōtsʔēnoxwē tsʔedāq nēlasa lēlaxabatsʔē lāʔalēbat lāxa gīgāmaʔyē. "Wā, laʔmōx lēʔwendem̥sgīn genem̥kʔ lāl, gīgāmē," ʔnēkʔeq. Wā, āʔmisē moʔēda gīgāmaʔyas wāldemas. Wā, la-
- 80 ʔmēda gīgāmaʔyē lēʔlālaxa hāʔyāʔa qa lās ʔmōsdēsaxa lēlaxabatsʔē lāʔalēbata. Wā, laem kʔōās lēʔwendem̥s lāxa tʔētʔegwatsʔē lāʔalēbata lāxa gīgāmaʔyē, qaxs lēxʔaʔmēda gīgāmaʔyē lēlaxap-

roots — to the people — and the children —

And this is to five bundles of

the berries, she gives —

There are five of — the chief thinks —

if the wife of the —

quarrel. That is all.

I have forgotten the berry cakes: that is, then —

the [woman who picked the —

picking salad berries or carrots —

When the berry picker has two —

she gives forty bundles — to the wife —

there are many berry-picking —

bundles of dried berries of — the difference —

Of all the different kinds of food, but —

those who belong to his mumaxm, clam —

and horse clams. Of all of these, a little is —

g'exa lāxabālisē. Wā, hēt lēda bi gwan m'q'adane t'eqa  
"sōs. Wā, laem lāba.

Wā, hēmēša 'nāxwa qas gwēx'sdmaxa t'eqa  
sek'ax'sayōkwē t'eqa hāmts'ēnoxwē ts'ēdaqa lāx t'eqa  
'nēm'x'sayōkwē t'eqa lāx gēmēsa grigāmayē lāx  
gālaēda 'nēm'x'sayōkwē t'eqa. Wā, laxae q'ēnāl l'ēn  
grigāma'yaxa 'nēm'x'sayōkwē t'eqa, yix' yaxsa  
gēmēsa grigāma'yē. Wā, la q'ēnāla xomā l'ēn  
daqa. Wā, laem lāba.

Ā, hēxōl'en l'ēlēwisēnxs 'nāl n'p'tuac sēl'ēn  
yokwa t'eqa lōxs hāyāqa mālp'tnyag'x'sayōkwē t'eqa  
hāmts'ēnoxwē ts'ēdaqa yix' lāk'wemasa l'ūnse  
nek'lil l'ēwa q'lēšēna l'ēwa ts'ēn n' l'ēwa gwōnē. Wā  
'maaxs mālp'tnyag'x'sayōkwē āx yasa l'ēn  
qaxa t'eqa. Wā, la l'h'wēnēsa mōsg'ing'x'sayōkwē  
lāx gēmēsa grigāma'yē. Wā, hē mōq'qaxs q'ēnāl  
noxwē ts'ēdaq lālxā hāyāqaxa mālp'tnyag'x'sayōkwē  
hāmsaaxa l'ēl'ēp'ēmasē.

Wā, 'nāxwaeml'ēda ōgōq'ēmēsa l'ēn  
dēmxa grigāmasa grayōl lāx n' n' n' n' n'  
k'tōmats'ē l'ēwa xōlē l'ēwa l'ēn l'ēwa gwōnē. Wā  
taem xāl'la l'h'wēndēmsa jawēnoxwē ts'ēdaq lālxā

chief by the woman who digs shell fish,—enough to be eaten by the wife of the chief. I think this is all about this.]

This is another thing asked by you on the 22d of the [month of May: namely, about the hunter. When he has shot three bears, he gives  
10 one to the chief of his numaym and he keeps two bears: and when a sea hunter has killed three sea otters, [he gives one to the chief of his numaym. This is done with everything that is obtained by hunters and sea hunters and canoe builders. The canoe is generally given to the chief. That is all about this. ]

15 This is another matter asked by you regarding the carvers of the chief in his numaym. It is true what you say. Generally, [the chief and his carvers live together in one house. When the chief wishes to change his house and to have carved posts, then the chief just tells  
20 his carver that he wishes for carved posts for his house. The carver knows all the carvings that belong to his chief, and, therefore, the chief never tells the carver what he is to carve on the posts of the house, for the wood carver knows what he will carve, because he knows all the carvings that belong to the chief. ]

25 Another man, belonging to the numaym of the chief, [has to get cedar trees to be carved by the wood carver. As soon as the cedar trees lie on their backs on the beach of the house of the chief, the ]

5 *genemasa grigāmaʔyē qa āem hēkʔlesalasōʔ tsʔlēkwasōsa genemasa grigāmaʔyē. Wā, laxʔstlaakʔem wīʔla laxēq.*

Wā, *grāmēts ʔnemxʔidāla wūlasōʔxa malɛxsagʔeyō ʔnāla lāxa ʔmekūlasa melɛlasagemxa hānlʔlənoxwaxs grilmaē hānlɛkwālaxa yūduxwē lʔāya hē tsʔasa ʔnemē lāxa grigāmaʔyasēs ʔnemēmōtē.*  
10 *Wā, la āxɛlaxa malɛ lʔāya. Wāxʔi yūduxwa qʔasa ālɛwanemsa ālɛwinoxwē lāxā tsʔasa ʔnemē lāxa grigāmaʔyasēs ʔnemēmōtəxa ʔnāxwa ʔyānemsa hānlʔlənoxwē lɛʔwa ɛsʔelɛnoxwē lɛʔma lɛel-qʔlənoxwaxa xwāklūna, hēemlāl āem qʔlūnāla tsʔlɛʔwəxa grigāmaʔya xwāklūna. Wā, laem lāba laxēq.*

15 *Wā, grāmēts ʔnemxʔidāla wūlasōwa gritʔlənoxwasa grigāmaʔyē lāxēs ʔnemēmōtē. Wā, ālaem lāxēs wāldimōs, yāxs qʔlūnālā ʔnemaēlɛ grigāmaʔyē lɛʔwis gritʔlənoxwē. Wā, grilʔmēsōda grigāmaʔyē wālkqɛla qas lʔāyōgūlsɛxēs grōkwē qa kʔlɛxʔkʔladzekwēs lɛlāmas, wā, āmōsa grigāmaʔyē nɛlaxēs gritʔlənoxwaxs ʔnēkʔaē qa  
20 kʔlɛxʔkʔladzekwēsa lɛlāmasēs grōkwē. Wā, lɛda gritʔlənoxwē ʔnāxwaem qʔlāflax kʔlɛkʔtsʔāsēs grigāmaʔyē. Wā, hēmis lāgrilas grigāmaʔyē hēwāxa nɛlaxēs gritʔlənoxwas gwɛxʔsɛmlas kʔlālasa lɛlāmasa grōkwē, qaxs hūs ʔmɛlaxa gritʔlənoxwē nāqɛlɛs kʔlāla, qaxs ʔnāxwa-  
maē qʔlāflax kʔlɛkʔlesʔāsēs grigāmaʔyē.*

25 *Wā, lālɛ ōgūlalm begwānem grayōl lāx ʔnemēmōtasa grigāmaʔya la ʔwawilaxa wīkwē qa kʔlāsōsa gritʔlənoxwē. Wā, grilʔmēsō grāx kʔatrmgalisa wēkwē lāx lɛmaʔisas grōkwasa grigāmaʔyē, lāda*

chief sends him to get four cedars to roll up the four cedars together. At the house, the chief's speaker goes to the cedar trees. Then the chief's speaker tells the tribe who are working hard, and the carver shows them where to place the posts. When the four cedars are all placed, the speaker tells all the men to sit down, and the men of the chief's numaym go on to the speaker carrying blankets which they put down. The speaker is standing, and he gives a new name to the numaym, and to each group of two. This is called by the Indians, *nohōmā* [nohōmā]. After the speaker has given away the blankets, he asks the carver to carve the four cedars into posts, and he promises to pay fifty blankets for each post, or a hundred blankets for the four posts, and the carver repeats what he has said. Then the carver carves the four posts. When he has finished them, the chief asks his speaker to go to

*gīgāma'yē 'yālaqasēs ā'yilkwē qa has lēx'it'sa wilkwa. Wā, 'nālnēmēmāsa qa g'āxēs 'wīla lēx'usdēsaxa mōts'laqē wilkwa. Wā, g'il'mēsē g'ax 'wīla lāx l'āsanā'yas g'ōkwasa g'igāmā'yē lēx'it'sa kwāsa g'igāmā'yē āxk'lāla'axa bēbrgwānmq'ālame qa has mōts'laqē wilkwa. Wā, lāx'dā'xwa g'igāmā'yas ā'mē x'it'sax'ilaxēs g'ōkūlōtaxs lāē lāxūmāla lēx'usdēsaxa mōts'laqē wilkwa. Wā, lā hēmā grīt'ēnoxwē ts'ats'it'ux s'la qa k'ōt'it'sa mōts'laqē wilkwa. Wā, g'il'mēsē 'wīlōsdēsa mōts'laqē wilkwa lēx'it'sa elkwāsa g'igāmā'yē āxk'lāla'axa 'nāxwa bēbrgwānmq'ālame qa has lēx'it'sa. Wā, g'il'mēsē 'wīla k'ūs'it'sa lāēda hā'yālas m'mēmōt'sē g'igāmā'yē hōgwāla lāx g'ōkwāsēs g'igāmā'yē, qas g'axē hōgwāla p'elxelasgēmē, qas g'āxē 'mōgwārl'saq lāx lādzasēs 'hōgwāla g'igāmā'yē. Wā, lā yāx'witsa 'nālnēmēxsa lāxā nāl'mēmōt'sē g'igāmēsā ālōgūq'rsē 'nālnēmēmāsa. Wā, lā mēmā lōwā lā hēmā mēmōt'sē lāxā 'nālnēmēxsa p'elxelasgēmā. Wā, lōwā lā hēmā bāk'lumē lēx'usdēdzanēmxa wilkwē. Wā, g'il'mēsē g'igāmā'yē p'elxelasgēmē lāēda elkwāsa g'igāmā'yē lēx'it'sa mōts'laqē k'ēx'it'sdēsā mōts'laqē wilkwa qa lēgāmōts' g'oy'it'sa. Wā, lā g'wālelām hālaq'egārl'sa sēsik'laxs dōwā lāxā lāxā 'nālnēmēts'laqē lāma. Wā, lā mēmā lōwā lā hēmā lāxā mōts'laqē lēgāmā. Wā, ā'mēsēda grīt'ēnoxwē k'ēx'it'sa mōts'laqē wilkwa. Wā, lā mēmā grīt'ēnoxwē k'ēx'it'sa mōts'laqē wilkwa. Wā, g'il'mēsēsē g'wāla lāē lā g'igāmā'yē āxk'lāla'yas 'hā'yālas*

52 various numayms to come and sit down outside| of the house. When  
they have all come, the chief tells| his speaker that he will pay two  
hundred blankets to the carver,|and after he has done so, the chief asks  
55 the speaker to give to each man one blanket. | This is paid to them  
by the chief for coming to watch him, as he pays the|carver. If the  
chief should not pay the carver well,|then the chief would bring dis-  
grace upon himself: for it is a disgrace|to him and his children and  
60 their children, if he should ||not pay much to the carver and to the  
painter of the front of his house and of the posts: for the|carver and  
the painter are different men:|and the board maker is also another  
man. All this is paid for|by the chief with many blankets. That is  
the end. ||

1 The ways of the various numayms, when | the chief desires to give  
a potlatch to the tribes, are different. This is called by the Indians  
"to give property into the house of the chief." When | the chief of a  
5 numaym says that he intends to invite the tribes, and if | the chief  
has five hundred blankets in his house, then the chief | sends his two  
speakers to go and call his numaym to come into the house of the  
chief: and when the speakers go, they enter the doors of the houses

51 saxa ālōgūq'lesē 'nā'fēnēmāsa qa grāxēs 'wīla klūs'elsa lax lāsanā-  
'yasēs grōkwē. Wā, grī'mēsē grāx 'wīla laēda grīgāma'yē āxk'ā-  
laxēs Elkwa qa hālaqāsēs mā'lp'enyag'ā p'elxelasgema lāxl grīt'ē-  
noxwē. Wā, grī'mēsē gwāla laēda grīgāma'yē āxk'ā'āxēs Elkwa qa  
55 yāx'witsēxa 'nā'xwa bēbegwānemsa 'nā'fēnēmē p'elxelasgema. Wā,  
laem hālāgemsa grīgāma'yē qaxs grāxāē dōqwalāqēs laē hālāqaxa  
grīt'ēnoxwē. Wā, hē'maa qō k'ēslaxa grīgāma'yē āēk'āla hālāqaxa  
grīt'ēnoxwē lāxāē q'lūlēx's'emlaxa grīgāma'yē q'lemāgrila qas  
q'lemā lē'wis sāsēmē lō's sāsēmāas qaxs 'wālasāē q'lemāsa grīgāma-  
60 'yaxs k'ēsaē q'lenēmē hālāgemisēxa grīt'ēnoxwē lē'wa k'at'ēno-  
xwaxa tsāqema'yasa grōkwē lē'wa lē'lāmē yixs ōgū'la'māē begwā-  
nemsa grīt'ēnoxwē. Wā, lāxāē ōgū'la'em begwānemsa k'at'ēnoxwē.  
Wā, lāxāē ōgū'la'em begwānemsa lat'āēnoxwē. Wā, hē'staem hālā-  
qasō'sa grīgāma'yasa q'lēq'lenēmē p'elxelasgema. Wā, laem lāba.

1 Wā, la ōgūqāla'mē gwēgrilasasa alōgūq'lesē 'nē'mēmota, yixs  
p'etslēxsdaēs grīgāma'yaxa lēlqwāla'ayē, yix gwe'yāsa bāk'lūmē  
p'edzēlasēs dādāk'asē laxēs grīgāma'yē. Wā, hē'maax laē 'nēk'ēda  
grīgāma'yasa 'nē'mēmota qas lēlēlēxa lēlqwāla'ayē, yixs āxēlaēda  
5 grīgāma'yaxa sēk'lāp'enyag'ē p'elxelasgema. Wā, lada grīgāma'yē  
'yālaqasēs mā'lōkwē ā'yīlk' qa lās lēx'lēlsa 'wīlaxēs 'nē'mēmotē qa  
grāxēs 'wīla grāxēl lāx grōkwasēs grīgāma'yē. Wā, grī'mēsē la

of those  $\alpha_j$  for which  $\alpha_j \leq 1$  and  $\alpha_j \leq \alpha_{j+1}$ , and say:

"We call for a new president who will say 'to us, the people' and 'to call' only one: *the people*."

Then all the men and women come in, and are welcomed by his nunayin in the following way: "Welcome, welcome, the men and their wives, my friends, my relatives, my chief's house. When will you come again? You are ready; they go into the house and take the blankets which are ready in the house. Then they all enter the house. When the nunayin has finished the chief, himself, speaks and says:

"Thank you, numaym, that you have come to me here, great numaym. Indeed, this is the way to the numaym. I depend on it that you will stay here. One thing, when I contend with the chiefs of the tribes, X numaym, I will tell you about what I have received. I will give a potlatch to the tribes. I have five hundred of my house. Now you will see whether that is enough for the tribes with. You will think that five hundred of my

qāš'idēda ā'yilk<sup>a</sup> laē laēL lāx t'lexilasa g'ōkwases 10:111  
Wā, lā q'wastōlila lāx āwilelasa t'lexilasa g'ōkwe. Wā, lā

"lēx'lelsam<sup>x</sup> qe<sup>u</sup>s grāma<sup>u</sup>yēx q<sup>u</sup>s la hoqē<sup>u</sup>  
mēxsēxs grāxs, nē<sup>u</sup>mē<sup>u</sup>ot. Wā, wō, wō. Halagū<sup>u</sup>l la  
nats'axstaem<sup>u</sup>lē<sup>u</sup>x<sup>u</sup>" nēk<sup>u</sup>xs lac hoqūwē<sup>u</sup>sa.

Wā, gwālelāmēsa nāxwa bēbegwānēm k'ōlaxēs gīgāmā ye. Wā, p'lelxēlālālxēs nēmēmōtē. Wā, hē mis lāgīlas gwālelāmē q'lelxōlēdā nāxwa bēbegwānēm l'ēwis gīgāmāxēs k'ōlaxēs hōgwīla lāx g'ōkwāsēs gīgāmāyē. Wā, g'il mēsē gwālelāmē d'ēlēmlas lāē hōgwīla lāx g'ōkwāsēs gīgāmā ye. Wā, l'ēw dālaxa p'lelxēlāgēmōxēs lā gwālelāmē q'lelxēlāmāxēs nēmēmōtē ēyaxs lāē wīlā hōgwīla lāx g'ōkwē. Wā, g'il mēsē wīlōtē nēmēmōtē nēmēsā laasē q'ūlēdzaqwa yāq'lēgā-lēdā gīgāmā ye. Wā, g'ōlōlō k'at:

“Gēlagā, ʔnēmēmōt, gēlagāxs gāxax gaxet. Lāwā, lāxens gōkwēx, ʔwālas ʔnēmēmōt. Qatagā ʔwālas, qāqēk qāʔs, ʔwālas ʔnēmēmōt. Yixgīn heleq heqēt, ʔsāq qā ʔnāxwā lōxgūn yalok ʔwāgālek. Lōgūg gānna xāq, lō Wā, lāmēsēn nēlalōl, ʔwālas ʔnēmēmōt. Yixgīn ʔwāq, lō nāqēk, yixgīn plētslēxsdegraxa, lēlqwalatayō. Wēl plēnyagōxdā plēlxēlasgēmēx gāēl haxīn gōkwēx. Wēl qwālaleq hēfalaʔmaōx lāx lēlalayōxa, lēlqwalatayō. Wēl ʔnēlwīts kʔōtalēxa sēk lēplēnyagēx plēlxēlasgēmēx.”

34 enough. and you will treat me as your chief, and you will give me  
your property for the potlatch, great numaym, for it will not be in  
my name. It will be in your name, and you will become famous  
among the tribes, when it is said that you have given your property  
for a potlatch. that I may invite the tribes. Now look at your  
35 minds." Thus he says, and sits down.

He waits in the house to hear what will be replied to his speech by  
the numaym. All the men of his numaym only keep silent. They  
all wait for the chief to speak who is next in rank under the head  
40 chief who is going to invite the tribes. The one next to the chief  
should begin to contribute property for the potlatch: for they begin  
at the head of the numaym, according to rank [the seats] down to  
the one lowest in rank [last seat]. Therefore, they wait for the  
one next to the chief to speak. When he arises from his seat, he  
speaks and says:

45 "Now rise, numaym, let us open our boxes to give property for  
the potlatch to our chief; for will it be in our chief's name what we  
shall do? It will be in our name what we shall do. Now, chief,  
just spread out a mat that we may pile on it what we are going to  
give you for the potlatch." Thus he says, and they all come out  
of the house of their chief.

50 The man who is next to the chief goes out first. When all the  
men are out, they ask the man who is next to the chief how many

31 gāgēxsilal gāxen qas wāg'ilōs p'ledzēlasēs dādak'asōs gāxen,  
wālas ēnemēmōt, qaxs k'lēsēla nōs lēgeml, yixs hōsēmēla lēgeml  
qasō lal tsēlwālal lāxwa lēlwālalāyax ēnēxsōl p'ledzēlasēs dāda-  
k'asōs qen lēlālayōxa lēlwālalāyax. Wā, laems dōqwalālxēs  
35 nēnāqayōs," ēnēk'ens laē k'wāg'alila.

Wā, laēmō olastōlil hawalēlaax nāmaxma'yayōlas ēnemēmōtasēx  
wāldēmas. Wā, āmīsē la ēnāxwa tsemōtālēda ēnemēmōtas. Wā,  
laēmō ēnāxwa ōlala qa yāq'eg'āfēsa g'igabā'yaxa g'igāma'yēxa lēla-  
lāxaxa lēlwālalāyē, qaxs hētsēmāsāē g'alabēnd p'ledzēlēda mā-  
40 k'ilāxa g'igāma'yē qaxs g'āgemdalaēda ēnemēmōna lāxēs lālēxwa'yē  
gwāyōl lāxa māk'lexsda'yē lāxwā'ya. Wā, hēmīs lāg'ilas hē ōlala-  
sēwēda māk'ilāxa g'igāma'yē qa yāq'eg'āfēs. Wā, g'il'mēsē lāx-  
ēwahl lāxēs k'wāclāsē laē yāq'eg'āfēla. Wā, li ēnēk'a:

"Wāg'ilila wila q'wāg'ilēlōl, ēnemēmōt, qens lā x'āwaxens g'il-  
15 gildasa qens g'ūxlag'i p'ledzēlasēns dādak'asa lāxens g'igāma'yēx.  
Heslālēlēxens g'igāma'yēx lēgemlins gwēx'idaaslēx, nōsmēl-  
g'insax lēgemlins gwēx'idaaslēx. Wāg'ilila g'igāmē'ēm lā-  
p'alilās lēwā'ya qa ēmōdzōdālaslsenu'x p'ledzēlēmlāōl," ēnēk'ens  
laē wila hōqūwēlsā lāxa g'ōkwāsēs g'igāma'yē.

50 Wā, laem g'alabā'ya begwānemxa mak'ilāxa g'igāma'yē. Wā, g'il-  
mēsē wila hāqūwēlsēda bēbegwānemē laē ēnāxwāmēda bēbegwā-  
nemē la wūlaxa begwānemēxa māk'ilāxa g'igāma'yē lāx wāxas-



of his blankets, he is going to be cold when that man is approximately 100

"I am annoyed by our property being soiled by a potlatch. Therefore, I shall give him one hundred dollars to bury his name under our property. If he has a potlatch fifty, or forty, or ten pairs of blankets, or are poor, shall come five pairs of blankets to the chief.

After he had finished his speech, the king took the blankets, and the blankets owned by the king. When the blankets have all been laid out alongside of the blankets which they are going to potlatch: (only the one who is next to the one hundred blankets which he is going to give speaks, and says:

"Now come, you dunnym, let us meet at the bar. And then he turns to the chief and says to him, 'Chief, and listen to what we came here for to do. We came here with good hearts - to you, chief. We are here for property for your potlatch. That we may help you. We are doing all the time in behalf of my - yours, to

lása p'elxelasgēmē p'edzēlmasēva g'igāma  
lāwisēda begwānēmō laē 'nēk'a:

“Wanēqadzenlasens grīgāma'xaxs ximilac-  
dzēlela grāxens. Wā, lāmēsēn hamāx'stād  
lāgilasōx lāk'tendē p'elxelasgēm'n p'edzeu  
dzemasōx lēgemāx yisēn dādak'asex. Wā,  
xwāmēlōs p'edzēlas sek'ax'sok' tōi mox'sok'  
lālē sek'āxsa p'elxelasgēm' grāgilera p'edzeu  
s'nek'ēda begwānemēxa mākilaxa grīgāma'xaxs.

Wā, grīf'mēsē gwālē wāldemas lae ōwīla grīm-  
gemē. Wā, laf'mē alōwīla p'elxelasgrīmē, yix a  
begwānema. Wā, grīf'mēsē ōwīlaēdē p'elxila-  
smēda begwānemē k'ūdenwalilēs p'īdžēl'mē p'  
lēx'a'mēsē laf'wīlēda māklila ngūmāyē l'w  
lēm lāk'fendē p'elxelasgema. Wā, la yāq'g

“Gēlagā, gēlagā yōl. ‘nīmēmōt qīns grāx  
gāmāyēx.” Wā, la gwēgemx<sup>3</sup>id laxa grigamā.  
“Wūgil la gwāsgemx<sup>3</sup>idlōl, grīgāmō qā s hōrēl  
nēk grāxēl. lāxōs grōkwaqōs, grīgāmē. Gōmān  
nāqāya lāl, grīgāmō grāxmēx<sup>3</sup>p<sup>3</sup>idzaxōtō.  
gāmōs qēmūx<sup>3</sup> grōxwidaōl. lāxōs hēmūnāl. mō  
lēgemxgrin ōgwida<sup>3</sup>yēgrasēs ‘nīmēmōtōs.”

75 your numaym, chief." Thus he says, holding one pair of blankets in his hand while he is speaking. Then he says, "This will be the rank of the new name of my child, according to my kindly feeling towards you, chief. Now count, counter of the house."

Then he counts one hundred blankets and after he has done so, the one who is next to the chief is asked to go and count what is contributed for the potlatch, by the one next in rank, and the one next to the chief speaks for his numaym.

When all the blankets contributed for the potlatch have been put down, the chief asks his numaym to bring out of his room the five hundred blankets to be piled on top of the blankets given for the 85 potlatch. Sometimes more than a thousand blankets are given by the tribe to their chief for his potlatch. —

All the numaym fellows do not expect the chief to return what is 90 given for the potlatch. Then the chief gives away in the potlatch the blankets given to him. That is all about this.

#### MARRIAGE LAWS (to p. 782)

And this is the last, what you refer to, for me to answer. You ask about a woman who is the daughter of a first husband. When the 95 first husband dies, and a woman marries another man, and she gives

75 *ʔenemxsa pʔelxelasgemxs yāqʔentʔalāc.* Wā, lā *ʔnēkʔa:* "Laem ʔemayōles ālē lēgenusen xūnōkwaxgrada ēgrin nāqē qas grīgāmēʔ. Wā, wāgʔa hōselalex hawāsēmil."

Wā, lā hōsʔidxa lākʔendē *pʔelxelasgema.* Wā, grīgʔmēsē gwāla lāc āxseʔwa, yixa mākilāxa grīgāmaʔyē qas lā hōsēdēx *pʔedzēlē-* 80 *masa mākilāq lāxēs lāxwaʔyē.* Wā, hēxʔsāmēsa mākilāxa grīgāmaʔyē yāqʔentʔalā qas *ʔnemēmote.*

Wā, grīgʔmēsē *ʔwīla āxʔālilēda pʔedzēlēmə pʔelxelasgema* lācda grīgāmaʔyē āxkʔilāxēs *ʔnemēmotē* qā āxʔwūltsʔālilēsēxa sekʔāpʔen- 85 *ʔyagē pʔelxelasgema qas grāxē mewēgralilas lāxa pʔedzēlēmə pʔelxelasgema.* Wā, lāmē *ʔnāʔnemplena lāgraa lāx hāyāqax lōxsemxʔidēda pʔedzēlēmə pʔelxelasgēmsa ʔnemēmotaxēs grīgāmaʔyē.*

Wā, lāmē klēs *ʔnakʔalēda ʔnāxwa ʔnemēmotsa grīgāmaʔyē* qā *lāyowēsa grīgāmaʔyaxēs pʔedzēlēmaq.* Wā, lēma grīgāmaʔyē 90 *pʔēsʔitsa pʔedzēlēmə pʔelxelasgem lāxa lēlqwālalaʔyē.* Wā, laem lāba lāxēq.

#### MARRIAGE LAWS

Wā, grāmēs lā *rlxlē gweʔyōs qen nāʔnaxʔmēsōgwada,* yixs wūlaāqōs lāxa tsʔedāqaxs tsʔedāqas xūnōkwē lāxēs grālē lāʔwūnē- 95 *ma.* Wā, grīgʔmēsē *lēlē lāʔwūnemxʔdas lāxāc lāʔwadesa ōgūlāmē begwānem.* Wā, lā māyōlʔitsa bābagūmē. Wā, grīgʔmēsē *ʔnemāla*

birth to a boy; when both a man and his sister are married, they can not marry his sister, because they have one mother. If a man and his father are different men, I have never seen or heard of this, and also nobody told me that this was done by custom. That is the end. |

#### PROPERTY RIGHTS. (p. 787)

I have been asked by you about another thing, namely, the hunters | of the numayms of the tribes. The hunters | of the different numayms can not go hunting on the hunting grounds of the hunters | of another numaym; for all the hunters | own their hunting grounds, | and when a hunter sees | that another hunter goes to hunt on his hunting ground, then they fight, and generally one or | both are killed. |

And the mountain-goat hunters do the same, when the goat hunter of a numaym, and the goat hunter of | another numaym meet, | they fight immediately. And when one of them is beaten, | he is pushed down the mountain. When he does not come | home for a long time it is said that he has fallen off from the mountain. Then they look in vain for him | on his goat-hunting ground, and when his relatives do not find him, | they guess that he has been pushed down from the mountain by another goat hunter. For this was done recently to a |

lāx nexlaax<sup>4</sup>ida lē<sup>5</sup>wis wūq!wa, wā, la k'leās gwēx<sup>4</sup>idaas gīgādēda 'mēgwānemasēs wūq!wa qaxs 'nemōx<sup>4</sup>maē abēmpas. Wā, la eegū<sup>4</sup>laem bēbēgwānemē ōmpda<sup>4</sup>xwas. Wā, laem k'leās-en dōgūl hē gwēx<sup>4</sup>idē. Wā, lāxaa k'leās q'layōl hē gwēx<sup>4</sup>itsa 'nāxwa lēlqwā-lala<sup>4</sup>ya. Wā, laem lāba. 100

#### PROPERTY RIGHTS

Wā, g'a<sup>4</sup>mēts 'nemx<sup>4</sup>idāla wūlā<sup>4</sup>sogwadāna hānēn<sup>4</sup>enoxwasa 'nāl<sup>4</sup>'nemēmasasa lēlqwalala<sup>4</sup>yē, yixs k'leāsāē gwēx<sup>4</sup>idaasa hānēn<sup>4</sup>enoxwasa ōgū<sup>4</sup>la 'ne<sup>4</sup>mēmōt la hānā<sup>4</sup>la lāx hānēn<sup>4</sup>ladasa hānēn<sup>4</sup>enoxwasa ōgū<sup>4</sup>la 'ne<sup>4</sup>mēmōta, yixs 'nāxwa<sup>4</sup>maē hānēn<sup>4</sup>enoxwe ānēn<sup>4</sup>gwadesēs hānēn<sup>4</sup>ladē. Wā, g'il<sup>4</sup>mēsē dōxwālīlēda hānēn<sup>4</sup>enoxwasa ōgū<sup>4</sup>lādzes hānēn<sup>4</sup>enox<sup>4</sup> g'āx hānā<sup>4</sup>la lāx hānēn<sup>4</sup>ladās, laē xōmalīda. Wā, lā q'ūnāla lēlnokwa lōxs 'nemāla<sup>4</sup>maē lēlēda.

Wā, hēenixaāwisē gwēg'ilēda tēte<sup>4</sup>wi<sup>4</sup>nēnoxwasa 'mēl<sup>4</sup>lō, yixs g'il<sup>4</sup>maē qāqasōlē tē<sup>4</sup>wi<sup>4</sup>nēnoxwasa 'ne<sup>4</sup>mēmōtē lō<sup>4</sup> tē<sup>4</sup>wi<sup>4</sup>nēnoxwasa ōgū<sup>4</sup>la 'ne<sup>4</sup>mēmōta laē hēx<sup>4</sup>ida xōmalīda. Wā, g'il<sup>4</sup>mēsē wā<sup>4</sup>lā 'nemōkwē lāq laē l'elg'il<sup>4</sup>tōdzema. Wā, g'il<sup>4</sup>mēsē la gada<sup>4</sup>k'ies g'ax nā<sup>4</sup>nakwa laē 'nēx<sup>4</sup>sō<sup>4</sup> kūk'ā lāxa nēg'a. Wā, wūl<sup>4</sup>mēsē la lālas lāxēs tēte<sup>4</sup>wi<sup>4</sup>nādāna 'mēl<sup>4</sup>klōwē. Wā, g'il<sup>4</sup>mēsē k'ies q'ast<sup>4</sup>wa la lēlēlālās k'ōtaqē laem l'elg'il<sup>4</sup>tōdzemsa ōgū<sup>4</sup>la tē<sup>4</sup>wi<sup>4</sup>nēnoxwasa 'mēl<sup>4</sup>klō, yixs āl<sup>4</sup>maē hē gwēx<sup>4</sup>itset<sup>4</sup>wa Māhībē bēgwānēn<sup>4</sup> lāx

- 16 Madilbē<sup>e</sup> man at Dzāwadē at the place Qaqēten not more than thirty years 'ago; for the Madilbē<sup>e</sup> have no hunting ground at Dzāwadē. It is said that a Madilbē<sup>e</sup> man whose name was Q'ēq'ax'lāla<sup>1</sup> saw two mountain goats walking about, not very high  
20 up. He told his wife to look after his canoe. He stepped out of his canoe and went up to where he had seen the two | mountaingoats. It was not long before his wife heard a sound | like the quarrelling of men. Then it occurred to his wife that | her husband had gone goat hunt-  
25 ing on the goat hunting ground of the numaym || G'ig'ilgām, of the Āwailela, and she thought that her husband had been met | by them. She never heard a shot fired by her husband, | and he never came back. They looked for him, and | they found him below. There was only a lump of blood on the rocks, and they never | discovered who had  
30 done it. Often this is done by the goat hunters || at Dzāwadē and Gwa'yē, and in the inlet of the | Nāk'wax'da<sup>x</sup>; and up to the present day, it is very often done by the Āwīk'ēnox<sup>u</sup>. | That is the end.

And it is also the same with the grounds for picking viburnum  
35 berries of the various | numayms, for each numaym owns || berry-picking grounds for all kinds of berries:—crab apples, viburnum, | and salal berries, for they make berry cakes out of salal berries. They eat berry cakes when | winter comes, and also cranberries, elderberries.

- 16 Dzāwadē, lāx āxās Qaqētenxa k'lē'sma hāyāqax yūdux<sup>u</sup>semg'ustā-  
xēxēlaxa ts'āwūnxē, yix k'lē'saē te'wī'natsa Mādilba'yē lāx Dzā-  
wadē. Wā, lā'laēda Mādilba'yē begwānemxa lēgades Q'ēq'ax'lāla  
dōx'walelaxa mā'lē 'mēlxlō g'ilemg'ilāla lāxa k'lē's ēk'lāla. Wā,  
20 lā'laē āxk'lālxēs genēmē qa sāk'ēmōsexa xwāk'lūna. Wā, lā'laē  
lāltā lāxa xwāk'lūna qa's lē ēk'lō'sta lāxēs dōqūlasaxa mā'lē  
'mēlxlowa. Wā, k'lē'slat'la gālxas lāē wūlēlē genemasēxa hē  
gwēx's qatap'la hēbegwānema. Wā, lā'laē genemas g'ig'āx'idqēxs  
laēs lā'wūnemē te'wēx'axa 'mēlxlō lāx tete'wī'nadāsa 'ne'mēmo-  
25 tusa G'ig'elgemasa Āwailela. Wā, la'mē k'ōtaq laem qāqesōlēs  
lā'wūnemē lē'wē. Wā, la'mē hēwāxa hām'leg'alē lā'wūnemx'dās.  
Wā, la'mē hēwāx'a g'āx nēdaqa. Wā, lā ālāse'wa. Wā, lā  
q'āso'ma lāxa bā'nē. Āem la 'mek'wa elkwa. Wā, lā k'lē's  
q'ā'stase'wē hēx'fideq. Wā, lā q'ēp'tēna hē gwēx'fidēda tēte'wi-  
30 'nēnoxwaxa 'mēlxlō lāx Dzāwadē lō' Gwa'yē lē'wa wūnāldemsasa  
Nāk'wax'da<sup>x</sup>; wā, hēt'la lō'ma q'lūnālēda Āwīk'ēnox<sup>u</sup> hē gwē-  
g'ilaxwa ālmēx 'nāla. Wā, laem lāba.

- Wā, hēemxaāwisē gwēx'sa hēhem'yadāxa t'ēlsēsa al'ōgūq'lēse  
'nāl'ne'mēmota, qaxs 'nāxwa'maē āxnōgwadēda 'nāl'ne'mēmasasa  
35 hēhem'yadaxa 'nāxwa l'lō'lep'lēmasa, yixa tsēlxwē lē'wa t'ēls  
lē'wa nek'lūlē qaxs t'ēqg'ilāaxa nek'lūlē qa's t'ext'laqxa lāla ts'ā-  
wūnx'idēl. Wā, hē'mēsa qēx'qalēs lē'wa ts'ēx'ina lē'wa q'lē'sēna

currants, salmon berries, huckleberries, sea milkwort which are called by the *Dənax'da'x'*, i. e. *Lāk'lum*. These are nine picking grounds || which are watched by the owners of the berry picking grounds against other numayms, for these are counted in great feasts; || those which were named by me. When it is seen that somebody, from another numaym, comes to steal berries from the berry picking grounds, they fight at once, and often one of them, or both of them, || are killed. That is the end. 15

The numayms of all the tribes also own rivers. They do not allow the men of other numayms to come and use their river to catch salmon. When a man disobeys and continues to catch salmon, || they fight and often both, or sometimes one of them is dead. || 20

The owners of salmon traps or olachen traps fight frequently when another man drives into the ground poles for a trap at the trapping place of the owner of that place. Then, at once, they club each other with poles. Generally, the one who drives the poles of the fish trap into the ground is killed, and generally the real owner of the fish trap remains alive, because the real owner of the fish trap creeps up to the one who steals the place for the fish trap. He just strikes him with a pole, standing behind him, or when the

*Łe'wa q'ēm̄dzekwē; wā, hēm̄esa gwādim Łe'wa qōt'ēxolē yīxa dz gwēf'ēyōwasa Dənax'da'x' Lāk'lum. Wā ʔnāʔnēm̄ax'ādālēda L'or'is- p'lēmasē āla q'āq'alālāsōs ʔxnōgwādāsa hēhemyadē lāxa a'ogūq'Łsē ʔnāl'nēm̄ēmasa; qaxs hā'sta'maē gēlōgwē lāxa ʔwālas k'wēlasaxen la ŁēŁeqalasē'wa. Wā, g'il'mēsē dōx'wālēda g'āx g'ilōla hāmsa lāx hāmyadāsa grayōlē lāxa ōgū'la ʔnēm̄ēmōta laē hex'ādalm xōma- lēda. Wā, lāxaē q'ūnāla lēlēda ʔnēm̄ōkwē lāq Łōxs ʔm̄malaimae lēlēda. Wā, laem lāba. 15*

*Wā, hēm̄esa ʔnāl'nēm̄ēmasasa ʔnāxwa lēlqwālu'ya, yīxs ʔnaxwa'maē ʔxnōgwādasa wē'wa. Wā, lāxaē k'Łs hēlq'alēda begwā- nēm̄ē grayōl lāxa ōgū'la ʔnēm̄ēmōt g'ax wāla lāxēs wa q'ās g'atēxa k'Łtēla. Wā, g'il'mēsē hat'lēda begwānem g'axwa k'Łtēla laē xōmalēda. Wā, laemxaē q'ūnāla lēlēda ʔnemala Łōxs ʔm̄mox ʔm̄mē lē'las. 20*

*Wā, hēm̄ lōma q'ūnāla xōmalēdēda ʔxnōgwēdasa Ławayāxu k'Łtēla Łe'wa dzā'xūn, yīxs laēda ōgū'la begwānem dēxwēdēs dzōxūmasēs Łāwayo lāx Łāwayowasasa ʔxnogwadās. Wā, hēm̄ āem hēx'ēdaem kwēxap'Łx'ētsa dzōxum. Wā, la hē q'ūnāla lēlēda dēqwāxa dzōxumasa Łāwayo. Wā, la q'ūnāla q'ūlēda henoma ʔxnōgwādāsa Łāwayo, qaxs wūnwanēk'āda henoma ʔxnogwadāsa Łāwayo lāxa g'ilōlāx Łāwayowasas. Wā, āf'mēsē kwēx'itsa dzō- xum lāx begwānēm̄axs laē Ławap'Łlēseq. Wā, g'il'mēsē nek'ēda 30*

- 60 real owner of the fish trap wishes || to spear with a spear the one who steals his fish-trap place, ' then he spears him. Therefore, generally, the thief is killed, ' because he does not hear, on account of the noise of the river. That is ! the end. !

### INHERITANCE (to p. 787)

- 1 I will talk, for example, about lālēlil'a, the one next to the | head chief of the numaym G'ēxsem. lālēlil'a had for his wife | Ts'álalilil'ak<sup>u</sup>, the princess of Gwēx'sēsēlasēmē. | lālēlil'a and Ts'álalilil'ak<sup>u</sup> had not been living as husband and wife for a long  
5 time before || Ts'álalilil'ak<sup>u</sup> was with child, and Ts'álalilil'ak<sup>u</sup> had for her lover Āwaxālag'ilis. | When Ts'álalilil'ak<sup>u</sup> had been with child for five months, she left her | husband, lālēlil'a, for Gwēx'sēsēlasēmē had already paid the marriage debt to | lālēlil'a. Therefore Ts'álalilil'ak<sup>u</sup> left her husband, | although she knew that she  
10 was with child, and it was not long after Ts'álalilil'ak<sup>u</sup> || had left her husband lālēlil'a, when Āwaxālag'ilis married Ts'álalilil'ak<sup>u</sup>. | Now Ts'álalilil'ak<sup>u</sup> was with child when she went into the house of her new | husband Āwaxālag'ilis. Then Ts'álalilil'ak<sup>u</sup> gave birth to | a boy, and Āwaxālag'ilis gave the name Wāwalk'inē to the | child borne by his wife. ||

- 60 hēnoma āxnōgwadāsa lāwayo qas sek'āsēs wūlba lāxa g'ilōlāx lāwayowasas, laē sex'īdeq. Wā, hēmis lāgilas hē q'ūnāla le'lēda g'ilōl'ēkwē, qaxs k'ēsaē wūlela qaēda wāk'ālaēda wa. Wā, laēm lāba.

### INHERITANCE

- 1 Laēmēn ēnēx'demanox<sup>u</sup>las lālēlil'a, yixs mak'alāē lax xāmagemāē grīgāmēsa ēnēmēmōtasa G'ēxsem. Wā, la lālēlil'a geg'ades Ts'álalilil'ak<sup>u</sup> yix k'ēdēlas Gwēx'sēsēlasēmē. Wā, lā gāla la hā'ya-sek'ālē lālēlil'a lōē Ts'álalilil'ak<sup>u</sup>. Wā, lā bewēx'widē Ts'álalililil'ak<sup>u</sup>. Wā, lā wa'adex'īdē Ts'álalilil'akwas Āwaxālag'ilis. Wā, grīēmōsē la sek'asgemgila bewēkwē Ts'álalilil'akwas laē bāsēs lā'wūnemē lālēlil'a qaxs le'māē qotēx'a Gwēx'sēsēlasēmā'yax lālēlil'a. Wā, hēmis lāgilas Ts'álalilil'akwē bāsēs lā'wūnemaxs wūx'ēmāē q'āt'alaxs bewēkwaē. Wā, k'ēst'a gāla Ts'álalilil'ak<sup>u</sup>  
10 bāsēs lā'wūnemx'dē lālēlil'axs laē qadzēlē Āwaxālag'ilis lax Ts'álalilil'ak<sup>u</sup>. Wā, laēmē Ts'álalilil'akwē bewēgwēlela lāx grōkwāsēs āl lā'wūnemē Āwaxālag'ilis. Wā, lā māyul'īdē Ts'álalilil'akwasa bābagūmē. Wā, lā hēmē Āwaxālag'ilis lēx'ēdes Wāwalk'inē lāx māyōlemasēs genēmē.

Then Lälēlīl'a took for his wife Lälēl'a's only son, the chief of the numaym, G'ig'ilgām, of the Nāk'wax'daxwē. It had been five years after Lälēlīl'a had been married, when Lälēlīl'a thought that he was rich enough to have a child. Then Lälēlīl'a invited all the tribes to come to feast at Rupert. As soon as all the tribes had come, Lälēlīl'a gave away seven thousand blankets to the tribes.

Then Lälēlīl'a spoke and said to all the chiefs of the tribes: "Now you shall call Hayosdēsēlas the son of Ts'älāh'hēlōl. You shall give property for my son Hayosdēsēlas in my place in the feast house of the G'ēxsem, for not I myself invited you, tribes, for I have given my property to my prince. Then Lälēlīl'a received property from the last seat of his numaym, the G'ēxsem, and Hayosdēsēlas received all the property that was returned for what was given to Lälēlīl'a to the tribes. Now Lälēlīl'a gave to him his property, and his privileges, and his names, and his house with the double-headed serpent front, and a grizzly bear house dish, a beaver house dish, a killer whale house dish, and a seal house dish. All these were in the feast house of Lälēlīl'a; and he also gave him the feast name, Kwax'sēstala. All these were given by Lälēlīl'a to his prince."

Wā, la'mē Lälēlīl'a gēgades Lälāga yix k'ōdēlas Yāxēl yix 15  
g'ig'āniayasa 'ne'mēmōtasa G'ig'ilgāmāsa Nāk'wax'daxwē. Wā,  
lāxentē sek'lāxēnxē k'wēsās hā'yasek'ālē Lälēlīl'a t'wīs genemē  
Lälāga; wā, g'il'mēsē k'ōt'ēdē Lälēlīl'a k'ōs xūngwālx'el lāx-  
genemē Lälāga lā Lälēlīl'a lēlāxaxa 'nāxwa lēlqwālāyā q'  
g'āxēs lāx Tsāxis. Wā, g'il'mēsē g'āx 'wīlg'adīsēda lēlqwālāyā yaxs 20  
lā Lälēlīl'a yāx'witsa ālēbōp'tēnx'ēdē p'lēlx'elāsg'm lāxā lēlqwā-  
lāyē.

Wā, la'mē Lälēlīl'a yāq'eg'āla. Wā, lā 'nēk'ta lāxā 'nāxwa  
g'ig'egāmēsa lēlqwālāyā. "Lāms tēqlāl's Hayosdēsēlas lāxēn  
xūnōkwē lāx Ts'älāh'hēlōl'akwē. Wā, la'mēts lā yāqwālxēn xūnōkwē 25  
Hayosdēsēlas lāxēn lāxwāyē lāxēn 'ne'mēmōta G'ēxsem q'axs  
k'ēsaē nōgwa lēlēlōl, lēlqwālāē qaxg'm xuyix sēl'eg'axēn lā  
wūlgāmāyaxsen dādek'asēx." Wā, ā'misē Lälēlīl'a lā yāqwasē  
lāx māk'laxsda'yasēs 'ne'mēmōta G'ēxsem. Wā, la'mē Hayosdēsē-  
las dāg'ēx yāyagwālayā yāx'wīdayās Lälēlīl'a lāx lēlqwālāyā 30  
Wā, la'mē 'wīl'a lā Lälēlīl'āsēs dālek'asē t'wīs k'ēk't'sōt'wē  
lēlēgēmē lē'wis sīsēyūlēwāla g'ōk lē'wa nūn lōqūlil tē'wa nūn  
ts'lā'wē lōqūlil lē'wa 'ne'mē māx'ēnox lōqūlil tē'wa nūn mōg'ē  
lōqūlil, wā hā'staem mēxēl lāxā k'wēlāyats'ē g'ōx s'ādēlōl. Wā,  
hē'misē k'wēladzēlxāyās Lälēlīl'a yix Kwāx'sēstala. Wā, yā'wē lā  
'staem lā lādžems Lälēlīl'a lāxēs lāwūlgāmāyē Hayosdēsēlas yix 35

37 Hayosdēselas: for lālēlil'a was the eldest son of the children of his father N'āx'elq'ayōgwīlak<sup>u</sup> and therefore lālēlil'a owned all the privileges of his father; and lālēlil'a also gave away his name when  
40 he had invited the people, as I have already told, that is, to Hayosdēselas. Now Hayosdēselas owned them in his numaym G'ēxsem, and also the former seat of lālēlil'a, and nobody objected to what lālēlil'a had done, for Hayosdēselas was his only son.

45 Hayosdēselas put away all the house dishes, and the feast name Kwax'sēstala, and all that was given to him by his father lālēlil'a, until the time when he would give a feast. That is called by the Indians "putting away the privileges," when a feast is not immediately given and a copper is not immediately given away by the father for his son.

Now they were going to give property to Hayosdēselas in the seat  
50 of his father lālēlil'a and they gave property to lālēlil'a in the last seat of the numaym G'ēxsem, for he had now no seat, because he had given over his seat to his son Hayosdēselas.

Wāwalk'inē, that is Hayosdēselas, was always staying with his mother, Ts'ālalil'ak<sup>u</sup>, who had now for her husband Āwaxālag'ilis, and  
55 Āwaxālag'ilis believed that Wāwalk'inē,—that is, Hayosdēselas,—was his own son; and when Wāwalk'inē was grown up, Āwaxālag'ilis invited the different tribes on behalf of his son

37 'nōlast'egema'yaē lālēlil'as sāsēmasēs ōmpwulē N'āx'elq'ayōgwīlak<sup>u</sup>. Wā, hēmīs lāg'ilas 'wīla lālēlil'a āxnōgwades k'ēk'ēs sāsēs ōmpwulē. Wā, lāxāē lālēlil'a lāsa lēgemē qaxs lēlāē  
40 yīxen laemx'dē wāldema yīx Hayosdēselas. Wā, laem la 'wīlō Hayosdēselas āxnōgwades laxēs 'ne'mēmota G'ēxsem lē'wa k'wāx'dās lālēlil'a. Wā, la k'ēās 'yāx'yek'ex gwēx'idaasas lālēlil'a qaxs 'nemōx'māē xūnōx'sē Hayosdēselasē.

Wā, ā'misē Hayosdēselas 'wīla g'ēxaxa lōelqūlilē lē'wa k'wē-  
45 ladzēxlāyo lēgemē Kwax'sēstala lē'wa 'nāxwa hayōs ōmpasē, yīx lālēlil'a lālaa laxēs k'wē'lats'ēxs'ēdēx'dēmā. Wā, hēm gwē'yāsa bāk'lum g'ēxaxēs k'ēsō, xa k'ēsē hēx'ēd k'wēlas'ida lē'wa k'ēsē hēx'ēd p'ēs'itsa l'āqwa layōsa ōmpē laxēs xūnōkwē.

Wā, hā'ē la'mē Hayosdēselas yāqwasō' lāx lāxwa'yasēs ōmpē  
50 lālēlil'a. Wā, la yāqwasē'wē lālēlil'a lāx mā'k'ēxsda'yasēs 'ne'mēmota G'ēxsem, qaxs k'ēāsāē la lāxwa'ya, qaxs laasēs lāxwēx'dē laxēs xūnōkwē Hayosdēselas.

Wā, la'mē hēx'sāem la Wāwalk'inē, yīx Hayosdēselas q'ap'ēx'seyotēs ābēmpē Ts'ālalil'akwaxs hāē la lā'wūnemisē Āwaxālag'ilis. Wā, la'mē ōq'lūsmē Āwaxālag'ilisē hēm xūngwades Wāwalk'inā'yē, yīx  
55 Hayosdēselas. Wā, g'il'mōsē la nexlaax'ēd begwānemē Wāwalk'inā'yē hē Āwaxālag'ilis lēlēlaxa 'wīwēlsgāmākwē lēlqwālata'ya qāēs





80 the beginning of the family history, *Āwaxālag'ilis*,—to him who might marry | his princess: for this is the beginning of the name among the *Maāmtag'ila*: and | also the name *L'āqwag'ila*; and also the carved house posts of the house | whose name is *ⁿemsgemselalelas*. Now *Āwaxālag'ilis* gave all his | privileges and his names to his  
 85 prince *L'āqwag'ila*, || after this, and *Āwaxālag'ilis* was now a common man, or, — as it is called | by the Indians,—*Āwaxālag'ilis* was the speaker of the house of *L'āqwag'ila*; for he was now | chief; for the chief position was put into *L'āqwag'ila* by his father *Āwaxālag'ilis*. | Now, after this, *L'āqwag'ila*, himself, was a prince on the | one side. ||  
 90 Then *L'āqwag'ila* married *Hāmentsag'ilayugwa*, the | princess of *K'ladē*, for *K'ladē* was head chief of the *numayn* | *Lēlewag'ila* of the *Dzāwadeēnox*<sup>o</sup>. *L'āqwag'ila* had not long been married | with his wife, *Hāmentsag'ilayugwa*, when they had a | son, and then  
 95 *L'āqwag'ila* gave his own child's || name, *Wāwalk'inē*, to his child. and when the | length of time that *L'āqwag'ila* had his child *Wāwalk'inē* was four winters, | then his father-in-law, *K'ladē*, paid the marriage debt, and the canoe mast was the | copper which has the name "whale body," and the privileges given in marriage were the  
 100 *lewelaxa* | masks: the *Q'ōmogwa* mask, and the war dance, and four chieftain || dance masks which are all women's faces, the *Dōgwēdeno* mask, | and also the names. Now *L'āqwag'ila* changed his

81 *k'ledēlas qaxs gwālelaē legemisa galgalisasa Maāmtag'ila lō<sup>e</sup> L'āqwag'ila*. *Wā, hē'mēsa k'lēxk'ladzekwas lēlāmēsa g'ōkwaxa lēgades ⁿemsgemselalelas*. *Wā, la'mē wī'la lā Āwaxālag'ilisāsēs ⁿāxwa k'lēk'lesō lē'wis lēlegemē lāxēs lāwelgāmaē L'āqwag'ila*  
 85 *laxēq*. *Wā, ā'mēsē la begwānemq'āla'mē Āwaxālag'ilisēxa gwe-ēyāsa g'ālē bāk'lum elgwilē Āwaxālag'ilisas L'āqwag'ila, yixs hāē la g'īgāma'ya qaxs laē g'iqōdzek<sup>o</sup> lā L'āqwag'ilāsēs ōmpē Āwaxālag'ilise*. *Wā, la'mē q'lūlēx'sēm la lāwelgādē L'āqwag'ilāsēs āpsōt'lenā'yē lāxēq*.  
 90 *Wā, lā geg'adex'ēidē L'āqwag'ila yis Hāmentsag'ilayugwa yix k'ledēlas K'ladē, yixs xamagāma'yaē g'īgāma'yē K'ladāsa ⁿe'mēmotasa Lēlewag'ilāsa Dzāwadeēnox<sup>o</sup>*. *Wā, lā k'les gāla hāyasek'ālē L'āqwag'ila lē'wis genemē Hāmentsag'ilayugwa, wā lā xūngwadedx'itsa bābagumē*. *Wā, la'mē L'āqwag'ila lēx'ētsēs g'imēxlāyo*  
 95 *lēgemē Wāwalk'inā'yē lāxēs xūnōkwē*. *Wā, g'ilēmēsē mōxūnxē ts'āwūnxas la wā'wasdems la xūngwadē L'āqwag'ilās Wāwalk'inā'yē laē qōtex'asōsēs negūmpē K'ladē*. *Wā, la'em lāk'ēya'ya L'āqwaxa lēgades Gwe'yim'k'en*. *Wā, lā k'lesogūlxlāxaxa lewelaxa yāxlenaxa q'ōmogwēgenlē lē'wa hawīnalāl lē'wa ō'malālulēmlē mō*  
 100 *ēyaēxūmltsa ts'ēdaqas gōgūma'yē lē'wa dōgwēdenotēmlē*. *Wā, hē'mēsē lēlegemas*. *Wā, la'mē L'āqwag'ila ēt'led lāyoxlāxēs*

name again | to the name which he had outgrown. His  
his father-in-law K' lādē. Now his name of his father-in-law  
K' lādē was 'memx'ō 'māxwa, and now I have changed it to  
'memx'ō 'māxwa after this, and 'memx'ō 'māxwa is the  
name L'āqwaq'ila and his cannibal dance and his cannibal  
'memx'ō 'māxwa could not give away his cannibal dance  
the name from his other father, lālēli'la. He could not give  
houses and everything in them, and the privileges of his  
brother; and he could not give away the privileges of his  
marriage and the houses of his two fathers, because he is the  
privileges belonging to the beginning of the family of his father,  
namely, of the first 'māxūyalidze, the ancestor of the family  
Maāmtag'ila. It was the same with the name Hayosdest, the  
the numaym G'ēxsem. That is a name from the beginning of the  
family, | and also the privileges, and the house. He could not  
give away in marriage the house and all I have named, which is  
given by | lālēli'la to his prince Hayosdest | as to the one who is to  
marry his princess | or his sister, for that is the power of the  
the family history, | the privileges, and their names, and the house,  
and what is in it. | L'āqwaq'ila, that is 'memx'ō 'māxwa, could not  
give away || to his younger brother the privileges, and name of the  
the house, and what is in it, which is the family history.

[illegible]

- 22 As soon as 'MEMX'Ō 'māxwa showed the LEWELAXA dance, which was given to him in marriage by his father-in-law | K'ladē, then 'MEMX'Ō 'māxwa, that is L'laqwag'ila, put away | everything, his name L'laqwag'ila, and his cannibal name Kūn'watelag'ildzēm, | and all his privileges, and what was in his house, all that he obtained from Āwaxālag'ilis and what he obtained from his other father, Lālēlil'la. He put away everything. Then the other | chiefs said that he put them into another crest box, for they do not | inter-mingle the family privileges: the house, and what is in it, | with the privileges obtained in marriage: the names, and the house, and everything in it: and they do not allow the LEWELAXA dance to enter the winter ceremonial house. Therefore, they always give in marriage a house, when they pay the marriage debt to the | son-in-law, in the way as was done by K'ladē to his son-in-law 'MEMX'Ō 'māxwa.
- 35 Now 'MEMX'Ō 'māxwa was LEWELAXA dancer for the tribes, | and after he had danced four times, four nights, he finished. After he had done so four times, then he put away his LEWELAXA dance. Then he gave away | to the tribes the amount paid by his father-in-law K'ladē, his marriage debt. Now | 'MEMX'Ō 'māxwa continued to sing the LEWELAXA song four | nights, one winter, and he did so for
- 40 four winters. Then he finished with it. Then | 'MEMX'Ō 'māxwa put it away, and now 'MEMX'Ō 'māxwa was called "L'awelqo," (that is, a prince who has married the princess of a head chief), for he had

- 22 Wā, g'il'mēsē 'MEMX'Ō 'māxwa LEWELAXA g'ilxlātsēs negūmpē K'ladē laē 'wila'mē 'MEMX'Ō 'māxwa, yix L'laqwag'ila g'exaxēs lēgemē L'laqwag'ila l'ewis lēgemaxs hāmats'laē Kūn'watelag'ildzēm lōs nāxwēs k'ēk'lesō l'ewa g'ex'g'aēlax grōkwās 'nāxwaxa g'ayōlē lāx Āwaxālag'ilis l'ewa g'ayōlē lāx 'nemōkwē ōmps, yix Lālēlil'la. Wā, la'mē 'wila g'exa. Wā, la 'nēk'ēda waōkwē g'ig'egāma'yaxs g'its'ōdaas lāxēs k'les'owats'le g'ildasa, qaxs k'lesāē layap'alēda nūyambalisē k'ēk'lesō l'ewa grōkwē lōs g'ex'g'aēlaq
- 30 l'ewa k'les'ogūlxā'yē lēgem l'ewa grōkwē l'ewa 'nāxwa g'ex'g'aēlaq. Wā, lāxāē k'les hēlq'ōlem lāda LEWELAXA laēl lāxa tsāgats'le grōkwa, lāgilas hēmenāla grōkūlxalēda qotēx'axēs negūmpē lax la gwēx'idaats K'ladāxēs negūmpē 'MEMX'Ō 'māxwa.

- Wā, la'mē LEWELAXE 'MEMX'Ō 'māxwa qēda lēlqwāhala'yē. Wā, g'il'mēsē gwāl mōp'ena yixwaxa mōxsa gāgenola laē gwālexs laē mōp'ena. Wā, la'mē g'exaxa LEWELAXA. Wā, la'mē yāx'ewitsa qōtēnanāsēs negūmpē K'ladē lāxa lēlqwāhala'yē. Wā, la'mē 'MEMX'Ō 'māxwa hēmenālaem mōp'enxwa'sa 'nāla lāselaxa LEWELAXAXA gāgenōlēxa 'MEMX'ENXē tsāwūnxa. Wā, lā mōx'ūnxē
- 40 tsāwūnxs hē gwēgilē. Wā, la'mē gwāl lāxēq. Wā, lawis'la 'MEMX'Ō 'māxwa g'exaq lāxēq. Wā, hēem lēgades L'awelqo, yix 'MEMX'Ō 'māxwa, yixs L'awelgāma'yāē la gēgadesa k'lēdēlēsā xama-

for his wife the princess of the head chief of the municipality. Father  
K'îlâdê. Âwaxâlâg'ilis was head chief of the municipality. Mother  
he was the father of mîlm'yô maywa, and Lâlehî'a was of  
K'ink'iqewid, head chief of the municipality consisting of the townships

Therefore 'memix'o 'maywa was called 'chief all around' and his mother Tsalalalalak was the princess of the chief of the Ławëts'ës, 'Gwëx'sëslaseme'. Therefore 'memix'o 'maywa was given two names, "chief all around" and "prince all around," so he was a man, and when he was just a child, he was called "chief all around."

When <sup>6</sup>memx'ō <sup>6</sup>māxwa finished his ɬwɬaxa dance, his younger brother might also wish to show the ɬwɬaxa which <sup>6</sup>memx'ō <sup>6</sup>māxwa had obtained in marriage, if his younger brother had a strong ɬwɬaxa and could obtain † as much property as his elder brother, <sup>6</sup>memx'ō <sup>6</sup>māxwa, had given away to the tribes. If his younger brother can not get as much as was given away to the tribes by his elder brother, <sup>6</sup>memx'ō <sup>6</sup>māxwa would not give to his younger brother the ɬwɬaxa which he had obtained in marriage. If he allows the ɬwɬaxa to his younger brother, then the name obtained in marriage by <sup>6</sup>memx'ō <sup>6</sup>māxwa does not go with it to his younger brother, for the name <sup>6</sup>memx'ō <sup>6</sup>māxwa is not the name for a younger brother, for only the first † children of chiefs have this name.

As soon as the younger brother of *imfmx'ô imāywa* finishes giving away property to the tribes, he gives back the *ilwilya* dance to

gāma<sup>5</sup>yaē g'igāmēsa <sup>5</sup>ne<sup>5</sup>mēmōtasa Lēlewagilē K'ā'edē. Wā. lāxwā tē  
xamagēmā g'igāmēsa <sup>5</sup>ne<sup>5</sup>mēmōtasa Maāmtagila, yix Āwaxāng ihē  
yix ōmpas <sup>5</sup>memx'ā māxwa. Wā. lā mākilax K'ink'iqwōdē xā tē  
xamagēmāyē g'igāmēsa <sup>5</sup>ne<sup>5</sup>mēmōtasa Gēxsmasa Gwētila

Wā, hēmīs lāgilas lēqelas<sup>awē</sup> mēm<sup>x</sup>ā māxwas gēxs-stala  
qāš ābempē Tsālālililak<sup>n</sup> yix k'ēdelaas grigāmasa Liwet<sup>ts</sup>se  
Gwēxsēselasema<sup>yē</sup>. Wā, hēmīs lāgilas māltēmē lēqelas  
mēm<sup>x</sup>ā māxwa yixs gēxs-stala lō<sup>l</sup> liwax-s<sup>st</sup>-stala lixs lū liwax-  
nema. Wā, lā lēqelasōs adēstalas hēmāc ālōs g<sup>in</sup>atū mē

Wā, grī'mēsē gwāl ɽewelaxa yix 'memx'ā 'māxwa lāx ɽewelaxa  
lāxē ts'lā'yās nēl'idamasxa ɽewelaxaxa k'ɽes'ogōlɽaxa yix 'memx'ā  
'māxwa, yixs lāk'wēmasāē nāq'eyas ts'lā'yas q'is lā'ɽx hā wā  
yāx'widayāsēs 'nōlē 'memx'ā 'māxwaɽa lēlqwālata yix Wā, grī'mēsē  
'mēsē wiyōlē ts'lā'yāsēx yāx'widayāsēxa lēlqwālata yixs lā'ɽx  
stōsē 'memx'ā 'māxwasēs k'ɽes'olāntima ɽewelaxa lāxēs ts'lā'yā  
Wā, grī'mēsē ēx'stōtsa ɽewelaxa lāxēs ts'lā'yā lā k'ɽes'olāntima  
grīlɽā'yē yix 'memx'ā 'māxwa lāx ts'lā'yās qaxs k'ɽes'olāntima  
ts'lā'yē yix 'memx'ā 'māxwa qaxs lēx'āmaēda nola'st'igimēx'ā  
sāsemasa grī'egāma'yē lēgadīs.

Wä, gril'mēsē gwāl yāqwēda tsal'iyas im miv'a imaxway' lobw  
lala'iyaxs laē aēdaaqasa lewllaxa lixes nola qaxs k'el'is q'aw

his elder brother, for he can not | keep it. The younger brother only  
65 borrows the LEWELAXA from his || elder brother 'MEMX'Ō 'MĀXWA. |

The only time when the LEWELAXA, and the family history, | and  
the house, and what is in it, and the privileges, and names, | can be  
given to the younger brother, is when 'MEMX'Ō 'MĀXWA says so when  
he is dying, | for then the younger brother takes the privileges, and  
70 the names, || and the family history of the house, and everything in  
it. | His tribe can not object to the last word of 'MEMX'Ō | 'MĀXWA,  
if he says so before he dies. |

But 'MEMX'Ō 'MĀXWA can not give it to his younger brother, | if  
75 he has a child WAWALK'INĒ; but if WAWALK'INĒ should die, || and  
'MEMX'Ō 'MĀXWA has no other child from his wife | HĀMENTSAG'I-  
LAYUGWA, then 'MEMX'Ō 'MĀXWA will send away | his wife HĀMEN-  
TSAG'ILAYUGWA, as the former Indians used to do after | the marriage  
debt had been paid, and if the child | WAWALK'INĒ had died. ||

80 Then 'MEMX'Ō 'MĀXWA married Ō'MAG'ILIS, the princess of |  
NEG'ĀDZĒ, head chief of the numaym G'IG'ELGĀM | of the 'WĀLAS  
KWĀGUL. 'MEMX'Ō 'MĀXWA wished to | have a child with his wife  
Ō'MAG'ILIS; but after | 'MEMX'Ō 'MĀXWA and his wife Ō'MAG'ILIS had  
85 been married for seven || winters, they never had a child. Then

'IDAAS XEK'!AAQ QAXS Â'MAĒDA TS!Ā'YA LĒK'ĀNEMAXA LEWELAXA LĀXĒS  
65 'NŌLĒ 'MEMX'Ā 'MĀXWA.

Wā, lēx'a'mēs lax'dem lāxs xek'!a lāxa LEWELAXA LE'WA NŪYAM-  
BALISĒ G'ŌK' LE'WA G'ĒX'G'NĒLĒ LĀQ LE'WA K'ĒK'!ES'Ō LE'WA LĒLE-  
GEMĒ LĀXA TS!Ā'YA QŌ NĒK'!EXLĀ LĀXĒ 'MEMX'Ā 'MĀXWĀXS LĀŌ WAWĪ-  
K'!EQ'!A QA HĒ'MĒSĒS TS!Ā'YA HĒLAX K'ĒK'!ES'ĀS LE'WIS LĒLEGEMĒ  
70 LE'WIS NŪYAMBALISĒ G'ŌKWA LE'WA 'MĀXWA G'ĒX'G'ĀLEQ. Wā, lā  
K'!EĀS G'WĒX'IDAASĒ G'ŌKŪLŌTAS QAQADĀLAX WĀLDEMXLĀS 'MEMX'Ā  
'MĀXWĀXS LĀŌ 'NĒK'!EXLĀXS LĀŌ WAWĪK'!EQ'!A.

Wā, lāLA K'!EĀS G'WĒX'IDAAS LĀ 'MEMX'Ā 'MĀXWĀS LĀXĒS TS!Ā'YĀXS  
LE'MĀĒ XŪNGWADA YIS WĀWALK'INĀ'YĒ. Wā, qŌ LE'LLAXĒ WĀWALK'INĀ-  
75 'YĒ, WĀ LĀ K'!ĒS ŌT'ĒD XŪNGWADEX'IDĒ 'MEMX'Ā 'MĀXWA LĀXĒS GENE-  
MĒ HĀMENTSAG'ILAYUGWA, WĀ LĀ K'YAWĒLSA 'MEMX'Ā 'MĀXWĀXS  
GENEMĒ HĀMENTSAG'ILAYUGWA LĀX G'WĒG'ILASASA G'ĀLĒ BĀK'ŪMA QAXS  
LĀ'MĒ G'WĀL QŌTĒX'AS'WA. Wā, hĒ'mēsĒXS LĀŌ LE'ĒS XŪNŌX'ĒDĒ, YIS  
WĀWALK'INĒX'DĒ.

80 Wā, lā GEGRADEX'IDĒ 'MEMX'Ā 'MĀXWĀS Ō'MAG'ILIS, YIS K'ĒDĒLAS  
NEG'ĀDZĒ, YIXS XAMAGĀMA'YAĒ G'IGĀMĒSA 'NĒMĒMŌTASA G'IG'ILGĀ-  
MASA 'WĀLAS KWĀGUL. Wā, lā'MĒ 'MEMX'Ā 'MĀXWA WĀLAQĒLA QĀS  
XŪNGWADEX'IDĒ LĀXĒS GENEMĒ Ō'MAG'ILIS. Wā, lā ĀLEBŌX'ŪNXĒ  
TS!ĀWŪNXAS HĀYASEK'ĀLĒ 'MEMX'Ā 'MĀXWA LE'WIS GENEMĒ Ō'MAG'ILIS.  
85 Wā, lā HĒWĀXĀEM LĀEM XŪNGWADEX'IDA. Wā, lā'MĒ YAX'IDĒ

MEMX'ō mǎxwa gave up expecting to have a child with her. Ōmag'ilis. | --

As soon as MEMX'ō mǎxwa died, his younger brother took all his privileges, and his house, and what was in it -- the carved post of the house, and all the house dishes, and the carved settee of the first Lāqwag'ila (which has a copper carving in the middle of the seat and a carved eagle at each end) of the back support of the seat that is the family history seat of Lāqwag'ila, the prince of Inxw, yalidzē, and the crest box which is carved all over. All this is in the house. These were all taken by the younger brother, for that was the last word of his elder brother, MEMX'ō mǎxwa, when he died, and his numaym could not disobey the wish of what the dead chief said to his younger brother. ||

Sometimes the younger brother marries the widow of his elder brother, if the father-in-law has not paid the marriage debt to the elder brother of the younger brother before the elder brother dies. The younger brother marries the widow of the elder brother only when she is a sensible woman. If the widow of the elder brother is a foolish woman, the younger brother is not allowed by his numaym to marry the woman.

The younger brother just puts away all the privileges until he gets married to somebody else.

MEMX'ā mǎxwa nāk'lāla qa's xūngwadex'idē lāxēs gūmēsa Ōmag'ilis.

Wā, g'il'mēsē lēlē MEMX'ā mǎxwa lāē hēmō ts'āyās lā w'ile-LEX k'lek'!es'ōx'dās Lē'wis grōkwē Lē'wa g'ix'gūēlaxxa k'lek'!akwē Lē'lāmsa grōkwē Lō' ē'wīlēda lōelqūlilē Lē'wa k'ledzewakwas t'egās m'k'!waats'ēsa g'ālā Lāqwag'ila, yixs Lāqwaē k'ledzāyax m'g'dzāyasa k'!waats'ē. Wā, lā nāl'nemsgema k'ledzāyē kwēk'!ax wāx'sba'yasa tlēx'demāsa k'!waats'ē. Wā, hēm nūyambahs k'!waats'ēs Lāqwag'ilaxa lāwēlgāma'yās mǎx'yāldzē. Wā, hēmisa k'lesgemala k'les'owats'ē gūldasa, hēm hāmēl lāx'ō grōkwē. Wā, hēm wīla lā āx'ēts'ōs ts'āyās qaxs h'mmē nēk'!exlā'yōs nōlās yix MEMX'ā mǎxwāxs lāē wāwīk'!q'ā. Wā, lā k'leās gwēx'idaasē nē'mēmōtas lālgwēg'ēx wāh'masa g'ig'āmaōlē MEMX'ā mǎxwa qa's ts'āyax'dē.

Wā, lā nāl'nemp'ēna kwalōsa ts'āyāx gēnēmx'dasēs nōlax'dē, yixs wīsōmalaē qōtēx'idē nēgūmp'dasa nōlax'dasa ts'āyāxs hē wīk'!ex'ida, yixs lēx'amaē kwalōdzatsa ts'āyāx gēnēmx'dasēs nōlax'dē yixs nāgādaēda ts'edāqē. Wā, g'il'mēsē nēnōlōwa ts'edāqē yix gēnēmx'dāsa nōlax'dē lāē k'les hēlq'ōl'ma ts'āyāxs nē'mēmōtē gēg'adesa ts'edāqē.

Wā, ā'mēsa ts'āyax'dē wīla gēxaxa mǎxwa k'lek'!es'ōx'dās lāxēs gēg'adex'idēx'demla.

8 I will say again that all these are not given away in marriage to the |  
son-in-law of the chief, namely, the family history, privileges, and  
10 the names, | and the house, and what is in it. The only privileges  
which are given away in marriage are | those obtained in marriage,  
and the names, and the house obtained in marriage, and what is  
in it, and it goes to him who marries the daughter of the owner of  
what I | talked about: for the privileges given | in marriage are those  
obtained by marriage: | the privileges, and the house, and what is in  
15 it: and they go to him who marries the princess. || They only con-  
tinually let go from one to the other what is obtained in marriage,  
and | a man who has married shows once what he obtains in marriage,  
when he | gives away the marriage debt paid by his father-in-law;  
and after he has finished dancing, | he puts it away and waits for  
his daughter to have a husband, | and when his daughter has a  
20 husband, then he gives away the dances || which I have named.  
That is the end of this. |

This is the reason why it is said that the younger brother often  
bewitches his elder brother, | that he may die quickly, because the  
younger brother wishes to take the seat of his elder brother | after  
he dies. That is the end.

#### DOMESTIC QUARRELS (to p. 787)

It was seen by me how the deceased Nōlis, chief of the numaym "  
25 Kūkwāk'lum, of the Q'ōmoyâ'yē, quarreled with his wife Gaax-

8 Wā, laemixaen ēdzaqwa 'nēk'a grā'staem k'lē's k'lē'sogūlxlē lāxa  
negūmpasa gr'egāma'yā nūyambalisē k'lēk'lesā lē'wa lēlēgemē  
10 lē'wa grōkwē lō' gr'ēx'gāēlaq. Wā, lēx'a'mēsa k'lē'sogūlxlē'yaxa  
gegradanēmē k'lē'so lē'wa lēgemas lē'wa grōkūlxlē'yē lō' gr'ēx'-  
gāēlaq lāxa la gegrades ts'edāqē xūnōx'sa la āxnōgwadāsa ālen  
wāldema, qaxs laē k'lē'sogūlxlē 'wī'laxa āl'mē gegradanem k'lē-  
k'lē'so lē'wa grōkwē lō' gr'ēx'gāēlaq lāxa la gegrades k'lēdēlas.  
15 Wā, āx'saem hē gwēgr'ila lolōselēda gegradanēmē. Wā, lā 'nemp'le-  
na'ma gegradē begwānem nē'idāmasxēs gegradanēmē yixs laē yāx-  
'witsa qotēna'yās negūmpasēq. Wā, gr'ilmēsē gwāl 'yixwaxs laē  
grēxaq. Wā, la'mē ēsela qa lā'wadēsēs ts'edāqē xūnōkwa. Wā,  
gr'ilmēsē lā'wadex'īdē ts'edāqē xūnōx's laē 'wī'la la k'lēk'les'o-  
20 grōlxalaxen lāx'dē lēlaqelase'wa. Wā, laem lāba laxēq.

Wā, hēm lāgrilas q'ūnāla 'nēx'sō' ēqēda ts'lā'yāxēs 'nōla qa  
hālabilis lē'la, qaxs 'nēk'aēda ts'lā'yā qaxs hēmē lāx'stōdxēs 'nōla  
qō lē'lō. Wā, laem lāba.

#### DOMESTIC QUARRELS

Wā, gr'a'mēsen dōgūlē Nōlisōlē, yix gr'igāma'yasa 'nē'mēmōtasa  
25 Kūkwāk'lūmasa Q'ōmoyâ'yē, yixs ēēnaē lē'wis genēmē Gaaxstalas.



stālas. As soon as it was learned that they were quarreling, Kwakiutl went to look at them, and when the decision was made, he saw the many men who came to see them, he stopped quarreling with his wife, and then Nōlis spoke and said, "Thank you Kwakiutl that you have come " to see how we are quarreling. Now take everything in this house and all the roof boards of the house. Thus he said, and immediately all the men took everything out of the house and the roof boards, and boxes, the bedding and pillow and bed covers, and Nōlis and his wife had only the blankets on their bodies. They went to live in another house. Therefore now and his wife among the Indians are afraid to quarrel. I have seen that what I am talking about. That is the end.

#### BLOOD REVENGE (to p. 787)

Now I will answer what has been asked by you, when you wrote to me on the 25th of December. It is difficult what you refer to that I am to answer, for, indeed, the new Kwakiutl speaking people have changed the ways in which they are doing things from the ways of the early Indians.

For the early Indians had no courthouse, they had no judges and they had no witnesses. If one who belongs to another umayp

Wā, g'il'mēsē q'āk'asōxs ēēnāē lāē 'wīlēda Kwākūgūlē hō'māq 26  
Wā, g'il'mēsē g'igāmāyōlē, yix Nōlisōlē dōx'wālāxax q'ēnīmē bē-  
begwānem la hō'māq lāē g'wāl ēēnā lē'wis genēmē. Wā, la yāq't-  
g'aēlē Nōlisōlē, wā, lā ēnēka: "Gēlak'as'la Kwākūgūl g'āxapōs  
hōmā g'āxenu'xwaxganu'x' ēēnēk'. Wē'ra, 'wīla āx'ēdxa nā- 30  
xwax g'ix'g'aēl lāxwa g'ōkwēx lōē 'wīlōxda salaxen g'ōkwēx  
ēnēk'ē. Wā, hēx'ēdaēmēsa ēnāxwa bēbgwānem la āx'ēdxa ēnāxwa  
g'ix'g'aēl lāxwa g'ōx'dē lē'wis sālx'dē lē'wa g'ilg'ilasē lōē ts'ig'ilas  
lē'wa qēqēnōlē lōē mēmamas. Wā, ā'misē la hē'fīnālē Nōlisōlax  
ēnēx'ūnāyē lē'wis genēmē. Wā, ā'misē lāx'dax' kwākūls lāx' 40  
ōgū'la g'ōkwa. Wā, hē'mis lāg'ilasa bāk'lumē k'ihēla ēēnā bgwā-  
nem lē'wis genēmē. Wā, laēmxaen dōqūlxg'in g'wāgwēx stālas-  
sek'. Wā, laēm lāba.

#### BLOOD REVENGE

La'men ēt'ēdēl nā'naxmēxēs wūlasē'wōsaxs lāx' k'it'ēd' g'axen 1  
laxa sek'laxsagāla ēnālasa q'āxela, yixs lāxwālōs g'w' yos q'it'  
nā'naxmēsē'wa qaxs ālāmēk' la ōgwax'ēdgrada āh k' Kwakwā, 20  
wak' gwayilālas lāx gwayilāsasa g'ilx'dē bāk'luma.

Wā, hē'maēda g'ālē bāk'luma yixs k'ēās-ē dādēlēt'ats'a. Wā, 30  
lāxāē k'ēās dādēlēt'āēnoxwa. Wā, lāxāē k'ēās q'ōqūl'ē lā-  
Wā, g'il'maēda g'āyōlē lāxā ōgū'la ēnē'mēmōt k'ēlax'ēdxa wax' 40

- 8 kills even a common man belonging to another numaym, then after a short time, they have a meeting.
- 10 Let me say, for example, that there was Yāqolelasem, chief of the numaym G'ēxsem of the Q'ōmoyá'yē. Melēd killed him and Melēd belonged to the numaym Yaēx'agemē of the Q'ōmoyá'yē. Yāqolelasem had for his mother, Gwēk'īlak'. Nobody knew where Melēd had gone. Then it occurred to Gwēk'īlak' to invite the G'ēxsem, the numaym of her dead son, and as soon as the whole numaym G'ēxsem had come in, Gwēk'īlak' spoke and said, "Come numaym, G'ēxsem, you who have no chief, for your head
- 20 has been taken off, G'ēxsem, and your numaym is disgraced by the numaym Yaēx'agemē, and the disgrace will not be ended for the coming generations of the G'ēxsem. Now, is it well in your minds that you do not kill in return, that the other one may die who killed your chief?" Thus she said to the numaym G'ēxsem. Then Chief Gweyemdžē, — for he was the second chief after Yāqolelasem
- 25 in the numaym G'ēxsem, — spoke and said: "Listen to the word of my aunt, about what has been done to our head chief Yāqolelasem. Now we are disgraced, for we have disgraced the future generations of the numaym G'ēxsem. Now all of you act, you, numaym G'ēxsem. I mean all you warriors and young men. You

8 a'em begwānemq'ālaemsa ōgūladzas 'ne'mēmota, wā lā yāwas'īd k'wāx'īdēda.

- 10 Wēg'ax'īn 'nēx'demanux's Yāqolalasemaōlaxa g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Q'ōmoyá'yē, wā, la k'lēlax'īdē Melēdōla, yixs 'ne'mēmotadaē Melēdōlasa 'ne'mēmotasa Yaēx'agemā'yasa Q'ōmoyá'yē. Wā, lā ābāyadē Yāqolelasemaōlas Gwēk'īlakwōlē. Wā, laēm k'leās q'ālelax gwāgwaagasas Melēdōlē. Wā, laēmē
- 15 Gwēk'īlakwōlē g'īg'ax'īd qa's lē'lālēxa G'ēxsem, yix 'ne'mēmotasēs xūnōx'dē. Wā, g'īl'mēsē g'āx 'wīlāēlē 'ne'mēmotasa G'ēxsem laē hē'mē Gwēk'īlakwōlē yāq'eg'a'la. Wā, lā 'nēk'a: "Wā, gēlag'a 'ne'mēmot G'ēxsem, yōlaxs laēx q'lek'oma qa's ōgumēx'dāōs laēmē lāwāyēs x'ōmsdāōs G'ēxsem. Laems q'āma'laxēs 'ne'mēmaēnaōs
- 20 lāxa 'ne'mēmotasa Yaēx'agemā'yēxa k'lēsla labaēnoxl q'āmāsēs el-nakūlalaōs 'ne'mēmots G'ēxsem. Wā, lē'maē ēk' lāxēs nē'nā-qayōs, la'mas k'lēs kwāk'wēxalala qa ōgwaqēs lē'la kwēx'īdāxēs g'īgānēx'dāōs," 'nēk'ēxa 'ne'mēmotasa G'ēxsem. Wā, lā yāq'eg'a'īdēda g'īgāmaōlāē Gweyemdžēlē, qaxs hē'maē mā'k'īlax Yāqole-
- 25 lasemaōla lāxa 'ne'mēmotasa G'ēxsem. Wā, lā 'nēk'a: "Wēg'a hōlēlax wāldemasens ānēsē qa gwēx'īdaasaxens ōgūmēx'dāē Yāqōlelasemēx'dā. La'mens q'āmāg'īlasō qens q'āma'yasa lē'wa ēlnakūlala 'ne'mēmotsa G'ēxsem. Wā, wāg'il la 'nāxwa emlqē, yūl, 'ne'mēmots G'ēxsem, 'nāxwa'men 'nēk'ōl bābakwa lē'wūns ēalos-

shall hide. *ts'ixoxodex* 'you see him', *ts'ixoxodex* 'he brought on', *ts'ixoxodex* 'brother Lälöp', in speech, they went out at the same time on, the *G'EXSEM* always kept their axes. Meled always kept his.

Now they knew that Yaqol had been killed, the tribes knew that he had been killed by Meled, the tribes all pitied Gwék'ilak, and the tribes watched for Meled to kill him, when he came.

However, he was seen at Dzawade, and he was shot him. Then Meled was dead. Gwa'wina, the Q'ámq'ámtelal, a numaym of the *Dinaxida*, the *G'EXSEM* 'lak' paid Gwa'wina a slave for shooting Meled.

It was wrong what was done by Gwék'ilak, when he had shot Meled, and it was wrong the numaym *G'EXSEM*, for the one who shot Meled, to the numaym *G'EXSEM*. The numaym *G'EXSEM*

táx. *Laems* 'náxwaeml q'wálahlaxa k'lawayo qas ts'ixoxodex *ts'ixoxodex* *Meledáxs* g'álaē dox'wárlaq q'ns ts'ixoxodex *lāxens* q'áma'yē lāq. *Wa*, g'ilēm'wisim k'les dox'wárlaq *lāxens* hēl k'lēlax'itsōlē 'nōlāsēxox Lälöp'alasēx' *enex* lāq. *Wa*, g'ilēmēsē g'wālē wáldemas laē 'wila la hoq'wils laxa g'okwas *Yaqolēlasemē*. *Wā*, hē'mis g'üg'ilelatsa *G'EXSEM* wila la g'wáwáldē k'lāwa'yo lē'wa q'wálahlaxa sāyobime. *Wa*, la me ám la hēmi nalaem la *lēnēg'ekwē* t'exilas g'okwas *Meledole*.

*Wā*, la'mē q'lāla la k'lēlāg'ekwē *Yaqol* lasi maole. *Wa*, la'mē 'náxwa q'lālēda lēlq'wálahlaxa q'ns k'lēlāg'ekwaas *Meledole*. *Wa*, la'mē 'náxwa wāsē g'üg'egāma'yasa lēlq'wálahlaxa *Gwa'wina* q'ns *Wā*, hē'mis lāg'ilas 'náxwa'ma bābabak'wasa lēlq'wálahlaxa *Meledōlē* qas hēx'ida k'lēlax'ideq qo dox'wárlaq.

*Wā*, hē'lat la dōx'wárlē Dzawāde. *Wa*, hēx'ida mes *Gwa'wina* hānl'ideq. *Wā*, la'mē lēlē *Meledēx'idē* hēx' yixs bābabak'wasa *Gwa'wina* yisa Q'ámq'ámtelalasa 'nē mēmōtasa *Dinaxida*. *Wā*, la'mē xūnk'wē *Gwék'ilak* wasa q'lāk'o lax *Gwa'wina* qas hēx'ideq hānl'ideq *Meledēx'idē*.

*Wā*, la'mē ōdzaxa g'wēx'idaasas *Gwék'ilak* wāxs la hēx'ideq q'lāk'o lax *Gwa'wina* qaxs lae hānl'ideq *Meledole*. *Wā*, la'mē mēsūemisa 'nē mēmōtasa *G'EXSEM* qaxs k'les *lēnēg'ekwē* *Meledole* mōtasa *G'EXSEM* hānl'idax *Meledole*. *Wā*, la me yixs bābabak'wasa

52 the numaym | Yaëx'agemē, and it is a disgrace | to the name of the numaym G'ëxsem, after that. |

55 Now if Melēd had paid a copper, or if he had paid his || daughter to marry the elder brother of the one whom he had shot, then the | numaym Yaëx'agemē would have been disgraced, because he paid in order | not to be killed in return and so as not to die also. |

Therefore, when a man | kills his fellowman, he does not often pay  
60 for it, for he thinks that when he gets a child, || the child will be disgraced, if he had paid off in order not to be killed, | and only those pay off who are weak minded. |

If another man of the | numaym G'ëxsem had killed Melēd, then there would be no | disgrace to the numaym G'ëxsem, and all the  
65 men would have stopped talking || about it, because only Melēd | of the numaym Yaëx'agemē would have died. |

Melēd was a common man, and Yäqolelasem was the head chief | of the numaym G'ëxsem, and they paid | a slave to Gwa<sup>e</sup>wina for  
70 shooting Melēd; so || there were two, Yäqolelasem and a slave out of the numaym | G'ëxsem, and therefore the numaym | G'ëxsem was disgraced. |

52 motasa G'ëxsemē lāx 'ne<sup>e</sup>mēmotasa Yaëx'agemāyē. Wā, la<sup>e</sup>mē q'lāmēs lēgemas 'ne<sup>e</sup>mēmotasa G'ëxsem lāxēq.

Wā, hē<sup>e</sup>maa qō xūnkwa Melēdōlasa lāqwa lōxs xūnkwaasēs  
55 ts'edāqē xūnōk<sup>a</sup> qā lās lā<sup>e</sup>wades 'nōlāsēs hānl'ētse<sup>e</sup>wē, lālaxa 'ne<sup>e</sup>mēmotasa Yaëx'agemāyē hēlax q'lāmā<sup>e</sup>lāx qaxs laē xūnkwa qā<sup>s</sup> k'lē<sup>s</sup>ē kwākwēxālasō<sup>e</sup> qā<sup>s</sup> lē<sup>e</sup>lē ōgwaqa.

Wā, hē<sup>e</sup>mis lāgīlas k'lē<sup>s</sup> q'lūnāla xūnkwēda begwānemaxs k'lē<sup>s</sup>-  
lax'ēdaaxēs be<sup>x</sup>ūtē qaxs g'īg<sup>a</sup>ēqēlaē qō xūngwadex'ēdlaxō lālaxē  
60 q'lāmā<sup>e</sup>lāxē xūnōkwasēxs xūnkwaē qā<sup>s</sup> k'lē<sup>s</sup>ē k'lēlax'ētse<sup>e</sup>wa. Wā, lē<sup>e</sup>x<sup>a</sup>ē<sup>m</sup>ēs xūnkwēda wā<sup>e</sup>lēmasas nāqāyē.

Wā, hē<sup>e</sup>maa qō wāx<sup>e</sup>sem lāxsdēda ōg<sup>h</sup>ēla begwānem g<sup>a</sup>yōl lāxa  
'ne<sup>e</sup>mēmotasa G'ëxsem k'lēlax'ēdex Melēdē lālaxsdē k'lē<sup>s</sup> q'lā<sup>e</sup>mēsa  
'ne<sup>e</sup>mēmotasa G'ëxsem. Wā, la<sup>e</sup>m āemlaxsd q'lwē<sup>e</sup>ida<sup>e</sup>yō  
65 laxēq yīsa 'nāxwa begwānema, qaxs 'nemōy<sup>e</sup>maē lē<sup>e</sup>lē Melēdōlē lāxa 'ne<sup>e</sup>mēmotasa Yaëx'agemāyē.

Wā, lāxaē begwānemq'lālemē Melēdōlē, wā, lā xamagemē g'īgā<sup>e</sup>maē  
Yäqōlēlasemaōlasēs 'ne<sup>e</sup>mēmōta G'ëxsem. Wā, lā xūngu-  
70 ma q'lāk'ō lāx Gwa<sup>e</sup>wina qaxs laē hānl'ēdex Melēdōlē. Wā, la<sup>e</sup>m ma<sup>e</sup>lōkwē  
Yäqōlēlasemaōlē lē<sup>e</sup>wa q'lāk'ō g'āg'īlil lāxa 'ne<sup>e</sup>mēmō-  
tasa G'ëxsem. Wā, hē<sup>e</sup>misē lāgīlas hē<sup>e</sup>m q'lāmā<sup>e</sup>lēda 'ne<sup>e</sup>mēmotasa  
G'ëxsem. Wā, la<sup>e</sup>m lāba.

## WOMAN'S STORY.

Neqāp!enk'em<sup>1</sup> was very sad because of the death of his relatives.

I will first talk about the death of Neqāp!enk'em about his sister *lāle* (*lāle* = *sē'stīl'ak'*), and her father *Q'ōmox's'āla* when they arrived on the beach.

Then the one who told the story, *Q'ōmox's'āla* and his wife and his people have been killed by capsizing, or they were killed for they had much whiskey which had been brought at Victoria, the night when they started. The one who brought the news.

And when the one who brought the news, Neqāp!enk'em at once went out of the house of the one who brought the news, and went in to his own house and told *Hāmdzid* *dzid* to clear the house; and after *Hāmdzid* had cleared the house, Neqāp!enk'em spoke again to *Hāmdzid* and asked him to go into the woods and break off the best kind of hemlock, the best of them. As soon as *Hāmdzid* had gone out, Neqāp!enk'em told his brother *Ts'āgēyōs* to go quickly and call the ancestors *Kwāg'ul* to come into his house. The one who had been sent to

## WAR AGAINST THE SANICHS.

*Dādalēt'la* Neqāp!enk'em<sup>2</sup> *g'ōk'ūlōt' q'a nedzapelē*.

Wā, hē'men *g'il gwāgwēx's'ālas'ēns g'āxāē ts'ik'ād'etse* wē Neqāp!enk'emōlasēs *wūq'ōlāē lēh'ēlga-wē* t'iwis *ts'it'āpe x'ūmōwē* *K'ōx'sē'stēh'elakwūlē lē'wis' ōmpwūlē* *Q'ōmox's'ālaolē* *visā g'āx'ālisē* *Kwāg'ul g'āx'ād' lāxā Ts'ā'masē*.

Wā, lā'mē *ēnēk'ōda ts'ek'āh'laqēns* *k'ē'sae q'ade* *g'ālasas Q'ōmox's'ālaolē lē'wis' genemolē* *t'iwis k'ēdehde* *g'ōk'w' lōē qābalisēm* *lōē'nāgahisēm* *qaxs q'ent'mada* *m'itq'ent'ē* *ēwānēns Q'ōmox's'ālaolē lāxā Ts'ā'masē* *yix' g'ūmō'ses* *lā' dē'mē* *ēnēx'āēda ts'ek'āh'la*.

Wā, *g'il'mēsē q'wēl'idēda ts'ik'āh'la* *haase ā'm' hēx'ād'etse* Neqāp!enk'emōlē *lā'wels lāxā g'ōkwasa* *ts'ik'ād'laq'as* *g'ōk'wē q'as ā'x'k'ālēxēs* *lōlē'yē* *Hāmdzidolē* *q'a ekwāh'ōsēs* *g'āx'ālisē* *Wā, g'il'mēsē gwāl'ēkwa* *Hāmdzidolāxā g'ōk'wē* *lā'wēl'id'etse* *g'ā'lē* *Neqāp!enk'emōlax* *Hāmdzidolē*. Wā, lā'mē *ā'x'k'ād'etse* *lāxā ā'lē* *q'a lē'eqwāsēx' ēk'ā q'wax q'a q'ent'mesē*. Wā, *lā'welsē* *Hāmdzidolāxas* *lā' Neqāp!enk'emol' x'āh'q'asēs* *g'āx'ālisē* *wūlāē* *Ts'āgēyōswūlē* *q'a las* *hā'labala* *rev'it'sasa* *g'ā'le* *Kwāg'ul g'āx'ēs* *ēw'la* *hōgwāl* *lāx'g'ōkwas*. Wā, *hēx'ād'etse* *lā'welsē*

<sup>1</sup> This happened in 1891.

20 at once and called all the full-grown men, the ancestors of the Kwāg'ul.

At once all the full-grown men came into the house, for, indeed, NEqāp'!enk'ēm was really feared by his tribe. As soon as all those  
25 who had been called had come in, Hāmdzid came into the house, carrying many hemlock branches which he put down in front of the place where NEqāp'!enk'ēm was sitting. Then NEqāp'!enk'ēm arose and spoke to his tribe, the Kwāg'ul, and said, "Do I not wish you to come and listen to the way my mind is on account of the news that arrived at our beach in regard to what has been done by my  
30 brother-in-law, Q'ōmox'sāda, and my sister, LĒlēlgawē, and my niece, K'ōx'sēstīlīlak<sup>u</sup>. Now I will ask you tribes who shall wail. Shall I do it or some one else?" Thus he said, as he tried to take hold of the body<sup>1</sup> of his tribe.

35 Immediately, a warrior, whose name was Hōx<sup>u</sup>hōx<sup>u</sup>dzē, replied to the speech of NEqāp'!enk'ēm. He said, "Do not you wail, Chief, let someone else wail among the tribes. Now put up the cedar pole." Thus he said.

Then Hāmdzid took a cedar pole that had already been sharpened  
40 at the end, one fathom in length, and four fingers in thickness. He drove it into the floor as a holder for the hemlock wreath which

20 qā's lā lēx'lēlsaxa ēnāxwa ēālak'!en bēbegwānemsa grālāsa Kwāg'ul.

Wā, ā'misē hēx'ēdaem g'āx ēwīla hōgwēla ēālak'!en bēbegwā-nema qālaxs ālak'lālāē k'ilemē NEqāp'!enk'ēmōlasēs grōkūlōtē. Wā, grīl'mēsē g'āx ēwīlāēlēda lēx'lēldzānemē grāxaasē Hāmdzi-  
25 dōlē g'āxēla lāxa grōkwē gemxalaxa q'lenemē q'wāxa qā's gemx-  
ēalilēs lāx l'ās'āfilas k'lwāē'lasas NEqāp'!enk'ēmōlē. Wā, lā'mē lāx-  
ēwalilē NEqāp'!enk'ēmōlē qā's ēyāq'lēgrā'lēxēs grōkūlota Kwāg'ulē. Wā, lā'nek'a: "Ēsaēlen āem ēnek' qā's grāxaōs hōlēlax gwālaa-  
sasg'en nāqēk' qāōx ts'lek'lālemaxsa g'āx'ālisēx qa gwēx'ēdaasasen  
30 q'ūlēsdāē Q'ōmox'sāladā lē'wen wūq'wax'dāē LĒlīlēlga'wēx'ēdā. Wā, hē'mēsen lōlēlgasdāē K'ōx'sēstīlīlak<sup>u</sup>dā. Wā, lā'mēsen wūlālōl, grōlg'ūkūlōt, āngwēda q'wāsala lō' nōgwaeml lō' ōgūla-  
eml," ēnēx'ēlāxs lāē dādālēt'axēs grōkūlōtē.

Wā, hēx'ēdā'mēsa bābak'lwaxa lēgades Hōx<sup>u</sup>hōx<sup>u</sup>dzē nā'nax-  
35 ēmēx wāldemas NEqāp'!enk'ēmōlē. Wā, lā'nek'a: "Q'wāla sō q'wāsax grīgāmē, ōgūlā'max'ī q'wāsū lāxwa lāllaqālax. Wā, wēg'a lāg'alilas k'lwaxlāwa," ēnēk'ē.

Wā, lā Hāmdzidōlē āx'ēdxa gwa'fīlē dzōdzo<sup>x</sup>baak<sup>u</sup> k'lwaxlā'waxa  
ēnemp'!enk'as ēwāgemasē lāxēs bālax; wā, lā mōdenx'sāwē ēwā-  
40 g'idasas. Wā, lā dēx'walīlasa qex'p'ēqlasa q'wāxē wūlk'ēlaltsa

<sup>1</sup> In modern usage this word means "to judge."

was to be used by the warriors of the A. Two warriors of the A. were Kili'm and Gwāxwā'eyig'ilis. They were given their warrior names, and then they were told that that was the warrior name of Nēmōkwa. Then Kili'm said, "Nēmōkwa is here, I and our friend Kili'm. If one else may wait on account of my promise now. It shall be hung up on this pole on my promise." Thus he said and put it on the pole.

As soon as he had finished, he said, "Very good, this is a great raven," and as soon as his speech was at an end, Kili'm spoke and said, "I will sit in front of the steering of the canoe, friend Yāg'is. I am not at all afraid of the A. Thus he said and put the wreath of hemlock on the pole on the floor, that keeps my promise." Thus said Kili'm.

As soon as his speech was at an end, Gwāxwā'eyig'ilis spoke and said, "I want to eat men, real hungry for men is this great raven. Thus he said and took the hemlock branch and hung it on the pole.

bābabak!wa. Wā, hēmīs ālēs gwāl deqwast, wā gāxas ma'lokwē bābabak!wasa 'wālas Kwāg'ulxa lēgadēda nēmōkwa. Gwāxwā'eyig'ilis: wā, lā, lēgadēda nēmōkwa Kili'm qax'etōtsa bābabak!waxlāyōsē. Wā, lā'mē q'wālxwēnkūlaxa q'wālxwēnkūlaxa wēl'g'ek' q'wāxa. Wā, lā yāq'leg'asle Gwāxwā'eyig'ilis. Wā, lā 'nēk'a: "Yā, qāst, Yāg'is," hēm bābak!waxlāyōs. Nēmōkwa k'emē Yāg'is,—gāxenu'x," lōgūns nēmōkūk', yāg'is Kwāg'ulxa hawīnalōl qā ōgūlā'mēlēs q'wāsata qūns wūq'wax'etōtsa. Wā, gā'mē qāg'ek'gwa 'nēmōg'ek'. Wā, lā'mēsk' āl q'wālxwēnkūlaxa lāxwē lālēxwa ālatslāxsa wāldēm." 'nēk'xs lā q'wālxwēnkūlaxa lālē.

Wā, gā'mēsē gwāla lā 'nēk'a, "lomak' lā pōsq'ax bāg'wā'etōtsa ēg'ada 'wālas'ek' gwa'wina." Wā, gā'mēsē lābē wāldēm yāq'leg'asle Kili'm, wā, lā 'nēk'a, "Lālin k'wast' wēl'g'ek' wīnatslēlōs qāst, Yāg'is. Xēnlādzen k'les lālin'wā'etōtsa 'nāla." 'nēk'xs lā q'wālxwēnkūlaxa wūl'g'ek'we q'wālxwēnkūlaxa. Wā, hēmēn wīnānēma 'nēmōg'ek' qāg'ek'wa lā q'wālxwēnkūlaxa lālēxwa ālatslāxsa wāldēm." 'nēk' Kili'm.

Wā, gā'mēsē q'wālxwēnkūlaxa lā yāq'leg'asle lā yāq'leg'asle hēmāc bābak!waxlāyas bābak!wasa nēmōkwa. Wā, lā 'nēk'a: "Bāx'bak!wex'sai' lālnuk' āl pōsq'ax bāg'wā'etōtsa ēg'ada 'wālas'ek' hāmatsla." 'nēk'xs lā q'wālxwēnkūlaxa lālē.

63 the post on the floor which held the wreath of hemlock branches, and he said, "This is one skull which I shall get when we go to war."  
65 Thus he said and sat down.

Then Neqāp!enk'ēm arose and thanked the warriors for what they had said: "I mean you shall go and put the wreath of hemlock branches on this post on the floor, the one that keeps our promises." and he requested Hāmdzid to make two wreaths of hemlock branches. Hāmdzid quickly made the two wreaths and as soon as he had done so, he gave them to Yāg'is, for that was the warrior name of Neqāp!enk'ēm. He took them and cried out "Wēhē!" for Yāg'is's dance was the fool dance, and he said: "These two are my skulls which I pull under my sister and my niece." Thus he said and put them on the cedar post which stood on the floor. Then Yāg'is stopped speaking after this.

Then all the common men arose in turn and said, "We shall be the crew of Yāg'is and your friends." Thus said the men, one by one.

80 As soon as they had finished, Chief Q'ōmogwa arose and spoke. He said: "Thank you for what you have said, tribe, go now and call the warrior women to come also, in order that they may know what they themselves have to do when we go away to make war."

63 gēxwatōts lāxa laēlē qep!ēqsa wūlgrekwē q!wāxa. Wā, lā 'nēk'a:  
"nemsgemg'in qag'ekūk' lāxens winaēnēlē," 'nēk'exs laē k!wā-  
65 gra'hila.

Wā, la'mē lāx'ulilē Neqāp!enk'emōlē qa's mō'lēs wāldemasa bābabak!wa "qag'in 'nē'nak'ilek' qaxs laaqōs qex'ālelēōdālasgrada wūlgrekūk' q!wāx lāxgrada laēlek', yixgrada ā'lats!āxsa wāldem. Wā, la āxk'lāx Hāmdzidōlē qa wūlgrekwēlēsēx ma'la wūlgrek"  
70 q!wāxa. Wā, la Hāmdzidōlē ha'nakwēlaxs' laē wūlgrekwēlaxa ma'lē wūlgrek" q!wāxa. Wā, g'il'mōsē gwālē āxa'yas laē ts'lās lāx Yāg'is qaxs hē'maē bābak!waxlāyōs Neqāp!enk'emōlē. Wā, lā dāx'idqēxs laē xwāk'lūg'a! wēhēhēxa qa's lādenōkwaē Yāg'isasa nōhemala. Wā, lā 'nēk'a: "Gra'men qag'ex'legrada ma'ltsem qa  
75 nēdzabemsen wūq!wax'dā lē'wūm lō'lēgāsā," 'nēk'exs laē qex'ālelēōts lāxa laēlē k!waxlā'wa. Wā, la'em q!wē'lidē Yāg'is laxēq.

Wā, la'mē lā'lāyōgwa'ilēla lāx'ulilēlāda 'nāxwa bēbegwā-nemq'lālama qa's 'nēk'ē, "lālen k!wēm'lōs Yāg'is lē'wōs 'nē'nē-mōkwaqōs," 'nēk'ēda bēbegwānemē lāxēs 'nā'nēmōk'ōmkaēnā'yē.  
80 Wā, g'il'mōsē gwālā laase lāx'ulilēda g'igāmaōlā'yō Q'ōmogwaōlē. Wā, la yūq'leg'a!a; wā, lā 'nēk'a, "Wā, gēlak'as'lax'ōs wāldemēx, grōkūlōt. Wā, hāgrax'i lē'lālasē'wōda wēwi'naxsema ts'lēdaqa qa g'āx'lag'isē ōgwaqa qa q'lālēsēxēs qeslaq gwēg'islaslē qen-sō lāl g'ūtal lāxens wina'sōla," 'nēk'ē. "Wā, hē'mis qa gwālē-



(thus he said, and the women took the receptacle kelp). Then the women did not stay away long, but their wives of the crew came in, as the women came in. Q'ômogwa had in mind the breath of your husbands of the men whom they get in war. When the women came into the house in war, they sat down at the right-hand end, seated in the rear end. Not one of the women came into the house, and while they were sitting, each one hand a dried kelp stem. As soon as the Chief | Q'ômogwa spoke again and said, "You women, | You have done well to come at once, | you followed in war that | nobody is called twice." Then he gave the kelp stems to your husbands, that they may blow. Thus he said, and sat down.

Then all the warrior women arose and gave each kelp to her husband, and when their husbands had the kelp stems, they went back again and sat down at the place where they had been sitting. | Then, at the same time, all the men took the kelp stems, || and when they stopped blowing, the stems

la'mēsē dāḷaxa hāsayaatslē 'wā'wada." nek'ixs lae 'wā'wada. Hādzidōlē. Wā, k'ēs'tla gāla Hāmdzidōlaxs grāxāe tōgwa. Gegēnemasa bābabak'wa lō' gegēnemasa k'wenhāsa wā'wada. Wā grī'mēsē grāx hōgwēlēlēda tslēdaqē lae Q'ômogwaolē. "Gwa'nō dāl'ēdnōkwō: ā'ma gū'neqilax la'wits'ēnemāsē bē'gwanēmōs qō lāl qek'alxēs wī'nānemila bē'gwanēmū." nek'ixs. Wā hē'misē gwālēda tslēdaqaxs grāxāe hōgwīlila laxa wā'wax. lō' grōkwa, qā's k'was'ūlilē lāxa hek'ōdi negwīlōs qā's grōkwa k'ūdžēlēda bē'gwanēmā ōgwiwālilē. Wā, la'mē l'ēlēlēlēda dāl'itsa tslēdaqaxs grāxāe hōgwīlila tōxs lae k'ēs'tla. Wā la'mē 'nāxwāem dāk'ōtalaxa 'nā'ēmeme li mōk' wā'wada. Wā grī'mēsē 'wīla k'ūs'ūlila laasē ōdzaqwa yaq'ig'ālēda tōgwa. Q'ômogwaolē. Wā, lā nek'ixs: "Gēlak'as la wī'wā'wada. Wā la'ems hēlaxaxs hōg'āliāx grāx qaxs yū'mā nek'ixs ō'gwanēmōs k'ēs'sē ma'plēna lēlālasē-wā. Wā, gēlag'ra, ts'ūs' wā'wax. lēlā'wūnemāqōs qā pōx'tslōdēsōxwāq'." nek'ixs lae k'ēs'tla.

Wā, lā lax'ūlil 'nāxwēda wī'wāmaxsime qā's la' tō'gwa. Wā, 'wā'wadē lāxēs lēlā'wūnemē. Wā, grī'mēsē ō'gwanēmōs masēxa 'wā'wadāxs grāxāe ēt'ed k'ūs'ādī laxes grāxāe. Wā, la'mē 'nemā'g'ililēda bē'gwanēmōs pō' t'ēl. Wā, ā'l'mēsē gwāl pōx'tslāqēxs lae ālak'āla tō'gwa. Wā,

- 6 tight. They tied the mouths of the kelp stems, all at the same time, so that the breath should not leak through. After they had done so, they all at the same time took the round head of the kelp stem, squeezed it so that the breath inside should be pressed to one end at the mouth of the kelp, and when the round end of the kelp stem was flat, they twisted it going towards the mouth of the kelp stem, and when the twisting reached the middle of the length of the kelp stem, they tied it firmly so that the air should not leak through. And after they had done so, they turned to the thin end of the kelp stem and they twisted it so as to bring the air together in the middle of the kelp stem, and when it was five spans long where the air was brought together, they took a strap of raw hide and tied it where they stopped twisting, and after tying it, they cut it off from the place where it was tied, four finger widths long. After they had cut off the ends, they bent it into a ring and tied the ends together.
- 20 Now it was a neck ring, and after they had finished the breath-holding kelp neck ring, the warriors and their crew put them on their necks.

Then Q'ômogwa arose and spoke. He spoke and said: "Now take care, warrior women. When you stay at home, rub your bodies all the time with hemlock branches, in the morning and in the evening, as long as we are away, and take care of this which is the breath of your husbands. It will be put round your necks |

- 6 <sup>6</sup> *nemāgililexs* *laē* <sup>6</sup> *mōgūxstendex* <sup>6</sup> *āwāxstaʔyas* *qa* <sup>6</sup> *k'ēsēsē* *hatsāla*.  
*Wā*, <sup>6</sup> *gil'mēsē* *gwāla* <sup>6</sup> *laē* <sup>6</sup> *nemāx'id* <sup>6</sup> *dāx'idex* <sup>6</sup> *pōgūxlāʔyasa* <sup>6</sup> *wāʔwadē*  
<sup>6</sup> *qaʔs* <sup>6</sup> *q'wēs'idēq* <sup>6</sup> *qa* <sup>6</sup> *lāʔs* <sup>6</sup> *enxbendēda* <sup>6</sup> *hasēts'lāwas* <sup>6</sup> *lāxa* <sup>6</sup> *āwāxstaʔyas*.  
*Wā*, <sup>6</sup> *gil'mēsē* <sup>6</sup> *la* <sup>6</sup> *pe-xsema* <sup>6</sup> *pōgūxlāʔyasa* <sup>6</sup> *wāʔwadāxs* <sup>6</sup> *laē* <sup>6</sup> *selp'lōdeq*  
10 <sup>6</sup> *gwaʔyōlēla* <sup>6</sup> *lax* <sup>6</sup> *āwāxstaʔyasa* <sup>6</sup> *wāʔwadē*. *Wā*, <sup>6</sup> *gil'mēsē* <sup>6</sup> *lāgraē* <sup>6</sup> *selpa-*  
<sup>6</sup> *ʔyas* <sup>6</sup> *lāxa* <sup>6</sup> *negōyāʔyas* <sup>6</sup> *wāsgemasasa* <sup>6</sup> *wāʔwadē* <sup>6</sup> *laē* <sup>6</sup> *ālaʔxs* <sup>6</sup> *laē* <sup>6</sup> *yil'idēq*  
<sup>6</sup> *qa* <sup>6</sup> *k'ēsēs* <sup>6</sup> *hatsāla*. *Wā*, <sup>6</sup> *gil'mēsē* <sup>6</sup> *gwāla* <sup>6</sup> *laē* <sup>6</sup> *xwēl'idxa* <sup>6</sup> *wāʔwadē*  
<sup>6</sup> *lāxēs* <sup>6</sup> *wilbaʔyē*. *Wā*, <sup>6</sup> *lāxaē* <sup>6</sup> *selp'lōdeq* <sup>6</sup> *qa* <sup>6</sup> *lāsa* <sup>6</sup> *hāsaʔyē* <sup>6</sup> *q'lap'lēnakūla*  
<sup>6</sup> *lāxa* <sup>6</sup> *negōyāʔyasa* <sup>6</sup> *wāʔwadē*. *Wā*, <sup>6</sup> *gil'mēsē* <sup>6</sup> *sek'lāp'enk'e* <sup>6</sup> *wāsgē-*  
15 <sup>6</sup> *masasa* <sup>6</sup> *la* <sup>6</sup> *q'lap'eyatsa* <sup>6</sup> *hāsaʔyaxs* <sup>6</sup> *laē* <sup>6</sup> *āx'ōdxa* <sup>6</sup> *k'elx'iwakwē* <sup>6</sup> *qaʔs*  
<sup>6</sup> *yil'idēs* <sup>6</sup> *lax* <sup>6</sup> *wālaaasasēs* <sup>6</sup> *selpaʔyē*. *Wā*, <sup>6</sup> *gil'mēsē* <sup>6</sup> *gwāl* <sup>6</sup> *yīlaq* <sup>6</sup> *laē*  
<sup>6</sup> *lōsōdxa* <sup>6</sup> *mōdenē* <sup>6</sup> *lāxens* <sup>6</sup> *q'wāq'wax'ts'lānaʔyēx* <sup>6</sup> *g'ūg'ilela* <sup>6</sup> *lāxa*  
<sup>6</sup> *yīlaʔyē*. *Wā*, <sup>6</sup> *gil'mēsē* <sup>6</sup> *lōsewakwē* <sup>6</sup> *ōbaʔyasē* <sup>6</sup> *laē* <sup>6</sup> *wāx'ts'āgr'īlaq*.  
*Wā*, <sup>6</sup> *lāxaē* <sup>6</sup> *yālōdex* <sup>6</sup> *ōbaʔyas*. *Wā*, <sup>6</sup> *hāmē* <sup>6</sup> *qenxawaʔya*. *Wā*, <sup>6</sup> *gil-*  
20 <sup>6</sup> *mēsē* <sup>6</sup> *gwāla* <sup>6</sup> *hāsayaats'lē* <sup>6</sup> *wāʔwadēk'len* <sup>6</sup> *qenxawaʔya* <sup>6</sup> *laē* <sup>6</sup> *nāxwaʔma*  
<sup>6</sup> *hābabak'wa* <sup>6</sup> *lēʔwis* <sup>6</sup> *kl'wēmē* <sup>6</sup> *qenxōts*.

*Wā*, <sup>6</sup> *lā* <sup>6</sup> *lāx'ūlilē* <sup>6</sup> *Q'ômogwaōlē*. *Wā*, <sup>6</sup> *lā* <sup>6</sup> *yāq'legāʔla*. *Wā*, <sup>6</sup> *lā*  
<sup>6</sup> *nēk'a*: " *Wā*, <sup>6</sup> *g'illa* <sup>6</sup> *yāl'lālex* <sup>6</sup> *yōl* <sup>6</sup> *wēwīnaxsem*, <sup>6</sup> *qasō* <sup>6</sup> *āmlēx'lō* <sup>6</sup> *qaxs*  
<sup>6</sup> *hēmenāla'mēla* <sup>6</sup> *qōs* <sup>6</sup> *q'wāxētasa* <sup>6</sup> *q'wāxaxa* <sup>6</sup> *gēgāla* <sup>6</sup> *lēʔwa* <sup>6</sup> *dzādzeqwa*  
25 <sup>6</sup> *lāx* <sup>6</sup> *wāwasālaasla'nux*" <sup>6</sup> *qag'ada* <sup>6</sup> *lālg'ōs* <sup>6</sup> *aaxs'ēlax*" <sup>6</sup> *leg'ada* <sup>6</sup> *lāk* <sup>6</sup> *g'īts'lē-*  
<sup>6</sup> *wats'ga* <sup>6</sup> *hasēgas'gas* <sup>6</sup> *lēlāwūneing'ōs* <sup>6</sup> *qag'ō* <sup>6</sup> *lāl* <sup>6</sup> *qex'ōdzeml* <sup>6</sup> *lax-*

when we go down to the beach and do not let you go into your house; we hang them up at the door and again while we are away, and you know that if one of us is killed, he to whom breath is, and which burst; and also I know for I wish to start to-morrow morning, I know that we are going to war." Then the warriors to go ahead and to lift two crosspieces put crosspieces under them; to burn it with the charcoal. "And after rubbing it off with charcoal, rub it on to the height of the water line at the breast. Now go out of the house!" said he, and then he went out of the house in which the secret meeting about the war was held. Then the crew did what they had been told to do, and it was not yet evening when they finished. Then

da<sup>x</sup>ōl qenu<sup>x</sup> lāl wīlāl k'wādzaxsūlā lāxenu<sup>x</sup> wāwāda k'lūna. Wā, g'āxles wīlamālal yaetsmīlāl qāts qāts l'ēmaīse qāts lāōs hēnakōla lāxenu<sup>x</sup> hā nedzasi<sup>x</sup> xwāk'lūna. Wā, hēmīs lāl āxōdaashtōs lēla wūmē qāts yaats'ēx wāwāda qāts qēqenxodalesox lāx'da xōn. Wā, wīla lā qēqenxewakwa g'āxāqōs dzrlē ūdesa k'ēs mīlēt nūxwaxg'anu<sup>x</sup> lāx sēx'wida. Wā, g'il mets hogwā lē kōs lāqōs qex'ōdxwa hāsayaats'ēx wāwāda qāts g'ōw lāx ōgwāxtā'yasōs ku'lōlasōs. Wā, lēwaxa mets ēl'ē xenu<sup>x</sup> wāwāsālasē. Wā, g'il mēsōx kwax' mīlās q' lā'mēk lē'mēk yīs hāsēmukwasa g'ūs'āwaxa kwax' lē. Wā, hēmēq lāxēns yasyaxwamōlt'ama-yē qaxg' mē lē lēxamōlēx lēns-lā qā wīsonālōsē q'āloxdā lēlāw wīnēlēk," ēnēk'ēns lē waxilaxa k'wēmīsa lābābē wīg'ālisaxa māts-lāqē xwāxwāk'lūna qā g'ēzabālsōs qā wā, hēmīs qā xōlx'semōsēq. "Wā, g'il mets wā k'lāk'obanē lāx ōsgōmā'yas lās āx'ōdxa yāts lē dāōsaxa wāldāasa t'ēpāla lāx āwābā'yas xwāwāda wēg'a hōqūwēlsēx," ēnēk'ē. Wā, lā mē wīlā lē lē lē wīnāēnēlē.

Wā, lā mē ātūn nūg'itāyōda k'lēmīsa wāwāda xwāxwāk'lūna. Wā, k'ēs mēsē dzaqwaxs lē lē lē lē lē

short, bottom boards into them, not many, for || war canoes are not leaky. Now they were ready on the beach, and when they finished the work, they went back into the woods and rubbed their bodies with hemlock branches. They purified themselves for a little while; and as soon as it was late in the night, they all, with their wives, went to bathe in the river; and after they had done so, they went home to their houses. Then || the men and their wives lay down to sleep in different beds. |

In the morning, as soon as day came, Q'ômogwa arose. He stood outside of the house and said aloud: "Do not sleep, Kwāg'u! Let us start this fine day." Thus he said and went into his house. || He did not stay there long, before he came back carrying his gun, and paddle, and ammunition box, and also his mat and two blankets; and he went to where the war canoes were and put aboard what he was carrying, at the place where he was going to sit. | Then all the warriors came out of the houses and || went down to the place where the war canoes were, and | put aboard their guns and paddles, ammunition | boxes, mats, and two blankets, at the places where they were going to sit. | They kept their traveling provisions in their ammunition boxes, and each one carried | his own traveling provisions when he went to war. ||

alexasa pelspelē ts'ats'ax'sema qa pātxsa k'lēse q'lēnema qaxs  
50 k'lēts'ēnoxwāē g'ilx'ēda wēnats'ē xwāk'lūna. Wā, la'mē la gwāliṣa. Wā, g'il'mēsē gwāla ēaxelax'dē laē alē'sta lāxa āl'ē qas' lē q'wā-nē'tasa q'wāxē. Wā, la'mē yāwas'id q'ēqala. Wā, g'il'mēsē la gaḡāla gānola laē ēt'lēd 'wēla la la'sta lāxa wā lē'wis gēgēnemē. Wā, g'il'mēsē gwāla laē nā'nak' lāxēs g'ig'ōkwē. Wā, la'mē alō-  
55 gwax'adilēda bēbegwānemē lē'wis gēgēnemaxs laē k'lx'ēda.

Wā, g'il'mēsē 'nāx'ēdxa gaala laē lāx'widē Q'ômogwaōlē qas' lā lāx'wels lāx l'āsanā'yasēs g'ōkwē. Wā, lā 'nēk'a hāsela: "Gwāllas mēxax Kwāg'u!, qens ālēx'widag'i ēk'ōxda 'nālx," 'nēk'exs laē laēl lāxēs g'ōkwē. Wā, k'lēst'la gālaxs g'āxāē xwēlaqewels dālxēs hān'em lē'wa sēwayō lē'wa hānhānk'ēdzats'ē g'il'dasa: wā, hē'misa lē'wa'yē lē'wis ma'lē 'naenyūna'yā qas' lā lāx hā'nēdzasasēs wēnats'ēlē xwāk'lūna qas' lē āx'ālexsasēs daukwē lāxēs k'wāxdzaslē. Wā, g'āxē 'wēlamāla hōqūwelsēda bābabak'wa lāxēs g'ig'ōkwē qas' lā hōqūnts'ēs lāx hā'nēdzasasēs wēnats'ēlē xwāk'lūna, qas' laxat' āx'ālexsasēs hān'emē lē'wis sēwayō lē'wa hānhānk'ēdzats'ē g'il-das lē'wa lē'wa'yē lē'wa ma'lē 'naenyūnē lāxēs k'wāxdzaslē, yixs hāē g'its'lwē g'iwēlkwasēs hānhānk'ēdzats'ē g'il'dasa lāxēs ālowāē qas' g'iwēlkwa wīna.

Then all the men who were going to the house where they were going to get the kelp went and took up the canoes and went to the beach, saying that it did not seem as if there was any kelp in the water. Then they went to the beach and were going to change their clothes.

When all were seated aboard the canoes, the warriors stood up outside of the house of Q'omogwa. When he saw that all the men who were going to the beach were aboard, wearing around their necks the kelp cord, then he shouted aloud, "Wā ā ā," beating time on the boards of the house. Then the wives of the warriors came out of their houses with blackened faces, and all wearing the kelp cord, ran down to the beach and went to the place where the canoes were staying. As soon as they were nearly there, he shouted again, "Wā ā ā," beating at the same time on the boards of the house. Then the wives of the crew came out of their houses wearing belts, but their faces were not blackened, and ran down to the beach, and when they were just reaching the beach, the warriors threw the breath-carrying cord to their wives, and the wives of the warriors just went to the

Wā, ā'misē la q'waxdzēlēšēda 'naywa bebigwanim bebigwanim k'ūdzexdzaslē. Wā, g'il'mēsē 'wila g'axēda bebigwanim 'wila dāg'āgendxa xwāk'ūnāxs laē dag'ilqūlaq q'k'ōses. Wā, lāxa l'ēmāisē. Wā, la taxtlas lāxa wūngesāxs laē lāxs. Wā, lē hōgūxs q'ās k'ūs'ālēxsē lāxa k'ōsē l'ā'ayōl w'ā dzasēx 'wā'wadzēlayālālas lāxs winalē.

Wā, g'il'mēsē 'wila k'ūs'ālēxs, wā, lāsa 'nimokwe bebigwanim k'ōsē g'ayōl lāxa wīna q'ās lāx l'āsānāyās g'ōkwē. Q' dālāxa l'ēm'ayō. Wā, g'il'mēsē doqūlāxa w'ā lāsa 'wila la k'ūs'ālēxs q'ēqenxālāxa hēlasēts'āla wā w'ā g'wānemē 'nēk' hāsēla, "Wā ā ā," 'nimā'ōd lōxs lā'ō tsāgemasa g'ōkwē. Wā, g'āxēda g'ig'limasa bebigwanim wēls lāxs g'ig'ōkwē lāxs ts'ōts'lelmakwae. Wā, lā wūšg'ekwā. Wā, lāimē dzilyūnts'ēsila lāxa l'ēmāisē l'ā'ayōl mēxā'lasasa mā'ls'laqē wīnats'ē xwaxwāk'ōm. Wā, lā lāg'aāxs laē ēdzaqwa 'nēk'ēda bebigwanim. Wā, lā lōxs laē lēxēxsēg'ēx tsāgemasa g'ōkwē. Wā, lā lā'ō k'wēmē g'āx'wēls lāxs g'ig'ōkwē wā w'ā g'wānemē ts'ōts'lelmakwā. Wā, la dzilyūnts'ēsila lāxa l'ēmāisē l'ā'ayōl hē'mis ālēš dzilyūnts'ēsila lāxa l'ēmāisē l'ā'ayōl bābābā'wūsēs hēlasēts'āla 'wā wā'ōk'ōm l'ā'ayōl w'ā w'ā nemē. Wā, ā'misē la naq'ōnakūlāxa bebigwanim bebigwanim

93 of the crew who were running down to the beach. As soon as they  
 came to the place where the two war canoes were floating, and  
 95 where their husbands were sitting aboard, then the husbands of  
 these women took off the breath-containing kelp neck rings and  
 threw them over the necks of their wives. As soon as all the women  
 had the breath-containing kelp neck rings round their necks, they  
 came running up the beach and went into their houses and hung up  
 200 the neck rings at the head ends of their beds. Then the men  
 started away to make war.

They did not ask other tribes to join in the war, as they were going  
 south, for Yāg'is made war upon the people to the south from  
 5 Comox down to the Indians of Victoria. None of them was to live,  
 if the warriors who paddled should happen to see them.

Four days after they had left Fort Rupert, they arrived at the  
 coast of the Sanetch. Now, the warriors felt badly, for they had  
 not seen any canoe paddling about. Late at night, the warriors  
 10 crossed the mouth of a bay, and they saw a fire on the beach at the  
 head of the bay, and the warriors saw them walking about outside  
 from the fire. Then, when they were talking to one another, the  
 warriors recognized that they belonged to the southern people.  
 The warriors went back to the other side of the point. They

92 grāxā dzēlx'ūsdsēsla lāxa l'ēma'sis lē'wa k'wēmāxsem ts'ēdaqexs  
 laē dzēlx'ūnts'ēsēla lāxa l'ēma'sisē. Wā, gr'īmēsē lāgrāa lax mexā-  
 'lasasa ma'f'ts'laqē wīw'īnats'lē xwāxwāk'lūna, wā, gr'īmēsē lāgrāa lāx  
 95 k'wādzēdxasasēs lēl'ēwūnemē, laasē lēl'ēwūnemāsasa ts'ēdaqē  
 āxōdxa hasēts'lāla 'wā'wadēk'len qēqēnxawē qā's ts'ēq'lexodālēs  
 lāxēs gegēnemē. Wā, gr'īmēsē la 'wī'la qēqēnxālēda ts'ēdaqaxa  
 hasēts'lāla 'wā'wadēk'lenē qēqēnxawa'ya, wā grāxē dzēlx'ūsdsēsla  
 lāxa l'ēma'sisē qā's lē hōgwīl lāxōs gr'ig'ōkwē qā's lē gēx'walilēlasēs  
 200 qēqēnxawa'ye lāx ōxtālilāsēs grāclāsē. Wā, laēmlē lex'ēdēda  
 wīna.

Wā, laēmē k'leās qēlatsa wīna lāxa lēl'qwālala'ayaxs laē 'nālōlela,  
 qaxs hāc wīnasōs Yāg'is, yix Neqāp'enk'emōla, 'nū'neldzēxa grā'ī-  
 lēla lāxa Q'ōmōx'sē lāgrāa lāxa bāk'lumasa Ts'āmasē. Wā, hēem  
 5 k'leās q'lūlas qō dōx'walelala wīnāq siō'nakūlal.

Wā, lā mōp'lenxwāsē 'nālās bāsg'a Tsāxisēk'. Wā, laēm lāgrāa  
 lāx āwīnak'ālāsa Sānētsa. Wā, laēmē 'yāx'sēmē nē'nāqā'yasa bāba-  
 bak'wa qāxēs k'leāsē dōgūl siō'nakūla. Wā, laēm'lāwis gūla la  
 gānōla laasa wīna gēk'lōdēxtēxa ōts'lālisē. Wā, lā'laē dōx'wale-  
 10 'laxa legwisē lāx ōxtālilāsasa ōts'lālisē. Wā, lē dōqūlaēm'lāwisa wī-  
 nāxa bēbegwānemē gr'yīng'ilisēla lāx l'āsa'yasa legwisē. Wā, lā-  
 'laēda wīna wūlēlaqēxs 'nū'neldzēdzēs'maē qā's yāq'endasē. Wā,  
 āēm'lāwisa wīna k'ax'elā'ya qā's lē aēdaaqa lāx āpsādzē'yasa  
 āwīlba'yē. Wā, laēm'lāē 'nēk' qā's āl'mēl lāl k'ēlak'alxa 'nū'neldzē



38 one end of the mast and they let it down, and therefore the sail was  
spread over those who were lying under it. Then the warriors sat  
10 down on the sail, and stabbed through it those whom they were  
killing. Then they took off the sail cover, and Gwāxwale'yīg'ilis  
saw that the girl was alive and unhurt. He took her as a slave. |  
Then he cut off the heads of two who had been killed by him. As  
soon as he had cut off the heads, | he cried "Go go go." He became  
15 excited in his raven dance. || Then Yāg'is cut off the heads of two  
whom he had killed, and as soon as he had | cut off their heads, he  
shouted "Wēē," for his dance was the fool dance. Then Hōx'hōx'  
dzē | cut off the head of one who had been killed by him, and after  
he had cut off the head, | he cried like the hōx'hok<sup>u</sup>, for his dance was  
the hōx'hok<sup>u</sup>. Then L'āx'elag'ilis | cut off the head of one whom he  
50 had killed, and as soon as he cut off the head, || he shouted "Hap hap  
hap," for his dance was the cannibal dance, and K'ilem cut off | the  
head of one who was killed by him. And as soon as he had cut off  
the head, he cried "Wohē," for his dance was the grizzly bear  
dance; and after all had | cut off the heads, they heard the sound of a  
gun fired. Then G'ēxk'enis was shot in the shoulder, | and it was  
55 not known who had fired the shot. Some of the || warriors said that  
the sound of the firing came from one of the warriors' canoes. |  
G'ēxk'enis did not feel a pain in the wound. Now | the crew of the  
warriors carried aboard their canoes the property of those whom they

37 laem'laē dāx'idēda 'nā'nemōkwē grayōl lāxa wīnāx 'wāx'sba'yasa  
yāwap'ēqē qā's k'at'elsēq. Wā, hē'mis lāg'ilas la lēpsem'dēda yā-  
wab'emax kō'lābālasaq. Wā, āem'lāwisa bābabak'wa la k'wadze-  
10 dzōdxa yawabemē qā's ts'ēx'sālēxēs k'ēlak'ase'wē. Wā, la'mē lēt'ē-  
tse'wēda yāwabem. Wā, la'mē dōx'walelē Gwāxwale'yīg'ilisaxa  
ts'lāts'adagemē q'ūla, k'ēās yilkwēs. Wā, la'mē q'āk'olānemaq.  
Wā, lā qax'idxa ma'lōkwē k'ēlag'ēx's. G'il'mēsē gwāl qāk'axs lāē  
gōgōgōxa, laem xwāsa lāxēs gwāgwaxwalalāē Gwāxwale'yīg'ilis.  
15 Wā, lā Yāg'is k'ax'idxa ma'lōkwē k'ēlag'ēx's. Wā, g'il'mēsē gwāl  
qāk'ēxs lāē wēēxa qaxs lādenōkwaasa nōlemala. Wā, lā Hōx'hōx'  
dzē qax'idxa 'nemōkwē k'ēlag'ēx's. Wā, g'il'mēsē gwāl qāk'ēxs  
lāē hōx'hōk'xa qaxs lādenokwaasa hōx'hōk<sup>u</sup>. Wā, lā L'āx'alag'alīs  
qax'idxa 'nemōkwē k'ēlag'ēx's. Wā, g'il'mēsē gwāl qāk'ēxs lāē  
50 hāphaphapxa qaxs lādanokwaasa hāmats'la. Wā, lā K'ilem qax'-  
idxa 'nemōkwē k'ēlag'ēx's. Wā, g'il'mēsē gwāl qāk'ēxs lāē  
wohēxa qaxs lādanokwaasa nānē. Wā, g'il'mēsē gwāl 'wīla qa-  
k'axs laasa hān'l'ēg'a'la. Wā, la'mē hān'l'sayap'laakwē G'ēxk'enis-  
wūla. Wā, la'mē k'ēs q'ālēda hān'fida. Wā, lā 'nēk'ēda waōkwē  
55 bābabak'waqēxs hē'māc grāk'ēg'a'la hān'l'ēg'a'laēs wīnats'ē xwā-  
klūna. Wā, lā k'ēs getelē G'ēxk'eniswūlaxēs hān'l'ā'yē. Wā, la-  
'mēda k'wēmasa bābabak'wa 'mōxsēlax mēm'wālx'dāsa la k'ēla-





80 LĒlēlgawē and K'lox<sup>u</sup>sē<sup>st</sup>ililak<sup>u</sup> and || Chief Q'ōmox's<sup>ē</sup>ala. This I have obtained in war." Thus he said and shouted "Ye e e," and at the same time the warriors cried "Ye e e." Then all the warriors became excited and held up the heads which were now only scalps taken off, that they should be seen by those who had stayed at home.

As soon as they had done so, they all stepped out of the war ||  
85 canoes, and all the warriors carried in their hands the heads, and the girl slave followed her master Gwāxwale'yig'ilis. As soon as they had gone into the houses, they were called together in the house of the Chief || Ts'lex<sup>u</sup>ts'laēs.

90 I do not know what they said for I was not allowed by my father to listen to their speeches, because G'ēxk'enis had been shot, and the warriors almost had a fight when they came home to Fort Rupert, for they found out that Ts'lagayōs, the younger brother of Yāg'is, that is, Neqap'enk'em,—had shot G'ēxk'enis, because ||  
95 G'ēxk'enis wanted to marry L'āqwa'sā, the princess of Pel'nakūlag'ilis, chief of the numaym Kūkwāk'lum of the Q'ōmoyā'yē. First Ts'lagayōs had asked for L'āqwa'sā, but she had refused Ts'lagayōs, because he was a mischievous man. G'ēxk'enis was wanted by  
300 L'āqwa'sā, because he was not mischievous, and also because she

yāqolēs<sup>w</sup>uts LĒlēlgawēx'dā lō<sup>ē</sup> K'lox<sup>u</sup>sē<sup>st</sup>ililax<sup>u</sup>dā lē<sup>ē</sup>wa g'igā-  
80 mēx'dāē Q'ōmox'salax'dā. Wā, grāmēsēn wīnānēmax'gāda,"  
ēnēk'ēxs laē yēēēxa. Wā, lā ēnemādzaqwēda wīna yēēēxa. Wā, lā,  
ēnāxwa xwāxūsōwēda bābabak!wāxs laē dzōx<sup>ē</sup>ōstōtsēs qēqag'ekwēxa  
āimē la sābek<sup>u</sup> sēya qa dōx<sup>ē</sup>walēlēs yisa āmlēx'dē.

Wā, g'ilēmēsē gwāla laasē wīla hōxwūltā lāxēs wīnats'lēx'dē  
85 xwāxwak'lūna. Wā, laimē ēnāxwa<sup>ma</sup> bābabak!wa dāk'lotelaxēs  
qēqag'ekwē. Wā, hēmisa ts'lātsladagemē q'lāk'ā lēm lāg'ēxēs  
q'lāgwidē Gwāxwale'yig'ilis. Wā, g'ilēmēsē la hōgwūl lāxēs g'ig'ō-  
kwē laasē lē<sup>ē</sup>lālasē<sup>ē</sup>wa qas lē l'ēxwa lāx g'ōkwasa g'igāmaōlāē  
Ts'lex<sup>u</sup>ts'laēsōlē.

90 Wā, laimēn k'lē's q'lālelax wāldemas qaxg'in k'lē'sēk' hēlq'lōlem-  
sen ōmpwūla la hōlēlax wāldemas qēda hānqakwē G'ēxk'enisōlē  
yixs hālselā<sup>maē</sup> k'lē's xōmal'idēda wīnax'dāxs q'āxaē nā<sup>ē</sup>nak<sup>u</sup> lāxg'a  
Ts'āxisek' qaxs laē q'lāstasōxs hāē Ts'lagayōsōlē yix ts'lā'yās  
Yāg'ise, yix Neqap'enk'emōlē, hān'idex G'ēxk'enisōlē g'āg'āg'ilela  
95 lax G'ēxk'enisōlāxs g'āyālaax L'āqwa'sā k'ōdēlas Pel'nakūla-  
g'ilisōlē, yix g'igāmaōlasa ēnēmēmotasa Kūkwāk'lumasa Q'ōmo-  
yā'yē. Wā, la hē g'ālagawē g'āyālē Ts'lagayōsōlāx L'āqwa'sā.  
Wā, lālaē L'āqwa'sāōlē yax'yek'ēx Ts'lagayōlāxs ālētaēs begwānē-  
mēnā'yōl. Wā, hēmīs lāg'ilas hē āx'ēxstsōs L'āqwa'sāōlē G'ēx-  
300 k'enisōlē qaxs k'lē'sē ālēta. Wā, lāxaē k'lē's lēmqa. Wā, hēmīs

was not proud; and for this reason G'ëxk'enis said to G'ëxk'enisölê, "I shall come to you, I.äq'wax'sä, when he would come," some time later, and, therefore, it was known by all the Gwëtíla that G'ëxk'enis had shot him, because Tslágayós had always told them that G'ëxk'enis would come if he should get I.äq'wax'sä to be his wife, and that he would tell them all if he knew that he had shot him.

G'ëxk'enis never said a word about it. He called to G'ëxk'enisölê to come to a feast in his house, for G'ëxk'enis was the husband of the numaym Elgünwê of the Gwëtíla. When all the guests had come in, only Tslágayós had not come to the feast. Then G'ëxk'enis sent two men to call Tslágayós, and it was not long before they came back, followed by Tslágayós. Tslágayós went first to the rear of the house and sat down there, and immediately they put dried salmon into the dishes for the guests. Then G'ëxk'enis came to eat, and after they had eaten they were given crab-apple for the second course. After they had finished eating the crab-apple, G'ëxk'enis arose and spoke. He said: "Welcome Gwëtíla. In deed, I called you to eat here, for the reason why I invited you is that you chiefs may consider what you want to say on account of the great thing that has been done when I was shot, for there

gwe'yôs G'ëxk'enisölê qâ's qâdzêlax'demx I'äq'wax'sä qô g'ëxk'enisölê nâ'nak<sup>u</sup> lâxês laëna'yê wîna. Wä, hê'mis la'gûlas q'äleda naxwa bëbëgwânemqêxs hê'maë Tsláge'yôsölê häñhîdq qaxs gwäñtê's g'ênalê Tsláge'yôsölax G'ëxk'enisölê qô he lälêx I'äq'wax'sä hê'ma g'ênema. Wä, hê'mis lä'gîl 'näxwa'ma bëbëgwânem q'äñhîdq hê'maë Tsláge'yôsölê häñhîdeq.

Wä, la'em hêwäxa'mê G'ëxk'enis wäldemnokwa. Wä, g'ä'ma aëx'idälê häma'yas laë lê'lälaxa Gwëtíla qä las wîla k'wêl g'ökwas lâxês hêñê'mê xämagämê g'igäma'yê G'ëxk'enisölê 'nê'mêmotasa Elgünwêsa Gwëtíla. Wä, g'ä'ma hewê'wä hê'wä lê'länemas, wä, la'mê lëx'a'mê Tslágyôsölê k'ê's g'äxa l'äwêl wêl. Wä, la'laë G'ëxk'enisölê 'yälaxasa ma'lök'wê bëbëgwânem q'äñhîdeq Tsláge'yôsölê. Wä, k'ê'slat'a gälxas g'äxa hewê'wä lälêlax Tsláge'yôsölê. Wä, la'mê hê'nakûle Tslágyôsölê 'ö'gwiwa'eläsa g'ök'wê, qâ's lä k'wä'gäñl läq. Wä, l'äwê'wä k'ax'idayowa xemts'ag'ala löelq'wa lîxa k'wêl. Wä, l'äwê'wä häm'x'idä. Wä, lä gwäla hä'mäpaxs laë hêleg'intsä ts'äxwê. Wä, g'il'mêsê gwäl ts'ely'tsux'xa ts'äxwê lause tax wäñle G'ëxk'enisölê. Wä, lä yäq'ëga'la: wä, la 'nêk'a: "Gëlagä Gwëtíla hä'ma'xê's lê'lälag'il qâ's hä'mäpâs qaxs hë'gîn la'gûla tē hēlōl qā' g'ēg'ē dōgwāla g'ig'egāmē qâ's dōgwālaōs qā gwāñtê's wäldemnokwa q'äñhîdeq wälasê g'wëx'idäastsōxda häñhîdêx g'äñtêl qaxs k'ê's g'äxa l'äwê'wä."

23 nothing bad in my heart. It is for you to say what we shall do with him." Thus he said, and sat down. ||

25 Then NEqāp!enk'rim arose and spoke. || He said: "Now listen to me, tribe. If really my younger brother has done this to that chief, I wish this Chief G'ëxk'enis to accept my good word. I will buy him off with my war canoe which I will give to you, Chief. I  
30 paid sixty blankets for it; and also forty blankets besides the canoe." Thus he said, and sat down. ||

Then all the chiefs were grateful [for his words,] that he bought him off, and that his younger brother should not be shot, for they had seen that G'ëxk'enis was hiding a pistol. Now, after this, the  
35 matter was straightened out || for Tsāgayōs, who would have been shot by G'ëxk'enis, if the wise NEqāp!enk'rim had not bought off Tsāgayōs, so that he should not be shot. Then all the men were happy and went out of the feasting house. Now G'ëxk'enis and Tsāgayōs had one heart after this. ||

10 Now another man married Lāqwa'x'sā. || His name was Lē'lēnox of the numaym Dzēndzen'q'layo of the 'wālas Kwā'gul. He was the husband of Lāqwa'x'sā. After the warriors had been in Fort Rupert for four days, beginning from the time when they

23 lāxen nāqā'yē lāx gwē'yōlasōxs qenu'x' gwēx'idaas lē'wōx." 'nek'ē. Wā, lā k'wag'alila.

25 Wā, hē'misē NEqāp!enk'rimōlē lāx'walila qaxs yāq'leg'alē. Wā, lā 'nek'a: "Wē'ga hōlēlax grōkūlōt qō ālaem lāxen tsā'ya hē gwēx'idxwa grīgāma'yēx, wā, lālen āem wālaq'ōlaxwa grīgāmaōx G'ëxk'enisēx dādalax'grin ēk'ik' wāldema. Wā, lā'mēsēn xūnkwas-  
30 gr'in wīnats'ēk' xwāk'lūna lāl, grīgāmē, yixs q'el'lex'sōkwaē p'el'x-lasgēmaxen k'ilōmaq. Wā, hē'misa mōx'sōkwē p'el'x-lasgēma  
ōgū'ēla lāxa xwāk'lūna," 'nek'exs lā k'wag'alila.

Wā, lā'mē 'nāxwa'ma grīgēgāma'yē mō'las wāldemas yixs lāē xūnkwa qā k'ēsēs hān'fētse'wēs tsā'ya qaxs dōgū'māē G'ëxk'enisōlas q'wālūllāxa āpsōdegekwē. Wā, lā'mē naqē'sta wāldemas  
35 laxēq qaxs lē'māē hān'fētso laxsde Tsāge'yōs yis G'ëxk'enis qō k'ēs nāqemalē NEqāp!enk'rimōlē xūnkwa qā k'ēsēs hān'fētse'wē Tsāge'yōsōlē. Wā, ā'misē lā ēk'ēqelēda 'nāxwa bēbegwānemxs lāē hōqūwēls lāxa k'wē'la'yats'ēx'dē grōkwa. Wā, lā'mē 'nemx'idē nāqā'yas G'ëxk'enis lō' Tsāge'yōs lāxēq.

10 Wā, lā, ōgū'lā'mēsē lā begwānemē qādzēlax Lāqwa'x'sāxa lē-gada lē'lēnox' grā'yōl lāxa 'nemēmōtasa Dzēndzen'q'layosa 'wālas Kwā'gul, yix lā'wūnemas lāqwa'x'sā. Wā, grī'mē ē mōp'enxwa'sē 'nalāsa wina grāēs lāxga Tsāxisēk' grā'gū'ēla lāxēs grīlx'demē grāx nā'nakwaxs wīnēx'dē, lā 'yālagēmēda mōkwē hā'yāl'a sāsēmsa

came back from war, four young men, sons of the warrior, were sent out into the woods to cut seven poles, two of them to be made with forked tops, a little shorter than the first one; also to cut a young cedar tree, four fathoms long, and also to get two eagles to tie up the heads which had been cut off by the warriors. The four young men were told to put them down northeast of the village, close to the houses of the white men at Fort Rupert.

Then the four young men went into the woods behind the village and chopped down what they had been told to get, and when they came to them all chopped down, they carried what they had chopped down and put it northeast of the fort; and when they had brought them all out, the warriors went to the fort and made a frame to hang up the heads which had been cut off. After they had made it, the warriors took the heads and put them on top of the sharp-pointed poles. When all the heads had been put on, after the scalp had been taken off to be dried by the owner in his house, then they took eagle-down and put it on the heads and after they had done so, it was called "cut off heads hung up." Now they remained there until they would fall down, and they were seen by visitors from all the various tribes who came to Fort Rupert.

bābabak'wa qa lās lāxa āl'ē qa sōp'ēdēsēx āl'ēbōts'āqa mēmēd t p'enk' lāxens bālāqē āwāsgemasas. Wā, he'mise mēts'āqa qēqexāla hālselaem tsāts'akwālagawēs. Wā, he'mise mēts'āqa dzes'eqwaxa mōp'enk'ē lāxens bālāqē 'wāsgemasas. Wā, he'mise grīl'sgrīl'a selbek' dīwēx qa yīl'ēmsa yīl'ēdēmālasa qeqāgr'ekwas bābabak'wa. Wā, lā 'nēx'se'wēda hā'yā'la qā's lā wix'ēls'ēlas lāxa 'nālanā'yasa xūsela lāxanēxwāla lāx grōk'wasasa grōkwasa mamāla lāxg'a Tsāxesek'.

Wā, lā'mēsa mōkwē hā'yā'la lāx āl'ē'yasa xūsela qā's sōp'ēdēsēx gwe'yō qa āxsōs. Wā, grīl'mēsē 'wī'la sōbr'kwa gaxae wix'wā' t lalaxēs sōbānemē qā's lā wix'ēls'ēlas lāxa āxāsa xūsila. Wā, grīl'mēsē 'wīl'g'aelsa laasa bābabak'wa 'wī'la lāxa xūsila qā's lā k'lōmos'ēlsaxa yīl'ēdēmālasa qēqāgr'ekwas. Wā, grīl'mese gwāb āxā'yas lā 'wī'la āx'ēdēda bābabak'wāxēs qēqāgr'ekwē qā's lā k'lūdzetodālas lāxa cēx'ba dzōxūma. Wā, grīl'mese 'wīl'g'aet'ē qēqāgr'ekwēxa xewēkwē, qaxs lē'maatal sūpō'yīwē sī'yaxīdas qā's lā lēm'xwase'wāēs ēxnōgwadās lāxēs grīg'ōk'wē. Wā, lā āx'ēts'ēwē qem'xwāsa kwēkwē qā's qem'x'wīdayowē lāxa qeqāgr'ekwē. Wā, grīl'mēsē gwāla, wā, lā'mē lēgades yīl'wālasa qeqāgr'ekwē lāx lagwēdzasāxa. Wā, lā hēx'satm gwēsē lāla lāxēs tōp'māxax dēmāla. Wā, lā'mē dādōgūlbōsa grāxē bāgūns lāxg'a Tsāxesek' gaxae yōl lāxa lēlqwālalā'yē.

- 67 This is called "pulling under." Some Indians call this "kill to die with the dead chief," the way this was done by NEQĀP'ENK'EM, when he went to war and killed the chief WÄXELDEK<sup>u</sup>, his wife, and  
70 his two children, for the slave whom Ġwāxwaleŷig'ilis brought along was the daughter of WÄXELDEK<sup>u</sup>.

He only had as his crew the others who had been in war, those who did not know what killed Q'ōmox's'sala, his wife, and his princess; and WÄXELDEK<sup>u</sup> and his crew were killed without cause. ||

- 75 The Sanetch never made war on the Kwāg'ul, although the Kwāg'ul expected that they would come to make war, and therefore the warriors always kept ready and did not sleep nights. They also did not kill any of the Kwāg'ul who stayed in Victoria. |

- 80 I forgot one thing about L'āqwanāga, the || wife of G'ēxk'enis who was wounded. Three days | after the warriors had left to go to war, her breath-holding neck ring of seaweed became flabby. | Therefore, L'āqwanāga cried all the time. I have never | seen the neck ring. This is the end of the story about the war waged by | NEQĀP'ENK'EM. ||

#### NEQĀP'ENK'EM'S WAR SONG AGAINST THE SANETCH

1. I began at the upper end of the tribes. | Serves them right! Serves them right! |

- 67 Wā, hēem lēgades nēdzapēla. Wā, lā ēnēk'ēda waōkwē bāk'ūm-qēxs haguṁg'ila yix gwēx'ēdausas NEQĀP'ENK'EMōlaxs laē wīnaxēs  
la k'ēlak'ase'wēda g'igāmaōlē WÄXELDEK<sup>u</sup> LE'wis ĠENEMōlē LE'wis  
70 ma'ōkwē sāsema, yixs g'āxaē q'āk'ōs Ġwāxwaleŷig'ilisa ts'āts'adagemē xūnōx's WÄXELDEKwōlē.

Wā, ā'emisē lēlōdadesa waōkwē wīnānemsa wīnaxa k'ēsē q'ālelax g'ayālasas Q'ōmox's'salaōlē LE'wis ĠENEMōlē LE'wis k'ēdēlōlē. Wā, la'mē wūletse'wē WÄXELDEX<sup>u</sup>dē LE'wis lēlōt'dē.

- 75 Wā, lā hē'wāxā'ma Sānatsa g'āx wīnaxa Kwāg'ulē qaxs nāk'lāla-ēmaōda Kwāg'ulaq g'āx wīna lāg'ilas hēmenālaem gwāgwālālē bābabak'wās. Laem k'ēs mēxaxa gaganōlē. Wā, lāxaē k'ēs k'ēlax'ēdaasa ts'lāmasilāsa Kwāg'ul.

- Wā, lāx' ēnemx'ēdālag'in l'ēlēwēsōk<sup>u</sup>, yix L'āqwanāga yix ĠENEMAS G'ēxk'enisxa hān'ekwē, yixs k'ēs'maael yūdūx'p'ENXwāsē  
80 ēnāla bāwēda wīnaxs laael p'ēlat'ēdē hasēts'lāla qENXawēs ēwā'wadēk'lin lāg'ilas L'āqwanāga āem hā'yōlis q'lwāsa. Wā, len hē'wāxa dōx'walelaxa qENXawa'yē. Wā, haem lāba lāxa wāwīnx's'āla lāx NEQĀP'ENK'EMaxs wīnāē.

#### NEQĀP'ENK'EM'S WAR SONG AGAINST THE SANETCH

1. Lāx'den g'āg'ayaxtoliselax q'ēnem lēlqwālala yā hā hā, yilāla hā, yā hā hā, yilāla hā, yā hā hā, wō wō.

2. I came down from the sky, I am the  
fire-bringer. Serves the Gwats'lenox, Serves the  
World. Serves the Gwats'lenox, Serves the World.
3. My name, just my name, I am the  
World. Serves the Gwats'lenox, Serves the World.

#### MURDER AFTER THE DEATH OF A GWATS'LENOX CHIEF

There is another one who did the same thing as the one I have just  
enk'ēm. ' when he went to war against the S. It was a long time ago, as I  
talked before, on pp. 1363-1381. It was a long time ago, as I  
Chief of the Gwats'lenox<sup>1</sup> was sick. That was the first time that  
and his new name was Wahēnox<sup>2</sup>, which means 'the one who  
the Ts'lēgēlēš'ādēx<sup>3</sup>. His son died. The boy's name was  
in, for | Qāselas and 'māxwa had one father, but two mothers.  
when 'māxwa sat down at the place where the boy had died.  
L'āqwaǵ'idek<sup>4</sup> came in. He was the uncle of Qāselas. He  
sat down. They were the only ones of the Gwats'lenox  
in, for they were afraid of Qāselas and of his brother. They  
were warriors. They put the boy into a coffin and buried him.  
done so, they buried him immediately. Qāselas never saw his  
brother 'māxwa and to his uncle L'āqwaǵ'idek. A long time

2. Grāx'mēsen g'wālēsēlag'in xūnatxūndēsi lasg'in xūntxōtē  
lēlq'wālala yā hā hā, yilāla lai, yā hā hā, yilāla lai, yā hā hā,  
wō wō.
3. Ā'mx'dē lēgēmsdānaxen lēgēmdzēyang'in yalag'ihseg'ax  
yā hā hā, yilāla lai, yā hā hā, yilāla lai, yā hā hā, wō wō.

#### MURDER AFTER THE DEATH OF A GWATS'LENOX CHIEF

Wā, grā'mēs 'nemx'idāla hē g'wēx'idānasas Nīqap'nd'ndēx  
laē wīnaxa Sānatsaxen g'ilx'dē g'wāg'wēx'idālasa lax'laēlas  
yīxs ts'lex'qāē xūnōkwas g'igāma'yasa Gwats'lenox yā Qāselas  
hēm 'nem lēgēmsa g'igāma'yē. Wā, lā āl'ēm lēgēmsa Wāselas  
g'ayōlaxa lēgēmē ālts lāxa Ts'lēgēlēš'ādēx. Wā, lāwā, lēgēmsa  
bābagumē xūnōxs. Wā, grāxē grāxēlē 'nemwīyōtē, nemwīyōtē  
'nemōkwaē ōmpas Qāselas lō' 'māxwa. Wā, lā nemwīyōtē  
pas. Wā, g'il'mēsē k'wāgralilē 'māxwa lāx lā yāg'wā, lāwā  
k'lex'idē bābagumē. Wā, grāxē grāxēlē lēq'wag'idē, lēq'wag'idē  
'yas Qāselas qāts k'wāgralilē ōg'wāq. Wā, lā nemwīyōtē  
Gwats'lenox<sup>1</sup> grāxēla qaxs k'rlēmāē Qāselas lēwēs, nemwīyōtē  
bābabak'waē. Wā, lā lāts'lōtsa bābagūmx'dē lax'laēlas. Wā,  
g'il'mēsē g'wāla laē hēx'idālm wūm'ntaq. Wā, lā nemwīyōtē  
yāq'leg'adē Qāselasaxēs 'nemwīyōtē, nemwīyōtē lēwēs, lēq'wag'idē  
q'wag'idēkwē. Wā, g'il'mēsē g'wāl wūm'nta lāx lāwā, lēq'wag'idē

16 buried them, Qāselas went home | to his house, and ʼmāxwa and  
 Lāqwaḡidek<sup>u</sup> followed him and sat down where Qāselas  
 seated. They had not been sitting there a long time when Qāselas  
 rose and went to the place where his two guns were standing. | He  
 20 took out one of them and spoke. He said, "Now I shall follow the  
 ways of my thoughts. | You will be the ones whom I pull under my  
 prince, both of you." Thus said | Qāselas to ʼmāxwa and Lāqwaḡi-  
 dek<sup>u</sup>.

Then ʼmāxwa answered at once and said, "Do not say that,  
 25 brother. There is smoke at Ōmanis and there are || people to whom  
 it belongs. Let us go there." Thus said ʼmāxwa to | his brother  
 and then Qāselas agreed to what he said. |

Immediately they got ready, for it was morning, and the | three  
 of them started in a small canoe and paddled, each | carrying a gun,  
 30 and they carried their spears. ʼmāxwa was || sitting in the bow,  
 Qāselas in the middle, and | Lāqwaḡidek<sup>u</sup> was steersman. They  
 told their people that they were going hunting sea otters | at K'awaq  
 and Ayaaxsiwē<sup>s</sup>. They steered for it and the | Gwats'ēnox<sup>n</sup> guessed  
 that they were going to kill some one to die with the | child, for they  
 35 started at once after they had buried | the child.

Then they steered for K'awaq, and as soon as they arrived there,  
 they tore off a | narrow strip of their blankets and tied it on firmly

16 lāxēs g'ōkwē. Wā, lā lāsgemaʼyē ʼmāxwa lō<sup>s</sup> Lāqwaḡidekwaq qa's  
 lā klūs'ilil lāx k'waēlasas Qāselas. Wā, k'lēst'la gaēl k'lūdēla  
 laas lāx'ūlilē Qāselasē qa's lā lāx q'waēlasasēs ma'lt's'emē hānhān-  
 lēma. Wā, lā dāx'idxa ʼnemsgemē lāq. Wā, lā yāq'eg'āla. Wā,  
 20 lā ʼnēk'a: "Lāk'as'maēg'in dāx'idxa g'wālaasg'asg'in nāqēk',  
 sōkwas'ēmxt! nēdzemsen lāwelgāmax'dā, yōk'asda'xōl," ʼnēk'asē  
 Qāselasax ʼmāxwa lō<sup>s</sup> Lāqwaḡidek<sup>u</sup>.

Wā, hēt'la ʼmāxwa nāqemāla nū'naxmēq. Wā, lā ʼnēk'a: Qiwā-  
 k'asla ʼnēx'ōl, ʼnemwōt. Kwāx'axaē Ōma'nisxē kwāx'a lāk'asē  
 25 bēgwānemse'wa. Wēk'as lāg'ax'ens laqēnē," ʼnēk'ē ʼmāxwāxēs  
 ʼnemweyotē. Wā, la'mē ēx'ak'ē Qāselasax wāldemas.

Wā, hēx'ida'mēsē xwāna'fida qaxs gaālāē. Wā, la'mē ālēx'wida  
 yūdux'ts'ālaxa xwāxwagūnaxs laē sēx'wida lāxēs q'wālxō'maē  
 hānlatsa hānhān'ēmē. Wā, lā māstowaqelaxēs māstowē. Wā,  
 30 la'mē k'wāgiwaʼyē ʼmāxwa. Wā, lā k'wāyaʼyē Qāselas. Wā, lā  
 lēmx'laʼyē Lāqwaḡidekwē. Wā, la'mē ʼnēk'xēs g'ōkūlōtaxs q'ā-  
 q'asaēl lāx K'awaq lō<sup>s</sup> Ayaaxsiwē. Wā, lāx'da'xwē lēx'ēda. Wā,  
 la'mē k'ōtēda Gwats'ēnoxwaq laem lāl k'ēlak'asōnuk<sup>u</sup> lā qā  
 hāgūmsēs xūnōx'dē qaxs xēlēlaē hēx'ida'em lēx'ēdexs laē g'wāl  
 35 wūnemtaxēs xūnōx'dē.

Wā, lā lāxsgemēx K'awaq. Wā, g'il'mēsē lāg'aa lāqēxs laē xwā-  
 sōdna ts'ēq'adzō lāxēs ʼnaenx'ūnaʼyē qa's yilātōdēs lalak'wat'as



on the locks of their guns so that they could not be used. The three death-bringing guns were broken. The west wind was springing up. They took down their sail and they went before the wind straight to the shore. They arrived at a shelter by the side of the house. They took down their sail and paddled into the house.

Then NENGEMĀLIS came to meet them and said, "It is a great thing that you paddled to my house. What did you travel thus on the water?" They replied and said, "O Wonder, we were traveling thus because we were trying in vain to hunt for sea turtles. Then a north wind sprang up and we came to the shore at Ōmanis." Thus he said to him.

Then NENGEMĀLIS took the three guns and said, "Come and eat in my house." || Thus he said as he was carrying the guns and he went up || the beach and went into his small house. HĀNKWASŌ<sup>g</sup>WĪ<sup>l</sup>LAK and LĀQWAG<sup>l</sup>IDĪK went up the beach and they went into the house. They sat down and HĀNKWASŌ<sup>g</sup>WĪ<sup>l</sup>LAK and HĀNKWASŌ<sup>g</sup>WĪ<sup>l</sup>LAK and his wife, and also the wife of NENGEMĀLIS and his boy. || HĀNKWASŌ<sup>g</sup>WĪ<sup>l</sup>LAK was lying on his back, with his arms

lāx sēx'sekwāsēs hānhānlemē qa k'lēse k'ēux ededē. t'ēg'ilē, wā, la'mē 'nāxwa la k'āts'iwak'sa h'ēg'ila, yix yūdux semē hānhānlemē. Wā, laem lōk'wēnasa yāleda dzāq'wa h'ēg'ile sēx'wā daem yāwaplētsēs yāwabimē. Wā, la'mē neq'xixlaxs l'ēg'ile Ōma'nis lāxa g'ōkūla lāq. Wā, g'ēlmēsē lāgwa h'ēg'ile, wā, 'mekūma'yasa g'ōkwē lā yāwapa'ōlxēs yāwabimē. Wā, l'ēg'ile 'wida q'ēs lāg'alisē.

Wā, g'āxē NENGEMĀLISŌlē lālaq. Wā, la yāq'it'ē l'ē NENGEMĀLIS l'isolaq. Wā, lā 'nēk'a: "Sak'atsōs sēx'widasex mēlats'wā sēx'wā h'ēg'ilk'asaōs g'wēgwālag'ēla'yē," 'nēk'ē. Wā, h'emise sēx'wā 'naxmēq. Wā, lā 'nēk'a: "Alm'slak'asg'ānux g'wēgwālag'ēla'yē 'yāas wāx'k'as'ēnixaanu'y' q'āqlasaux q'asūk'asa lexox'k'as sēx. Wā, lāk'asōx dzāq'wax'ēl'k'asa. Wā, l'ōkwē sēx'wā g'āx'k'as q'wāqlāla lāk'asxō Ōma'nisk'asex," 'nēk'ē.

Wā, la'mē NENGEMĀLIS dāx'it'ē w'ēlaxa yūdux semē hānhānlemē. Wā, lā 'nēk'a: "G'ēlak'asla q'ēs h'ēyōs l'ē ywax'sak'ēs l'ē ywax' sēx'wā lā dāla xā yūdux semē hānhānlemē sēx'wā l'ē l'ēma'isē q'ēs lā lāēl lāxēs āma'yē g'ōkwa. Wā, l'ēg'ile l'ō' Qāselas l'ō' l'āq'wag'idikwē h'ēx'wāsēs lāx'wā h'ēg'ile hōg'wīl lāxa g'ōkwē. Wā, la k'ūs'āl'la. Wā, l'ēg'ile 'māxwax Hānkwasō<sup>g</sup>Wī<sup>l</sup>LAK l'ē wis g'it'mē wā l'ēg'ile NENGEMĀLIS l'ē wis xūnōkwē hābagum h'ēg'ile t'ēg'ilē Hānkwasō<sup>g</sup>Wī<sup>l</sup>LAK lāx āpsanōgwīl sēx'wā h'ēg'ile.

62 corner in the house of his | grandson NENGEMĀLIS, whose wife gave  
to eat to the visitors. | After she had given food to the visitors, the  
woman sat down and | NENGEMĀLIS sat down where his wife was  
65 seated and | lay on his back by the knees of his wife. | Then 'māxwa  
spoke and said, "Now let us | look at our guns for they are all wet. |  
We will start in the morning when it gets daylight." Thus he said. |  
He rose and took the three guns and gave | one to Qāselas and one  
70 to Lāqwaḡidek<sup>u</sup>. Then 'māxwa sat down | and they untied the  
strips around the locks of the | guns and when they had untied them,  
they were | ready. Then Qāselas spoke and said, "Now I | will tell  
you the news, Chief. My prince died | to-day and you will go with  
75 him." Thus he said, and shot at | Hānkwasō'gwiḡlak<sup>u</sup>, and Lāq-  
waḡidek<sup>u</sup> shot at his | wife and 'māxwa shot at NENGEMĀLIS, and  
NENGEMĀLIS was killed, for the ball went through the back of |  
NENGEMĀLIS and through the left side of his wife, | but she was not  
80 dead. Then the woman rose and sang her sacred song, | and the  
wife of Hānkwasō'gwiḡlak<sup>u</sup> did the same. | Then Hānkwasō'gwiḡlak<sup>u</sup>  
jumped through the corner of the house | and hid in the woods. He  
and his wife were missed by those who shot at them. | They did not  
shoot the son of | NENGEMĀLIS. The name of his child was 'nemō-

61 NENGEMĀLIS. Wā, la'mē hāmḡilē GENEMASĒXA bāḡūnsē. Wā, ḡil-  
'mēsē ḡwāl hāmḡilaxa bāḡūnsaxs laē k'wāḡ'alilēda ts'edāqē. Wā,  
lē NENGEMĀLISē la k'wāḡ'alil lāx k'waēlasasēs GENEMē qa t'ēk'alē  
lāx ōkwāx'aḡyasēs GENEMē.

65 Wā, lā yāq'eg'alē 'māxwa; wā, lā 'nēk'a: Wālag'ax'ENS dōqwa-  
xENS hānhānLEMk'asax lak'as'maaxsōnō k'lūnx'ēda qak'asamsō LEX-  
'ēdk'asLAX ḡil'k'asēlasō nānos'ēdlax ḡaālala," 'nēk'EXS laē lāx'ūlil  
qa's lā āx'ēdxa yūdux'semē hānhānLEM qa's ts'ewanaqēsa 'nāl-  
'nemē lāx Qāselas Lō' Lāqwaḡidek<sup>u</sup>. Wā, lā k'wāḡ'alilē 'māxwa.

70 Wā, lā 'nemx'ēdEXS laē qwēlāLAX yilemas SEX'sakwāsa hānhān-  
LEM. Wā, ḡil'mēsē 'wiḡla qwēlkwa, wā, la'mē 'nāxwa la ḡwālala.  
Wā, lā yāq'eg'alē Qāsalas; wā, lā 'nēk'a: "Wālag'ax'EN ts'ek'lā-  
l'ēdk'asōl ḡigāma. Wēk'laqak'asxaEN lāwēlgāmax'dāxō 'nālak'a-  
sēX. Wā, lāk'asLaxaas laqēnē," 'nēk'EXS laē hān'ēda wāx'EX

75 Hānkwasō'gwiḡlak<sup>u</sup>. Wā, la Lāqwaḡidek<sup>u</sup> wāx' hān'ēdEX  
GENEMAS. Wā, la 'māxwa hān'ēdEX NENGEMALISē. Wā, la'mē  
hēbayē NENGEMALISē. Wā lēda lē'ḡila hēx'sala lāx āwīḡ'aḡyas  
NENGEMALISē qa's lā hēx'sāla lāx ḡEMXANōda'YAS GENEMAS. Wā,  
la k'lōs lēḡla. Wā, lēda ts'edāqē lāx'ūlil qa's yālaqwēsēs yāLax'-

80 LēNē. Wā, hēEMXaāwisē ḡwēx'ēdē GENEMAS Hānkwasō'gwiḡlak<sup>u</sup>  
yixs hāLal dEX'sāwē Hānkwasō'gwiḡlakwē lāxa ōnēḡwīlasa ḡōkwē  
qa's la 'wūna lāxa āLē. Wā, laEM lēqwasōsa hān'ēdāq Lē'wis GE-  
NEMē. Wā, lā k'lōs hān'ētsē'wēda bābagūmē ānōkwās NENGE-  
MALISēdēXA lēḡadēda ḡinānEMAS 'nemōkwātā'yē. Wā, ḡil'mēsē

kwātā'yē. After 'māxwa had shot the child of Qāselas, after they had loaded their guns, then he shot her.

Now they went down to the beach. It was not long after they had gone, that the wife of Nengemālis came out and took the child of Qāselas, and the woman spoke and said, "I am glad that you have but shoot me also, that I may go to where I wish to go." 'māxwa shot her also and she died. After that Qāselas and his wife and child were killed.

Two were killed | by 'māxwa, whom he paid to Qāselas to live. || Hānkwasō'gwi'lak', his wife, and the boy were also killed.

Then Qāselas and his crew felt good when they were released in the evening. 'māxwa had redeemed himself with two, whom he had shot for Qāselas, that he might live.

It is not called war, if some one does as was done by Qāselas, it is called by the Indians "to die with those who are dead." Those who were shot by 'māxwa on account of the child of Qāselas. They did not cut their heads off, and there is no war. Qāselas when he came home after they had killed two Nengemālis and his wife, | on the same day when the child of Qāselas died. There would have been four, if | Qāselas and Lāqwa'idikwaxēs had shot Hānkwasō'gwi'lak' | and his wife, whom they tried to shoot. This is the end. |

gwāl hāmla 'māxwa laē hōqūwīls lāxa grōkwaxs hō gwāl hāmla xēs hānhānēmē. Wā, la'mē lāl na'max i laxes grōkwē.

Wā, la'mē hōqūnts'les lāxa l'emaisē qas'wīx stēndexs xwāl'pā. Wā, k'les'mēsē laem hōgūxs lāxa xwāk'lūnaxs grāxe gaxawlē. Nēm'x'das Nengemālis qas' gāxē dāg'iyōdxa xwāk'lūnā. Wā, q'iyā'legrā'lēda ts'lēdāqē. Wā, lā 'nēk'a: "Q'wallag'matns lāts'x'wō 'māxwa, qas' ēt'lēdaōs hānl'īd grāxen q'n lā me lax lāts'x'wō. Nēm'x'dā. Wā, la'mē hēnaxē 'māxwa hānl'īlq. Wā, lā me hēnax. Wā, grāx'mē nā'nakwē Qāselas lāxēq. Wā, mā'lōwē hēnax'ē 'was 'māxwa, yix hālagemasēx Qāselas qas' q'ūle. Wā, lā k'les' yīlkwēs Hānkwasō'gwi'lakwē lē'wis gēm'mē lē'wa bab'gumē.

Wā, la'mē ēk'leqelē Qāselas lē'wis lē'lōtaxs hē lāg'als laxs baaxa lā dzāqwā. Wā, laem xūnkwē 'māxwa'sa mē lāwē lē'wis lē'x's lāx Qāselasē qas' q'ūlēxs hāē.

Wā, k'les lēgades wīnēda hē gwē'yōda, yix gwē'yōdaxs q'ūle yix hē'maē gwē'yōsa bāk'lūmē hāgūng'ūlasa mā'lōkwē. 'māxwa lāx xūnō'x'das Qāselas. Wā, lā k'les qax'ndiq. Wā, lā k'leas mēlā'yōs Qāselasaxs hē na'nak' lāxes grōkwē. 'maē k'lelax'ōdxa mā'lōkwē yix Nengemālisde lē'wis gēm'mē wīk'tex'idex'demas xūnō'x'das Qāselas, yix mēlōwē lē'x'q'ūle. Qāselas lō' lāqwa'idikwaxēs wā'n' hānl'it'wē Hānkwasō'gwi'lakwē lē'wis gēm'mē. Wā, lā mē lāba.

## THE KWAKWIKWUTL SETTLE AT QĀLOGWIS (to p. 835)

- 1 Now I will answer what is asked by you, why the Kwakiutl | lived  
at Qālogwis. It was when the myth people were scattered, | when  
they discovered that the princes of the village had been | killed by  
5 Mink. Their village site was really good; || for K'lwēk'waxāwē<sup>ε</sup> had  
made the village site of the myth people. |

Now for a long time there was no village there. Then | the Chief  
of the numaym Maāmtag'ila, 'maxūyalidzē ' came from where his  
house stood at K' 'lōdagala, with his wife Aōmōl and his | three sons  
10 and their wives and many children, || and also with two daughters  
and their husbands ' and their many children. They travelled in  
four canoes, | for indeed they moved away from K' 'lōdagala to look  
for a good | place for a village. They passed Fort Rupert, and |  
'maxūyalidzē wished to go to 'wīwex<sup>u</sup>dzeq. He arrived || at  
15 'nōx<sup>u</sup>dem and in vain he looked for water. He | did not find any.  
Then they paddled and went eastward and | he saw Qālogwis which  
was a very good village site. Then | 'maxūyalidzē and his sons-in-  
law unloaded their cargo at that place | and immediately they built  
houses there. ||

As soon as the houses were finished, Chief | 'maxūyalidzē said that  
20 they would invite the tribes. Then he came | to Fort Rupert, for

## THE KWAKWIKWUTL SETTLE AT QĀLOGWIS

- 1 Wā, laemxāen nā'naxinēlxēs wūlāse<sup>ε</sup>wōs lāx lāg'īlasa Kwāgrul hē  
g'ōkūlē Qālogwisē. Wā, hē'maa<sup>ε</sup>laxs laē 'wīla gwēgwal'ēdēda nūx<sup>u</sup>-  
nemis yīxs laē q'lāsta alōlēnoxwaxēs lōlāelgāma<sup>ε</sup>yaxs laē k' 'lō-  
lax<sup>ε</sup>itsōs l'ēselag'īla. Wā, laem<sup>ε</sup>lāwisē āla ēk'a g'ōx<sup>u</sup>demsē qaxs  
5 hāsaax K'lwēk'waxāwa<sup>ε</sup>yē āxa<sup>ε</sup>ya g'ōx<sup>u</sup>demsasa nūx<sup>u</sup>nemisē.

Wā, laem<sup>ε</sup>lāwisē gāla la k' 'lās g'ōkūla lāq. Wā, lā<sup>ε</sup>laē sex<sup>ε</sup>widē  
g'īgāma<sup>ε</sup>yasa 'ne<sup>ε</sup>mēmōtasa la Maāmtag'ila, yīx 'māxūyalidzē,  
g'āx<sup>ε</sup>id lāxēs g'ōkwē lāx K' 'lōdagala lē<sup>ε</sup>wis genemē Aōmōl lē<sup>ε</sup>wis  
yūduk<sup>u</sup> bēbegwānem sāsēma lē<sup>ε</sup>wis gēgenemē lē<sup>ε</sup>wis q'lēnemē sē-  
10 sāsēma, hē'mēsēs ma<sup>ε</sup>lōkwē ts'ēdaq sēsāsēma lē<sup>ε</sup>wis lēla<sup>ε</sup>wūnemē  
lō<sup>ε</sup>xāēs q'lēnemē sēsāsēma. Wā, laem<sup>ε</sup>lāē mōts'aq xwāxwāk'lūnē  
yā'yatslās, qūlaxs hē'maa<sup>ε</sup>l 'māwa bās K' 'lōdagala qā<sup>ε</sup>s lā ālā ēk'a  
lāx g'ōkūlasē. Wā, lā<sup>ε</sup>laē hayūqalaxg'a Tsūxisek'. Wā, laem<sup>ε</sup>lāē  
'māxūyalidzē 'nēx<sup>u</sup> qā<sup>ε</sup>s lā lāxa 'wīwex<sup>u</sup>dzeqē. Wā, lā<sup>ε</sup>laē lāgraa  
15 lāx 'nōx<sup>u</sup>dēma. Wā, laem<sup>ε</sup>lāwis wāx' ālāx 'wāpas. Wā, lā<sup>ε</sup>laē  
k' 'lās q'lāsōs. Wā, lā<sup>ε</sup>laē sēx<sup>ε</sup>wida qā<sup>ε</sup>s lā 'nūlola<sup>ε</sup>yala. Wā, lā<sup>ε</sup>laē  
dōx<sup>ε</sup>wūlax Qālogwisaxs ālāē ēk' g'ōx<sup>u</sup>dēmsa. Wā, laem<sup>ε</sup>lāē  
'māxūyalidzē 'mōltōdxēs 'memwāla lāq lē<sup>ε</sup>wis naengūmpē lāq.  
Wā, lā<sup>ε</sup>laē hēx<sup>ε</sup>idax<sup>ε</sup>da<sup>ε</sup>x<sup>ε</sup>em g'ōkwēla lāq.

- 20 Wā, g'īl'em<sup>ε</sup>lāwisē gwālē g'īg'ōkwēla<sup>ε</sup>yas laalasa g'īgāma<sup>ε</sup>yē 'mā-  
xūyalidzē 'nēx<sup>u</sup> qā<sup>ε</sup>s wāgri lēlaxa lēlqūlala<sup>ε</sup>yē. Wā, g'āx<sup>ε</sup>em-

that is where Ō'maxt'ālatē<sup>6</sup> and his father, wā'wā'k' 'nemōgwis and his father, wā'wā'k'.

And before 'māxūyalidzē<sup>7</sup> departed to the village of Yix'āgāmō<sup>8</sup>, Ō'maxt'ālatē<sup>6</sup> 'wālas 'nemōgwis did not take any ear ornaments | and his abalone nose ornament. Ō'maxt'ālatē<sup>6</sup> said, "This (my) younger brother is a chief. Now his name is G'ēxsem, chief of the generations following him." Thus he said. Then the | numaym G'ēxsem, for the numaym of Ō'maxt'ālatē<sup>6</sup> G'ig'ilgām, || and therefore it is said that the numaym G'ēxsem was nursed on the right breast of their mother and that G'ēxsem was nursed on the left breast of their mother. || they say that the numaym G'ēxsem are descendants of the younger brother, | and that the numaym G'ig'ilgām are descendants from the elder brother. I only wish to talk about the village of K'laq'a.

Now I will talk about 'māxūyalidzē. He came to the village of dzālis, the village of Yix'āgāmō<sup>8</sup>. Then he invited him to the village of Qālogwis. Next 'māxūyalidzē came to Tavagōl and he invited Lālx's'endayō and he went to Lālx'iqwaxla and he invited Dzenx'q'ayō and he went to Lē'lādē<sup>9</sup> and invited Hayalik'awa'yē. 'māxūyalidzē did not go beyond Lē'lādē, but came back.

ēlaē lāxg'a Tsāxisek' qaxs g'a'maē grōkūle Ō'maxt'ālatē<sup>6</sup> ō'tslā'yē 'wālas 'nemōgwis lē'wis ōmpē 'wālas Kwāx il'mol'mol'.

Wā, g'alagawa'yēsa lē'lēlē 'māxūyalidzas q'wālas 'nemōgwis 'yas Ō'maxt'ālatā'yē, yix 'wālas 'nemōgwisē yixs xogix's'endayō. Wā, lā'laē k'ēdzēlbalaxa ēx'ts'em. Wā, lā'laē neke Ō'maxt'ālatē<sup>6</sup> 'yē: "Lē'mak'asōx grēxsemōx wīsax. Wā, lā'mesox tēg'ō'ō' G'ēxsem lē'wis ēl'nakūlala," 'nēx'ēlaē. Wā, lā'mesox tēg'ō'ō' 'nē'mēmotasā G'ēxsem yixs 'nē'mēmotasā Ō'maxt'ālatē<sup>6</sup> G'ig'ām. Wā, hē'mis lāg'ilas 'nēx'sowa dza'meda 'nē'mēmotasā G'ig'āmax hēlk'ōt'ēbā'yē dzamsēs āblimpē. Wā, lā'laē 'nē'mēmotasā G'ēxsemāx g'umoxōt'ābā'yē dzamsēs āblimpē. Wā, hē'mis lāg'ilas 'nēx'sō āmayimayawada 'nē'mēmotasā G'ēxsem lā' lā' nōlawāhila 'nē'mēmotasā G'ig'ilgām. Wā, ā'mesox tēg'ō'ō' gwāgwēx'sex'ēidē lāq, yixs hāē grōkūle K'laq'a.

Wā, lā'mēsēn gwāgwēx's'ālal lāx 'māxūyalidzē. Wā, lā'laē g'āx'ālela lāx Xūdzedzālis lāx grōkūlasas Yix'āgāmō<sup>8</sup>. Wā, lā'mēlaē lē'lēlaq qalās lāx Qālogwis. Wā, g'ax'ālela lāx lāx Tāyagōl. Wā, lā lē'lilax Lālx's'endayō. Wā, lā lē'lilax lāx iqwaxla. Wā, lā lē'lilax Dzenx'q'ayō. Wā, lā lē'lilax lāx Hayalik'awa'yē. Wā, lā'mesox tēg'ō'ō' lē'lādē, g'āx'āē āēdaaq'a.

And Hayalik'awō<sup>ε</sup> came paddling after him, and, it is said, | the  
45 five tribes traveled after him. Then || they arrived at Qālogwis,  
and 'māxūyalidzē gave away blankets | and lynx skins and dressed  
deer skins and mink skin blankets and yellow-cedar blankets | to  
those whom he had invited.

After 'māxūyalidzē had given a potlatch to his guests, | then  
50 'walas Kwāx'īlanōkūmē<sup>ε</sup>, the father of Ō'maxt'lālalē<sup>ε</sup> || and of his  
younger brother 'wālas 'nemōgwis, and Yix'āgāmē<sup>ε</sup>, and | Haya-  
lik'awō<sup>ε</sup> said that they would build houses at Q'ābē<sup>ε</sup>, and Dzenx'-  
q'ayō | built a house at Ādap! and Lālux's'endayō built a house at  
Qālogwis, and after Lālux's'endayō had finished building his  
house, | the ancestor of the numaym Kūkwāk'lūm came from  
55 Wāq'anak<sup>u</sup> | and they at once built a house at Qālogwis, and then  
came Sēnl'ē | and he also built a house at Qālogwis, and | Walibā'yē  
did the same, for he just came paddling along and saw | the smoke of  
Ādap!. Then he paddled and went there, and | at once he built a  
60 house: and Walibā'yē came from || Gwaxlāla, when he first became  
a man. The ancestors of the | numayms lēlēgēd and lēq'ēm built  
houses at Ādap! They | came from Ō'seq<sup>u</sup>. That is how it hap-  
pened that they came together. | Now they invited one another in  
the villages Qālogwis and | Q'ābē<sup>ε</sup> and Ādap! for they were ready in  
65 the villages they had built. || That is all now. |

43 Wā, g'āx'ēm'laē Hayalik'awā'yē sē'wig'ēq. Wā, laēm'laē sē-  
'wik'elē 'māxūyalidzāxa sek'lasgēm'akwē lēlq'wālala'ya. Wā, lā-  
45 'laē lāg'na lāx Qālogwisē. Wā, laēm'laē 'māxūyalidzē p'lesasa  
'wālasx'ā lē'wa ālāg'īm lē'wa metsasgēm 'nēx'ūnē lē'wa k'lōba-  
wasē lāxēs lēlē'lakwē.

Wā, g'il'ēm'lāwisē gwāl yāqwa 'māxūyalidzāxēs lēlē'lakwē laē  
'nēm'āla 'nēk'ē 'wālas Kwax'īlanokūma'yē yix ōmpas Ō'maxt'lāla-  
50 la'yē, lē'wis ts'lā'yē 'wālas 'nemōgwis lō' Yix'āgema'yē lō' Haya-  
lik'awā'yē qa's lā g'ōkwila lāx Q'ābā'yē. Wā, lā Dzenx'q'ā'yō  
g'ōkwila lāx Ādap!. Wā, lā Lālux's'enda'yō g'ōkwila lāx Qālo-  
gwisē. Wā, g'il'ēm'lāwisē gwālē g'ōkwila'yas Lālux's'enda'yō g'ā-  
xaas g'ālāsa 'nēmēmōtasa Kūkwāk'lūm g'āx'īd lāx Wāq'anak<sup>u</sup>.  
55 Wā, lā'laē hēx'īdaem g'ōkwila lāx Qālogwisē. Wā, g'āx'laē Sēnl'ē.  
Wā, lā'laē ōgwaqa g'ōkwila lāx Qālogwisē. Wā, hēm'elaxaāwisē  
gwēx'īdē Wālibā'yē, yixs ā'maē siō'nakūla. Wā, lā'laē dōx'wale-  
laxa kwax'ila lāx Ādap!. Wā, lā'laē sēx'ēwid qa's lā lāq. Wā, lā-  
'laē hēx'īdaem g'ōkwila lāq. Wā, laēm'laē Wālibā'yē g'āx'īd lāx  
60 Gwaxlāla, yixs hāē g'il begwānemx'īdē. Wā, g'āx'laēda g'ālāsa  
'nēmēmōtasa lēlēgēdē lē'wa lēq'ēm lāx Ādap! g'ōkwila lāq: yixs  
hāē g'āx'īdē Ō'seq<sup>u</sup>. Wā, hēm gwēx'īdaatsēxs laē q'ap'lēx'īda.  
Wā, laēm lēlē'lap'ēda g'ōkūla lāx Qālogwisē lē'wa g'ōkūlā lāx  
Q'ābā'yē lē'wa g'ōkūla lāx Ādap'ē, yixs laē gwēgwālēs g'ig'ōkwila-  
65 'yē. Wā, laēm lāba lāqēx.

## XI. VOCABULARY

### ABBREVIATIONS

- M. Annual Report of the U. S. National Museum for 1881. Washington, D. C.  
III. Publications of the Jesup North Pacific Expedition. Amsterdam, Leyden, F. F. Brill.  
V. Ibid., Vol. V.  
X. Ibid., Vol. X.  
C. Kwakiutl Tales, Columbia University Contributions to Anthropology, Vol. II.  
R. Thirty-fifth Annual Report, Bureau of American Ethnology.  
BAV. Boas Anniversary Volume, New York, G. E. Steeger, 1906.  
(New) Newetsee.  
(Kos) Koskimo.  
(Gwa) Gwasila.

The order of the Indian alphabet is as follows:

e, a, ä, e (i), y, â, o (u), w,

h

b, p, p'

m

d, t, t'

s

dz, ts, ts'

n

g', k', k'

g<sup>u</sup> (gw), k<sup>u</sup> (kw), k'<sup>u</sup> (k'w)

g, q, q'

l, l, l, l, l'

Words beginning with a glottal stop are placed before the following sound, because the occurrence or non-occurrence of the *w* is not sufficiently certain.

Since *y* and *e* (i); *w* and *o* (u) are closely related, each of the groups is treated as a unit, so that *y* and *w* followed by vowels precede *e* and *o* followed by consonants.

# KWAKWUTL-ENGLISH

## E. a

- e- exclamation indicating distress. III 305.14.  
 a- exclamation indicating pain. C 52.26.  
 aāms- bad luck, defiled. R 709.99.  
   aāmēla- to spoil, to make mistake, to bring ill luck. III 28.12; C 350.19 (Kos).  
 aat'k'lag'ila- to cause constipation. R 376.94.  
 aānt- eyebrows. III 87.23.  
 aāgala- *Moneses reticulata*, Nutt.  
 ay a- to payshaman. ēšāya *pl.* C 350.4 (Kos).  
 ayabages- happy. C 296.9 (Kos); ayaqles. R 1256.6 (Kos).  
 aēdzē- great. C 206.16.  
 aēyasō- hand. R 111.77, eēyasō *pl.* R 132.39.  
 ayaz'ek- fine adzing.  
 aēyōs'ela- to understand. III 238.30.  
 aēyōts'la- to try to understand.  
 aw- father.  
   ōmp- father. III 22.6, wīwōmp *pl.* father and uncles, ancestors. C 28.25.  
   ās- your- III 19.1, ōās *pl.* C 30.9.  
 aēwāsāla- in company with father. III 277.34.  
 aēwatsōē- step-father, mother's or father's sister's husband. C 86.24.  
 āsk'ōt- father's side; *i. e.* the nunnym to which the father belongs. R 1076.56.  
 awel- plain, distinct.  
   awelx'iya- to shout (?). C 306.25 (Kos).  
   awelx's- plainly discernible. R 63.72.  
   awelp'atō- to become plainly discernible to eye. C 48.3; to convince oneself. III 154.16.  
 awel'iq- to desire, to wait for something. C 246.12 (New).  
   awel'qlas- stingy, avaricious.  
 awelx'iya- to shout (?). C 306.25 (Kos).  
 āwak'rla- slowly. R 701.32.  
   āwinagēmāla- slow. R 626.64.  
 āwaqwia- to sit on summer-seat. III 265.15.  
   awaqwēē- summer-seat. R 310.7.  
 awa- see wa.  
 awāqlas- liberal. III 118.93.  
 aēwal'ēlala- to walk about searching for something. R 705.3.  
 awēqwia- a dying person leaves his relatives. R 714.34.  
 awila- important. R 63.64.  
 āwō- great. *pl.* III 22.10, R 95.32.  
   āwōdzem- great tribes.  
   āwōwaxek'ūs- coarse gravel on ground.  
 āwāxats'ō- to put inside. R 396.77.  
 aōwak'- big sheet of water, ocean. III 103.93.  
 aōms- man of ordinary power (probably only with k'ēts). III 33.35, C 52.14.  
 aōk'lūna (?) to pick for oneself. R 212.31.  
 ab- mother.  
   abemp- mother; ēbemp *pl.* mother and aunts.  
 abāyad- having a mother (from a stem abas-). III 25.16.  
 abēnē- mother!  
 abatsōē- step-mother; wife of father's or mother's brother.  
 abāsema- end (?) R 111.9.  
 ābanē- maggots.  
 āps- one side.  
   āpsadzē- one side. C 66.31; R 62.42.  
   āpsōt- one side. R 71.329.  
   āpsēyinx- next year. R 352.31.  
   āpsēk'ūs- adherents of one chief.  
 ām- closed up, tight.  
   āmxa- water-tight. R 92.37.  
   āmts'ō- filled up entirely so that it forms a solid mass. R 95.36.  
   āmxi'a- a hand width. R 81.56, 147.22.  
   āmxtōx'wīd- to close door. III 77.23; a hole. III 168.22.  
   amk'eyēē- cover of bucket.  
 amelk'- a ceremony. III 231.20.





elwá'a *to open* (clams). III 107.24.  
 elmdá *to bleed*. C 94.18; 412.34.  
 el- *small* holothuria. R 475.1.  
   *el-á* *small*. R 475.1.  
   *el-sáldza* a small holothuria.  
 el- *meat*.  
   *el-dzē* meat. III 21.9.  
 elk'a *to open* clams. R 179.21.  
 elk- attendant. III 26.19; *á'yilk<sup>u</sup> pl.*  
   III 23.5.  
   *elgúnwē* attendant side, name of a  
     numaym.  
 elkwa *blood*. III 197.22.  
   *elkōl* to bleed. III 197.22.  
 elqda *to arrive*. X 64.29.  
 elqwa *to put out* tongue. C 214.17.  
   *elq'wēnox* a person who takes dust  
     out of eye with tongue.  
 elx'a last, after. III 210.14.  
   *elx'ala* to follow. III 54.26; to  
     do last. R 99.37.  
 ál- just. R 213.11.  
 álexsdē last. R 161.41.  
 álōmas fresh, new. R 236.5.  
 álōlaq new (canoe). R 125.4.  
 álexsem fresh (stone). R 264.15.  
 álta fresh. R 308.75.  
 álēga to add new ones (=new on  
   back). C 298.7 (Kos).  
 álewil different places in house. R  
   193.6.  
 āl- else. III 19.4.  
 āl- inland, shoreward.  
   *ā 5<sup>4</sup>* inland. R 57.2.  
 ālaśnem wolf. X 57.29; *ēalaśnem*  
   *pl.* X 57.18.  
 ālōlēnox<sup>u</sup> wolf. C 160.25.  
 ālasēmik a fabulous inland people.  
 aqēlanem land food (berries, roots,  
   etc.). C 324.34; land birds. C  
   232.16.  
 āla-mux<sup>u</sup> (having as) servants. M  
   667.10.  
 avelat to break (a rope). C 38.8.  
 alid to tear, break (rope). R 323.4.  
 alalin death (=breath breaks). III  
   202.93.  
 ārela dentalia. III 89.14.  
 aralek secret meeting in house.  
 aṛbalat cooked black seaweed.  
 aṛbō even. R 61.25.  
 ālek pregnant. C 274.17. (New)

## ā

asa to urinate (woman). X 173.25.  
 ādzas nethra of woman.  
 aṣwa to enjoy. III 25.1.  
 aṣūla to desire.  
 ēyōl desired.

## y

yī- that. R 57.29; 63.61.  
 yix that (object).  
 yis with that (instrumental).  
 yipa to join together in a row long par-  
   allel objects. III 28.2.  
 yibelō twined weaving of cedar-  
   bark in food mats. III 178.21.  
 yimxa to burst. R 536.40.  
 yinka to cut, split game, to burst. R  
   248.35.  
 yisxen plant, stem. R 190.39, 208.11.  
 yint to gnaw (beaver, rat, squirrel; not  
   used for mouse). III 130.17.  
 yināsele to be in canoe on water. C  
   380.12 (Gwas); war-canoe. III 469.34.  
 yinēsa to give food. C 346.1.  
 yink'a to recompense. R 231.27; to  
   take revenge. X 207.25.  
   *yāyeng'ayoxawē* neck-ring of war-  
     rior. III 214.36.  
 yink'la to throw with sling-stones. C  
   192.4.  
 yūyink'alayu ? R 202.8.  
 yik'a bent halibut-hook. V 472.6.  
 yikwē cover. R 81.68.  
 yikwil parents of twins. III 67.14.  
 yiq'a to knit a net. R 163.10.  
   *yayaqet'ōnēga* spider (=net-mak-  
     ing woman).  
 yix'a fast. III 467.27.  
 yāyāna to try to be fast. III  
   231.39.  
 yix'stōl as you say! III 70.42.  
 yeṣwa flood tide. R 72.66.  
   *yixūla* high-water. R 181.61.  
   *yāṣ'mōt* high-water mark. R  
     72.66.  
   *yāxoxsōl* deluge. C 82.10.  
 yēṣwa to dance. III 72.31.  
 yēṣ'sēmē tallow. R 104.5 (see *yāseṣ<sup>u</sup>*).  
 yēxwa land looms up.  
 yilāla serves him right! III 97.34.  
 yils'a to rub on. III 64.25.

yilkwa- to be in (C) 122

yilk- to be in (C)

C 122

yilkwa- to be in (C) 122

shoulder (R) 122

yilq- to see eyes

yāyilqama- (Synp.) 122-123

most

yilxwa- to hang, shawl (C)

poles (C) 19

yilxula- to hang over pole (C)

157-5

yilx-

yilx'elzayn- (dancing) beads (C)

100-26

ɣyā- to spread legs (C) 100-11

yitca- to tie in bundles (C) 11-28-22

yitrm- hand for tying (R) 12-26

yā- to decline (C) 52 (C) 21-26 (p. 1)

341-8

yā- to hang down loose (A) 186-70

ɣya- oh! (called from near by) (C) 11-31

ɣyā- oh! (called from a distance)

ya- to work, to do, to use

yānm- game (C) 22-13

yāla- to continue (C) 54-21

yāyats- canoe (R) 129-11

ɣyā- mother! (C) 256-33 (New)

yāwap- to set sail (C) 256-2

yāwap'eq- mast (R) 100-10

yāwabem- sail (R) 100-10

yāwas- to do for a short while (R) 119-39

yāwix- to move, to shake (C) 186-17

yāmg-iltāla- to drag along on water (C)

208-1 (New)

yat- to rattle (C) 11-459-33

yaden- rattle (C) 11-459-33

yat'eq- rattle (C) 224-3

yā-s-k- fat (R) 108-82 (see yix-s-m)

ɣyāk- bad (C) 18-21

ɣyāk- alil- to get excited (M) 670-8

ɣyax-s-m- bad (C) 160-25

ɣyax-plaxsta- to scold (C) 362-10

ɣyak-ā- to vanquish (C) 6-13

ɣyāg-īm- sea-monster (C) 31-27-1

ɣyax-yāz-īl- intestines (R) 173-25

ɣyeyāg-is- bad weather (R) 253-1

ɣyag-īlwat- inexperienced (R) 177-60

yaq- to be dead (C) 10-13

yaq- to distribute, to give a potlatch (C)

11-59-3

yaqw- woodworm (C) 198-24

75052--21 (35) 11-19-2 (39)

K- to X

K- to X

K- to X

K- to X

K- to X

K- to X

K- to X

K- to X

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K- to X

- ak- 'to be' (see *ak*)  
 al- 'to sit' (H 466-18)  
 al- 'to sit' (H 439-15)  
 al- 'to sit down.'  
 al- 'to warn' (C 144)  
 al- 'to warn' (R 675-14)

## ē

- ē- 'plural of words in āw' (R 99-28)  
 ē- 'to quarrel, referring only to husband and wife' (R 742-8)  
 ēwāq- 'to round a point' (C 220-12; New)  
 ēp'a- 'to pinch' (R 208-11)  
 ēbayu- 'dilemma'  
 ēps- *pl.* of āps- (R 157-7)  
 ēd- 'to harpoon' (Kos) (H 375-14)  
 ēd'm- 'menstrual fluid' (C 440-23)  
 ē- 'again'  
 ēd'tāē- 'great grandchild' (C 312-22; Kos)

- ē'tēd- 'again' (H 8-10)  
 ēd'zaqwa- 'to speak again' (H 244-12)  
 ād'laqwa- 'to go back' (R 68-81)  
 ēs- 'not' (C 148-25)  
 ēs- 'to wait'  
 ēs'da- 'to wait' (H 42-18)  
 ēs'ōsa- 'to wait from time to time' (C 174-19)

- ā'sayn- 'to beg' (H 173-21; C 66-20)  
 ē'set'slak- 'wearing abalone shells in ears' (H 104-37)

- ē'sig iwē- 'addled' (R 65-19)  
 ā'sik ā'sō- 'oh wonder!' (M 707-1)

- ek- 'good' (R 122-48; *es'ik pl.* (R 200-41)  
 ex p'a- 'sweet' (C 142-13; Amelanchier florida, Lindley)

- ex'āk ā'q'la- 'to like' (C 146-20)  
 ek'ē'q'la- 'to be glad' (X 331)

- eg'ndzāla- 'good weather' (R 202-29)  
 eg'ilwat- 'expert' (R 116-17)

- ek'ō- 'to be victorious' (C 104-32)  
 ex'ba- 'sharp' (R 69-11)

- eg'is- 'sand' (R 190-31)  
 eg'is- 'fine weather' (R 203-50)

- āek'la- 'well' (R 58-34)  
 ek'- 'above' (M 681-3)

- ek'ō'sta- 'to go up' (C 386-21)  
 ek'ō'ba- 'sliding rafters of house' (Kos; see pūy'ba- Kwagwilt)

- ek'ō'x'ē- 'upper edge' (R 39-40)  
 ek'wa- 'to clear house' (C 256-14)

- ē'g'ind- 'to cut off branches' (R 151-25)  
 ē'g'ind- 'to cut off branches' (R 151-25)

- ē'q'a- 'to bewitch' (H 426-30)  
 ē's'laq- 'to put disease into tree for witchcraft or cure' (=pēspata)

- ex'āla- 'to come near' (R 216-24; C 222-16)  
 ex'ā'g'at'ela- 'to approach' (C 380-19)

- ex'āk'a- 'to agree' (C 386-28)  
 ē'xdzō- 'left on a flat thing' (R 228-24; see axo)

- ē'x'ita- 'to menstruate' (C 440-25)  
 ē'x'mē- 'devil's club' (Fatgia horrida) (V 473-21)

- ē'x'sem- 'semen' (H 285-9)  
 ē'f'x'sd'ē- 'precipice' (R 173-11)

- ā'g'iwē- 'bow of canoe' (R 96-59)  
 ā- 'father, see aw-

- ā- 'only' (R 58-36; 195-9)

## ā

- ā- 'only' (C 18-14)  
 ā'sē- 'innocent, not having had sexual intercourse'

- āya- 'burden of song'  
 ātsao āts! 'father! (addressed)' (H 90-34)

- āx- (C 18-252)  
 āxa- 'foot of mountain' (H 165-27; aw- axa)

- ā'sōlē- Veratrum Escholzianum (R & S. Gray) (R 175-8; a person of evil temper)

- āla- 'real' (R 140-19)  
 ād- 'quickly'

- ā'd'laq'la- 'to run quickly' (H 413-29)  
 ād- 'to handle roughly'

- ā'd'sila- 'quickly' (R 190-43; to treat roughly' (R 187-24)

- ā'bada- 'quickly' (R 302-42)  
 ā'dita- 'to do mischief' (H 285-2; X 81-37)

- ā'lis- 'greedy, desirous to get wealth quickly'

- ā'at'la- 'but later' (H 146-8)

## ō, w

- ō- (exclamation)  
 ō'xwa- 'to cry "oh"' (M 668-6)

- ō- 'nom. of locality; before vowels aw-'  
 ōbē- 'point' (R 197-13)

- āw'ilbē- 'point of land' (R 254-2)  
 wū'yims'ēd- 'to die' (X 208-2; New)

- wū'yōq'wa- 'to shove into' (V 332-11)  
 wū'yōq'fūx'asx ay'ē- 'jawbone'

- wū'd'āla- 'cold' (R 194-16)  
 wū'dasē- 'cooled' (R 198-21)



- wawedzi<sup>1</sup>lapw<sup>2</sup> to cry 'tho' while lift-  
 ing copper. III 449.26.  
 wap<sup>2</sup> water. R 74.5.  
   <sup>1</sup>wapaz<sup>2</sup> juice. R 415.89.  
   <sup>2</sup>wapala liquid. R 247.28.  
   <sup>3</sup>wi<sup>1</sup>wāp<sup>2</sup>ēm fresh water. R 88.53.  
 wawag<sup>1</sup> goose. C 375, note.  
 -wat-  
   <sup>1</sup>wā<sup>2</sup>wādē kelp. R 192.18.  
   <sup>2</sup>wādōk āla kelp-patch. R 177.50.  
 wad<sup>2</sup>ēla<sup>1</sup> to lead. C 76.5; to pull up a  
 canoe. R 97.81.  
   wādenōs<sup>1</sup>ēxsōē sheets of sail. R  
 100.8.  
   wadēk<sup>2</sup> dressed deerskin. R  
 296.80.  
 wasa<sup>1</sup> to spawn (herring). R 255.23.  
<sup>2</sup>was<sup>2</sup> dog.  
   <sup>1</sup>was<sup>2</sup>ē dog. III 18.10; <sup>2</sup>wasōtsē *pl.*  
 C 394.10.  
   <sup>1</sup>wāyayuk<sup>2</sup> hunting dog. III 18.7.  
   <sup>2</sup>wāts<sup>1</sup> grandfather!  
   <sup>2</sup>wādzēgo grandmother!  
   <sup>2</sup>wādzid master! (=dog owner).  
   <sup>2</sup>wayad brave.  
 wās-  
   wās<sup>2</sup>ēla<sup>1</sup>xwa to be hungry. C 234.20  
 (New).  
   wāsh<sup>2</sup>ēma pit of stomach. C 234.23  
 (New).  
 wās-  
   wawats<sup>2</sup>la to give a marriage present.  
 R 432.8.  
   wāwadzōlēm to please. III 152.1.  
   wīwūsila to desire sympathy. C  
 467.  
 wawas<sup>2</sup>id to take a short time. C 222.7  
 (New).  
 wānēm dead. III 97.30.  
 wānēm to exchange places. C 224.11  
 (New).  
 wānōē herring. R 184.1.  
 wānōda<sup>1</sup> poor. C 254.24 (New).  
 wānēx<sup>2</sup>id to get impatient. III 327.30,  
 N 14.11.  
   wānēx<sup>2</sup>sila to maltreat. M 670.6.  
 wānōla to cure. C 328.5 (Kos).  
 wak<sup>2</sup>ēla<sup>1</sup> ring-shaped. R 165.60.  
   wax<sup>2</sup>bē bent at end. R 134.10.  
 wiwakūyōē leaves of eel-grass. R 513.60.  
 wāgōs rainbow. III 110.21; C 384.15.  
 wāq- cape.  
   wāxsa cape. III 29.42.  
   wāqumū to wear cape. III 30.4.  
 wīwāqōdōē joints. R 79.13.  
 wāwāq<sup>2</sup>āayū to beg for remains of feast;  
 to eat with wife. R 308.74.78.  
 wāq<sup>2</sup>onēx<sup>2</sup>stā oh! I forgot! III 115.23.  
 wāx although. R 82.8.  
 wāx s- on both sides. R 248.38.  
<sup>2</sup>wāxas number. III 30.43.  
 wāx- to have mercy.  
   wāx<sup>2</sup>ōd to have mercy. III 54.8.  
   wāxlas please! C 388.11.  
   hawāx<sup>2</sup>ēla to beg, to pray. III  
 41.28.  
<sup>2</sup>wāx<sup>2</sup>wāxōlē thrush. III 298.40.  
 wāxōla<sup>2</sup>wē water hemlock.  
 wālēnk (a) to endeavor to do a thing  
 well. III 64.11.  
<sup>2</sup>wāha to stop. R 76.46 (see wūl-).  
<sup>2</sup>wālas large *sing.* III 26.1 (<sup>2</sup>wō *pl.*).  
   <sup>2</sup>wālaas distance. R 110.26.  
   <sup>2</sup>wālasgem size. R 135.20.  
   <sup>2</sup>wāla<sup>2</sup>yas size. R 59.46.  
   <sup>2</sup>wālēnsēlas depth of water. R  
 182.22.  
   <sup>2</sup>wālēd<sup>2</sup>zas depth in water. R  
 180.34.  
   <sup>2</sup>wālag<sup>2</sup>ustowē height. R 140.23.  
   <sup>2</sup>wālas<sup>2</sup>axaak<sup>2</sup> a ceremonial (great  
 one made to come from above).  
   <sup>2</sup>wālasx ē lynx (=big tooth). M  
 679.16).  
   <sup>2</sup>wālasila to distribute blankets after  
 sale of copper (=to do a great  
 thing).  
   <sup>2</sup>wālara snow reaches to a certain  
 height. C 14.3.  
<sup>2</sup>wālibāōē feared one, warrior. III 60.40,  
 217.27.  
 wālēda<sup>1</sup> being in a condition, state.  
 III 231.33; V 357.17.  
 wālaq- to desire. III 410.6.  
 wālsax<sup>2</sup>id to be impressed. C 382.8.  
 (Gwas).  
   wāldēm word. R 248.46; wish.  
 III 25.3; wāldēm *pl.*  
 wā- love.  
   wā<sup>2</sup>lāla to talk lovingly, to joke.  
   wāqēla<sup>1</sup> lover. C 208.4.  
   wāwat<sup>2</sup>ēx<sup>2</sup>id to pity. III 33.6.  
   wātaqāla to listen to each other. III  
 362.21 (see wūl-, hōt-).  
   wāwataqāla to inquire. C 160.1.  
 wā go on! well! III 7.6.  
 wala to lift. R 96.64.  
<sup>2</sup>wē- how. C 22.5, where. III 44.24.



hayaḏsana- to keep secret. C 24, 29.  
 haya- to dip. M 683, 15.  
 hayō'ŋla- to warn. III 29, 39. (See  
 ya'ŋla.)  
 ha-ŋmatama- cry of king-of-the-fish. M  
 691, 10.  
 ha-ŋ- bear dancer's cry. M 705, 15.  
 hayu- exclamation used when salmon is  
 seen. C 142, 2.  
 hayōyiyi- salmon dancer's cry. M 709, 8.  
 hayō'hai-hō- Dzōnoqwa's cry. M 711, 2.  
 hayū'ŋla- to make noise. M 669, 6.  
 hayōqōd- to select. C 58, 12.  
 haūda- cannibal's cry. M 692, 9.  
 hawanaqa'qlōtōl- with matted pubic  
 hair. C 134, 8.  
 hawāk-as- great, dreadful. M 706, 8.  
 hawāxela- to beg. R 101, 7. (See wax-.)  
 ha'wīnāhela- to frighten away. C 352, 25.  
 R 176, 41.  
 hahō'nō- Clangulka hyenalis.  
 hahō- burden of song. M 691, 14.  
 hahogwala- to meet. C 339, 19. (Kos.)  
 hape- to dip.  
 hap-tind- to dip into fluid. R 58, 42.  
 habayo- brush. R 58, 42.  
 hape- hair on body.  
 haepōma- skins of animals. III  
 110, 1.  
 habōsōnō- goat-skin. C 12, 9.  
 habōldzēm- pubic hair.  
 habōxsō- Ribes echinatum (Lindl.)  
 hape- cannibal cry.  
 ha-tus- to eat.  
 ha-map- to eat. R 233, 42.  
 ha'maēs- edible parts. R 278, 67.  
 ha'mōt- remains of food. R 246, 93.  
 hamēx-sih- to cook. R 247, 17.  
 hamēx-sih-lis- cook. C 356, 23.  
 hē'maōmas- kinds of food. R 196, 46.  
 ha'mawala- food. R 226, 29.  
 ha'mayo- fork. R 375, 54.  
 hāmashatshē- a member of a can-  
 nibal society.  
 hāmatsla- a member of a cannibal  
 society. M 685, 19.  
 hāmats'elapwa- to utter cannibal  
 cry. M 689, 1.  
 hānsiwē- cannibal head mask. M  
 687, 1.  
 hams'ŋq- pole erected in house of  
 cannibal. M 691, 5.

ha'mu- Continued.  
 hāmāla- to keep in mouth.  
 hāmszēm- to swallow. III 152, 10.  
 ha'maats'ō- pōxūns- stomach. R  
 496, 28.  
 hamamamē- cry of salmon weir dancer.  
 M 710, 3.  
 hāmav- a monster. M 708, 7.  
 hāmāhela- close together (?). III 452, 36.  
 hāmā-sēlal- wasp dancer (?). M 710, 7.  
 ha'mdzats'ō- wasp nest. M 710, 7.  
 hām'ŋlāhela- to spread over, to cover a  
 fluid. R 141, 31.  
 hamēlq'ŋla- to admonish. C 386, 15.  
 hāmā-sēlal's- grebe.  
 hāmāxsta- grebe, name in myth.  
 hāmānēkwa- to be dazed. R 199, 42.  
 hāmāxūlal- laughing dance. M 667, 2. (?)  
 hamē- monstrous! III 147, 18.  
 hamō- pigeon (Columba fasciata).  
 hāmōmō- backbone. R 243, 30.  
 hamōtsena- a plant.  
 hamōhela- to carry a person or child on  
 back. III 70, 19. C 20, 13.  
 hāmāsa- to pick salmon berries. R 211, 1.  
 hāmukwa- to put head down sideways.  
 hāmāx hām'la- buzz; block for hoisting.  
 hāmūxwa- to rush forward. X 82, 6.  
 hāda- pet. C 308, 23. (Kos.)  
 hādanē- a fish (Anoplopoma fimbria).  
 hādō- grandmother! C 142, 7.  
 hāt'ŋlā- to disobey. III 45, 19, to urge.  
 C 344, 7. (New).  
 hās- he. C 66, 11.  
 hāsia- to breathe. III 33, 14, to leak. R  
 299, 57.  
 hāyala- noise of breathing.  
 hasō- breath, keepsake (from sweet-  
 heart).  
 hā-k-aēdzō- stomach piece of sal-  
 mon = giving short breath.  
 hād'fēk- washed in wolf's dung as  
 protection against disease.  
 hatsāla- leaks through. R 299, 57.  
 hāsēla- aloud. R 97, 66.  
 hāt'srēxsō- wolf's tail. C 232, 4  
 (New).  
 hashēna- to prepare. R 302, 6.  
 hāsdēxwa- loose moss. R 196, 22.  
 hādzapama- Achillea asplenifolia.  
 hadzapamaxawē- Matricaria mat-  
 rarioides (Lam.) Porter.  
 hatsawē- dolphin. III 99, 27.





husband, and the woman goes to live with him.  
 (Curtain falls.) III 40-632

*i* = 0 or 1; married couple III  
C<sub>1</sub>, C<sub>2</sub> ∈ R<sup>59-63</sup>

herald *chab* = to speak badly of some one  
 Modals: *chab* = to speak badly of some one

to resort to some act as a last  
means. M 727-10

being unable to cause an accident. C

back 'til he kills C-104 22

hōvakula 6 18231

ho kwela to make on purpose R 250 87

heighten to follow a root in digging R  
195-20

hang'oxūlag ilis    reaching in front of  
him    M 694 c.

hex. 15 fish head R 223.3

bu x bu	to eat fish head	R 338.39
---------	------------------	----------

hɪxhak + (e) hɪxhaq<sup>9</sup> to eat salmon R  
307-51

hōxwa to deny having done something  
 haxwanōma to come to dance 25 M  
 709-4

beden: recht

hayaŋg ila    to make right, to tame a  
dancer    M 724.4

hāyāka right size *pl.* R 184.19

hāvāhag'it	right size	R 119 11
------------	------------	----------

hā'ilak emōš shemans

hōlala to arrive in one day

helping individuals to serve a second course in meal. R 323-19

$$\text{belik} \text{ sō} \text{ s} \text{ ered} \text{ } 0 \text{ } 100 \text{ } 10$$

by long stem, medium size. R 1 to 14.

higher and to arrive in one day (Kos).

bek<sup>o</sup> = C 200.15

bexu = part of C 200.15

bex'sō = to appear X 162.15  
buxsā

bixñme = soul

babagum = box

bābak'wa = warrior C 178.14

bāguns = visitor III 116.16

bāk'awē = body R 185.6

bāk'tum = Indian = real man

bāxus = secular C 206.15

bēq'ubōlā = to be sleepy III 17.14  
E39.17 R 199.30

baq'ulāwē = ba III 308.11

bexia = to cut R 299.69

bexōt = torch III 422.17 = Hēl'zāq'

bēka = to forbid C 246.21

Belyūla = Bellacoola III 466.31

bēlxia = to spread out roots

bāsamas = to wear off, to chafe through

bāshelē = fins of fish, porpoise III 304.3

bāk'ā = to meet III 131.7 = bēk'ā C 6.25

bāgwān = skate III 266.36

bākwā = to fish hatchery C 308.16 Kos  
bākuila) R 382.63

bākwēnok<sup>o</sup> = (2) porlatch III 426.21

bēbak'wimē = to endure III 67.25

baq'ūla = to smack lips

bāxus = secular III 17.13

bābax'sila = to paint face<sup>o</sup> = p'ēp'āq'  
ūgēnd?)

baq'wid = to swell C 26.15

bēwēk<sup>o</sup> = pregnant III 67.11

bōtsō = womb X 172.11

bōlagē = ring of womb

bōbogwē = white pine C 172.8

bāhala = jealous III 68.31

bāl'a = to stretch arms, fathom R 57.8  
229.15

— albatross C 64.7

bē'nakūlas = place of binding up R  
90.87

bē'xa = phosphorescence R 176.15

bēndzāla = to be phosphorescent on  
surface R 176.44

bēnk<sup>o</sup> = bēnk' = made to be phospho-  
rescent R 305.6

bēfid = to pull apart (mess) R 197.27

bā = to leave R 173.17

bāxsē = to appear III 58.12

bōfid = to swell C 40.20

bōlxsdē = musk-bag of mink = swell-  
ing behind C 142.22

bōlēxwid = to bud R 198.2

## P

pa = to be, to exist, to have

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pax'x'la = water rises. III 141-11.  
 pax'x's' = break to pieces = flat pieces. R 296-76.  
 pax's' = plant.  
 pax'pax' = one kind of kelp. C 476.  
 peek' = skin of mountain goat with hair. (See pax's' net).  
 pe'x' = to put down a flat thing to catch ducks in flat net.  
 pe'p'el' = to put down a flat thing. R 183-10.  
 pe'p'el' = to put down a flat thing in house. R 273-89.  
 pe'p'x's'd' = bottom of box. A 472, 12; R 77-86.  
 pe'p'wa = to strike tail flat on water. III 321-25.  
 pe'x'wa = heart of porpoise.  
 pe'x'ala = shaman. C 59-17.  
 pe'xas'el' = to be treated by a shaman. C 160-36.  
 pe'p' hāb'olas = dish keeps full. C 264-11, note.  
 pē'p'p'el'ohōkwālas = dish keeps full. C 264-11. (New).  
 pē'la = marmot. De'na'x'da'x' =.  
 pe's't'la = to go astray. III 158-17.  
 pe's't'xaw'el' = windpipe of porpoise (=pe'sa').  
 pe'q'wa = to be soaked. A 140-26; R 155-17.  
 pe'ra' = to whistle?  
 pe'p'el'el' = whistling of nose. C 160-21.  
 pe'ra'x'w'el' (pe'ra'q'wa) = split by which board removed from tree runs outward. R 61-37.  
 pē'la = hungry. R 196-15.  
 pe'ya = hungry. C 296-11. (Kos).  
 pe's'q'la = hungry. III 36-38.  
 pe's'ca' = to be fleshy. III 57-28; to swell. R 176-28.  
 pe'x'wa = to blow.  
 pe'x'ins = bladder. R 176-31.  
 pe'x'ut'el' = bladder on top of fish line. A 478-2.  
 pe'x'was = stomach. C 222-3. (New).  
 (Munziesia ferruginea Smith.)  
 pe'x'hala = slanting rafters of house. X 62-11.  
 pe'x'p'p'wa = cedar wood or kelp plugs, used for shooring, as toys.  
 pe' = saturated. III 21-13.

## p!

pē'p'p'as = blind. III 95-26 (or pē'p'p'as, III 304-41).  
 pē'm'x's'el' = to put arms through straps of load. R 123-78.  
 pē'el'ek'el'ala = dark. R 162-85.  
 pē's'ca' = to flatten a basket, to give a potlatch to one's own tribe. III 93-1.  
 pē'yayū = blankets for potlatch.  
 pē's'p'x'ya = ear. III 46-38.  
 pē'n'q'ala = large bullhead, fish that lives on rocks.  
 pe'q'wa = to taste. III 39-21.  
 pē'x'el'ala = to spawn. R 181-1.  
 pē'la = to pluck (feathers, hair). R 102-10.  
 pē'el'as = dried salmon heads (=plucked cheeks). R 231-1.  
 pē'el'm = wool. III 361-22.  
 pē'el's =.  
 pē'el'm's = moss. R 196-22.  
 pē'el'dz'ek'ila = moss on back. R 82-6.  
 pē'el'sen'ala = moss covered. R 98-3.  
 pē'el'wūmp = husband's sister and *vice versa*.  
 pē'el'wadz'el' = husband's sister and *vice versa*, if intermediate relative dead.  
 pē'el'x'el'ala = fog. III 255-57.  
 pē'el'x'el'as'gem = wooden (white man's) blanket.  
 pē'el'm'el'ala = to shut eyes. III 91-31.  
 pē'el'ca' = to fly. III 162-28.  
 pē'el'p'el'at'omas = birds. C 30-13.  
 pē'el'ek'wē = k'at'sā change of gum (=little things put into and made to fly).  
 pē' = to feel for something. III 137-1.  
 pē'x'wa = to feel of. III 360-13.  
 pe'yōl' = to feel grateful.  
 pē'wayas'el' = tips of fluke of porpoise (=feelers on tail).  
 pē'wax's'd' = flukes of porpoise. R 150-85.  
 pē'ag'ust'ā = to raise. III 94-13.  
 pē'p'p'la'q'uz'em'd = to paint face. III 116-38. (See hābax's'ila).  
 pe'yōl' = giving away copper. III 448-18.  
 pē's'ca' = hard. R 185-6.  
 pē'kw'wa = to invite. III 112-28.  
 pē'q'wa = rotten (rope, mat, cloth).

pick up

1991, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 26

local conditions.

## 111

much longer than the length of the

0451139

mfrs, mfr's, house call, 12918

$$\text{Theorem 1. } \{f_n\}_{n=1}^{\infty} \text{ is a } \{f_n\}_{n=1}^{\infty} \text{ in } \mathcal{H}_1.$$

414-13      to push spent under water      13

met<sup>5</sup> kidney (1) = 0.128 kg (90%)

MFS-, MFS-la-greedy (in bold) 0.146, 0.000

inside [11, 21–24].

meskwa greedy one t 22 to  
(New).

in shō's k'ih masa gwa<sup>2</sup>wina gwa<sup>2</sup>ch' (pointed tongue of raven used as charm on halibut hook).

$$m_{\pi^0} m_{\pi^0} k' = \text{city of New York} = 154.9$$
$$\text{INFseq}^{\pm} = \text{seq} \circ \text{eq} \quad \text{R 17.4.11}$$

mesleq'una   insect   X 13.55

 $\text{met}(\mathcal{A}) = \text{rank} = 0.17610$ 
$$\varepsilon_{\text{mFET}} = \varepsilon_{\text{ins}} + \text{He}[\varepsilon_0]/q^2 n_{\text{ch}}$$

5 minutes ago you one-horn on-the-head  
 6 a fabulous mountain goat 0  
 8 15

men to pick up R 2187, a small pot

350.45

DEFINITION 3.1.

Environ Biol Fish (2010) 89:141–152

<sup>2</sup> The first 3 are to measure  $\beta$  (0.5).
$$\langle \text{me} \text{ne}^{\text{c}} \rangle = \text{measured} \quad \text{R 121-3},$$

MEHVARO measure Refs 85

mfmdzfx 3rd 10 split 0 200 10

university of alaska - Fairbanks - M 682.2

DEFINITION 1. A function  $f$  is called *nondecreasing* if

MEIRAN, OSHTEINICH, &amp; ZILBERMAN 123

MEMG Fd5q slimo 111147 1, chotto 1  
[choud] 111198 19

InEWS-FLI1-4102s = 0.144 | R = 0.922 |

think as late as to throw experiments  
X 67 8

mFID99 = wavelength = 2340.11 Å.

11.  $\mathbb{R}^n$  is a vector space over  $\mathbb{R}$ .

- mek- to light a fire.  
mek'it'ed- to light end. III 145-41.  
mek- torch. III, 145-50.  
mek'z'g'u- stone club (stone in hide with short handle).  
mek'x'la- to travel in canoe. R 96-58.  
mek'wed- to start across. C 16-2.  
mek- to turn head.  
mek'mek's'la- to turn head back. III 150-49.  
mek'g'mano- halibut-head. R 243-41.  
mek- turned. R 358-39.  
mek'q'q'la- to remember. III 197-49.  
mek'q'ix'la-? R 396-84.  
mek'ca- to drip. X 87-35.  
mek'wid- to moisten. R 92-24; to paint with rings. C 202-43.  
mek- southeast wind. III 350-4.  
mek'ek- sockeye salmon. R 354-33.  
mek- to crawl, to swim. III 304-24; R 373-7.  
mama'mas- R 382-3; mama'mas- R 407-56 fish.  
masemag'ilis- fish. C 232-42 (New).  
ma- to put down on stomach.  
man'olis- to put down on stomach at side. R 408-2.  
ma'd'zek- roasted. R 408-10.  
māya- to regret an act, to have mercy.  
mayata- X 57-22; mayat'la-  
māyax'ila- to have mercy. III 471-47.  
māyatas- surpassing. M 709-5.  
māyukwala- a game.  
māyō'ta- to give birth. III 67-42.  
māyō'em- newborn child. III 77-48.  
ma'θ'end- to mark line with wedge. R 61-31.  
ma'θ'hano- marking wedge. R 81-58.  
mawāk'la- sea lion (Heldzaq'la, name of a copper).  
ma'ō'sca- to work. C 256-48 (Kos, New).  
map'ca- to pluck. R 208-20.  
māp'el'la- to pluck off (moss). R 196-24.  
mane- bedcover. X 172-28, C 112-6.  
manēk'as- property in house. III 109-20.  
manadas- piece for tying on cross straps of basket. R 135-41.  
māmana- hawk (various kinds) (=trying to strike from mix a?).  
māmala- white man. R 99-38.  
mama'ma- leaves. III 299-3; R 186-2.  
mās- what? III 44-9.  
mā'cnox- what tribe? C 158-9.  
māy'enx- what season? X 166-29.  
mā'sca- to eat food consisting of several ingredients. R 342-9.  
mas'ca- stripe.  
māyos- raccoon (=striped face). III 285-14; C 176-10.  
mas't'ek'ala- slant. R 804-50.  
mā'sta- mustard (English).  
mastō- harpoon. R 176-41.  
mats'apa- to make a bundle. R 126-25.  
māts'ena- harlequin duck. C 222-4; (matsin?).  
mā'g'aanā- hair line for trolling hook.  
māg'ag'u- grouse (in myth. and Na-k'wax'da'x'). III 308-30.  
māk'ala- being near by. R 61-23.  
max'hē- next to end. R 75-38.  
memk'tala- close together. R 245-84.  
māg'il'em- wēqwa- half brother, said by sister and *vice versa*, not of same mother.  
māmagwa'las- hurt. III 451-24.  
māmarēk'ta- swallow (Tachezoimeta thalassina).  
māmēma- warbler; hawk? III 308-40.  
mak'ula- to feel fish nibble at line.  
māy'w'ca- potlatch. III 451-9; to carry property. C 324-20 (Kos).  
māwil- sacred room of dancer. III 109-33.  
māx'- to tie.  
māx'θ'end- to tie knot in end. R 173-9.  
max'θ'end- to push into water. R 127-41.  
max'as'la- to be ashamed. III 266-1.  
max-  
max'c'nox- killer whale. M 665-42.  
pl. māmx'c'nox-. M 666-4.  
max'stala- raccoon (=striped eyes?).  
malats'les- wash tub. M 729-1.  
malaq'ca- to make selvage, braid at edge of basket. R 142-24.  
malap'ela- mixed. R 298-48.  
malē- exclamation enabling person to stay under water.  
māhs- a kind of salmon-weir. III 83-10; C 94-1.

māled, and *māled* = *māle* + *lēd* = bitter  
 mālēšēd = tough skin  
 mālekwā = to be in canoe C 290.13  
     mālxwāld = to go in canoe K  
 māl = two R 226.18  
     mālgmāld = eight R 181.28  
     mālg nstā = twenty R 212  
     mālēg iyō = twelve R 11  
 māla = bitter  
 mātlāla = to recognize C 274.2  
 mā = fish III 83.18  
     mēyoxwānē = salmon M 709.6  
 mas = head of double-pointed salmon  
     spear, R 302.6  
 mas = meat of porpoise  
 mēta = to twist nettle bark, sinew, hair  
     V 48.5; R 158.42, 165.66  
 mēš = mēšmes penis III 136.40  
     mēdzelexdzayo = instrument of sea  
     otter, for scraping inside of canoe  
 mēša = to smell X 167.4, R 182.25  
 mēštag'īlak = boiled guts R 335.1  
 mēg (at) = to caulk (canoe) III 100.29  
 mēgwat = seal R 171.4, *pl* mēmēgwat  
     C 64.15, mēmēgwat  
 mēx (a) = to light a fire III 158.15  
 mēx idē = porcupine III 320.35  
 mēx'ēd = hair seal takes line out  
 mēxta = to sleep, M 719.5,  
     mēxela = to dream C 8.11  
 mē'x'xwēwalis = *Myx cephalus*  
 mēlta = to tease, to do mischief III  
     51.35,  
 ēmēšwō = salmon weir III 181.11  
 mō = four, C 54.2  
     hamōtskūpāla = twenty-four R 159.8  
     mōsgemg nstā = forty R 158.35  
 mō = to pile up, R 346.15  
 mēwēl = to take into house R 239  
     32  
 māwa = to move C 248.10  
 ēmenwāla = cargo of canoe C 361.5  
 ēmēwēs = heap on beach R 213.13  
     *pl* mēx mēwēs R 194.53  
 mōxs = to load canoe R 256.32  
 mā = cry of raven C 248.9 (New)  
     māwawō = cry of crow C 246.32  
     (New),  
 māla = to carry many things on shoulder  
 mōmas(a) = to hunt M 670.12

mā = to be in canoe C 290.13  
 mālxwāld = to go in canoe K  
 mā = two R 226.18  
 mālgmāld = eight R 181.28  
 mālg nstā = twenty R 212  
 mālēg iyō = twelve R 11  
 māla = bitter  
 mātlāla = to recognize C 274.2  
 mā = fish III 83.18  
 mēyoxwānē = salmon M 709.6  
 mas = head of double-pointed salmon  
     spear, R 302.6  
 mas = meat of porpoise  
 mēta = to twist nettle bark, sinew, hair  
     V 48.5; R 158.42, 165.66  
 mēš = mēšmes penis III 136.40  
 mēdzelexdzayo = instrument of sea  
     otter, for scraping inside of canoe  
 mēša = to smell X 167.4, R 182.25  
 mēštag'īlak = boiled guts R 335.1  
 mēg (at) = to caulk (canoe) III 100.29  
 mēgwat = seal R 171.4, *pl* mēmēgwat  
     C 64.15, mēmēgwat  
 mēx (a) = to light a fire III 158.15  
 mēx idē = porcupine III 320.35  
 mēx'ēd = hair seal takes line out  
 mēxta = to sleep, M 719.5,  
     mēxela = to dream C 8.11  
 mē'x'xwēwalis = *Myx cephalus*  
 mēlta = to tease, to do mischief III  
     51.35,  
 ēmēšwō = salmon weir III 181.11  
 mō = four, C 54.2  
 hamōtskūpāla = twenty-four R 159.8  
 mōsgemg nstā = forty R 158.35  
 mō = to pile up, R 346.15  
 mēwēl = to take into house R 239  
     32  
 māwa = to move C 248.10  
 ēmenwāla = cargo of canoe C 361.5  
 ēmēwēs = heap on beach R 213.13  
     *pl* mēx mēwēs R 194.53  
 mōxs = to load canoe R 256.32  
 mā = cry of raven C 248.9 (New)  
 māwawō = cry of crow C 246.32  
 (New),  
 māla = to carry many things on shoulder  
 mōmas(a) = to hunt M 670.12

# d

dāyodzo = flat, smooth  
     163.22  
 dāwax = edentate III 21.2  
 dīma = to be afraid, to be  
 dīm = salt, s  
     dīmple = salt  
     dīmex = salt  
 dīmgo = to separate C 100.2  
     dīmple = to separate  
 dīmwx = to be afraid  
     woman  
 dīmstīm = host  
     guest  
 dīmexu = to  
     III 176.20  
 dīm = to separate C 100.2  
 dīmexu = to  
     100.2  
 dīm = to separate C 100.2  
     dīmple = to separate  
 dīm = to separate C 100.2  
     dīmple = to separate





dōdōwā = 1000 (R 100.0)

R 100.80

dōwā = 1000

dōx%diŋwā = 1000

dōqwa = 1000 (R 100.0)

dōqōtōtō = 1000 (R 100.0)

dōqōtōtōn = R 100.0

dōxdoqwa = 1000 (R 100.0)

dōdix stōh = 1000 (R 100.0)

Kos

dōxts'is = 1000

dōxwātīlā = 1000 (R 100.0)

dōxwūls = to stretch a rope, mended (R 100.0)

158.36

dōhrlā = numb, cramped

dōl'mx'ōd = to have nightmare (M 669.4)

669.4

## t

tēwīx'a = to go goat hunting (H 100.0)

(See tōx'ō)

tēwē'mōx' = goat-hunter (R 101.3)

101.3

tēpa = to break dish shell bone (R 105.13)

105.13

tēmēlqwa = to appease

tēnsta = wedge jumps out (C 218.7)

tēnkwa = to chop (R 82.15, to tap (C 332.22) (Kos)

tēm'adist = plants show on ground, to sprout (R 191.2)

191.2

tēmrlā = to throb

tēsālā = to lean against (R 99.42)

tēsālā = to sit with knees drawn up

(H 87.12)

tēs'na = for dr'na sandstone (A 486.44)

tēnk = hill, hump

tēnk'a = to boil over (R 341.55)

478.54

tēnk'la = hill on rock (C 246.30)

tēnx ts' = hump inside (R 59.71)

tēg'ek'ila = a small bird, (see tēg'z'ila)

tek'āchōō = R 170.60

tek'āla = to be full (C 26.15, tēnk'ala)

tek'le' = belly (R 174.70)

tek'ōs = deer (C 200.23, New)

tēx'mōō = deer skin, blanket (C 374.28, cows)

374.28

tēk' = (tēg' 7)

tēg'ōlēxs = to pull out or come (R 175.18)

175.18

tēg'ōnōd = to take up at sides (R 220.30; 469.23)

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- t'eq' = C 10 p. 1, X 100.4.  
 t'ex'ed = C 10 p. 1, C 144.26.  
 t'ex-t'ex = C 10 p. 1, *Rubus virginianus*.  
 t'exa-t'ex = C 10 p. 1, leaves, K's.  
 t'ex-t's = C 10 p. 1, shoulder of porpoise. R 450.89.  
 t'et'et' = C 10 p. 1, HI 293.2, R 162.82.  
 t'et'et' = C 10 p. 1, to get together. R 475.51.  
 t'ex-t'et' = C 10 p. 1, to sprinkle. R 258.65.  
 t'ex-t's = C 10 p. 1, to get water. R 471.3.  
 t'et'et' = C 10 p. 1, to speak. R 202.22, t'et'et' = C 10 p. 1, exclamation of mink. C 142.25.  
 t'ex = C 10 p. 1, t'exwa = to attack. HI 468.24.  
 t'ex'wid = C 10 p. 1, wardance. C 28.46.  
 t'et'yag'a = to commit suicide. HI 122.8.  
 t'exwa = to make trail by walking. C 14.46.  
 t'ex'wid = to spin.  
 t'et'et' = to break up. C 170.48.

## t

- t'et'et' = to be covered by some substance. R 154.36.  
 t'et'sem = to be covered by water. R 288.62.  
 t'et'et' = to drive in. R 93.46.  
 t'et'met' = to sew with cedar twigs. HI 302.29.  
 t'et'met' = to lash up. HI 303.9.  
 t'et'mag'im = lashing. R 140.7.  
 t'et'met' = to beat time. HI 86.6.  
 t'et'met' = baton. HI 57.36.  
 t'et'met' = board for beating time. HI 86.5.  
 t'et'met' = wart.  
 t'et'met' = *Unifolium dilatatum* (Woods Rydb.).  
 t'et'met' = to candle, to shrink, to shrivel. BAV 120.45, R 57.8.  
 t'et'met' = chopped in short pieces. R 189.10. (Correct t'et'met'.)  
 t'et'met' = to pin. HI 347.21.  
 t'et'met' = to pick gooseberries. R 221.1.  
 t'et'met' = gooseberry. R 221.1.  
 t'et'met' = gooseberry bush.  
 t'et'met' = weaving frame for cedar bark blanket.  
 t'et'met' = to marry in one's own family.  
 t'et'met' = to shelter against rain, shade. HI 121.22, X 161.9.  
 t'et'met' = knot in wood. t'et'met' = V 332.42.  
 t'et'met' = to walk with jerky motions.  
 t'et'met' = a bird.  
 t'et'met' = t'et'met'edzō = veins of leaf, ridges between grooves. R 275.25.  
 t'et'met' = soil. R 73.79.  
 t'et'met' = garden bed. R 189.14.  
 t'et'met' = a kind of canoe. HI 287.16.  
 t'et'met' = to butcher game, fish. R 411.30.  
 t'et'met' = to poke with finger. C 66.1.  
 t'et'met' = to take down. HI 361.33.  
 t'et'met' = berry cake. R 269.9.  
 t'et'met' = t'ex'sōs = cinquefoil root. R 188.1.  
 t'et'met' = cinquefoil plant. R 190.40.  
 t'et'met' = cinquefoil garden. R 189.14.  
 t'et'met' = to eat cinquefoil roots. R 191.27.  
 t'et'met' = a plant.  
 t'et'met' = t'ex'ila = door, trail. HI 47.26; law. M 677.14.  
 t'et'met' = door, trail. C 310.11; Kōsō.  
 t'et'met' = to make trail. M 677.14.  
 t'et'met' = ladder. C 104.25.  
 t'et'met' = side door. C 412.6.  
 t'et'met' = to split halibut, salmon. R 249.75.  
 t'et'met' = knife for cutting halibut, salmon. R 245.56.  
 t'et'met' = sliced. R 251.200.  
 t'et'met' = *Viburnum Pauciflorum*, Pylane, berries. R 92.39.  
 t'et'met' = *Viburnum* bush. R 216.16.  
 t'et'met' = soft (t'et'et'?). HI 54.10.  
 t'et'met' = female (fish).  
 t'et'met' = to soften by beating with wedge. R 296.83.  
 t'et'met' = pounded. R 130.32.  
 t'et'met' = cedar bark beaten. R 129.17.  
 t'et'met' = HI 197.14, t'et'met' = V 476.1, club.  
 t'et'met' = to gather blanket over shoulder. R 118.6.  
 t'et'met' = t'et'met' = tree falls. R 57.7.  
 t'et'met' = tree lies on ground. R 82.6.  
 t'et'met' = invisible hidden. X 55.24.  
 t'et'met' = sun protector. R 125.21.  
 t'et'met' = to become invisible. C 176.17.



- sax'āla to pick roots out of sand. R 190.41.  
 sax'āš industrious. R 272.74; tongue. III 351.10.  
 sax'āš measure from angle of thumb and first finger to tip of first finger.  
 sax'sim elongated. R 180.35 (sax'š-sim').  
 sax'sek'ā long hair of goat. R 444.23.  
 selbat to drill. R 64.92.  
 sel'm Vaccinium ovalifolium. R 300.78.  
 sel'paa to twist. R 120.9.  
 sel'tala to be quiet. C 64.25.  
 sel'tax'āš'ānē little finger. R 68.82.  
 sels to pick out. III 237.27.  
   selgaak' picked out.  
 sel'qwa to twist. R 57.13.  
   sel'semāla twisted (=k!wēx'se-māla).  
   sel'q'wētsa squint-eyed. V 478.5.  
 sel'beš'waa to squirt out of mouth. R 363.12.  
 saent's'šentsō harpoon shaft. R 157.2.  
 sa x'ā to stretch out, to wrap.  
   sax'āid to stretch out. III 16.1.  
   sax'ālanāla to wrap around hand. R 106.37.  
   saēl diaphragm of porpoise. R 453.62.  
   saōk' board (=stretched?). III 8.7; R 96.57.  
 sāk liqāla alive (?). C 24.11.  
 sāyena whole. R 190.43.  
 sāyopālg'iwala to send ahead (canoe). III 149.22.  
 sābend to overdo. III 18.1, 149.22 (=stretch to end?).  
 sāaq sap. R 114.63.  
 sāyōq' pure, unmixed. R 269.5.  
 sāoltala noise of falling objects. III 165.2.  
 sabex'ālela to hear. C 394.20.  
 sapa to skin. C 10.26; R 441.3, to flense. R 447.16.  
 saēdēkwax'āid horsefly. C 396.27.  
 sāš'm children of one couple. III 45.6.  
 sas spring salmon.  
   sāš'm spring salmon (Salvelinus fontinalis). III 102.7.  
   sasasē dry spring salmon. III 225.32.  
 sāka'āya to watch canoe. X 9.32.  
 sāk'ā to give away canoe. M 670.2.  
 sak'āē joint of box. R 69.1.  
 sakwaa to dig fern (Pteridium aquilinum). R 195.12.  
   sāgum fern root. R 195.12.  
 sakwa to carve meat. III 20.5, R 448.45.  
   sax'x'a butcher knife. M 666.8, R 446.8.  
   sax'ādzē butcher board. C 174.11.  
 sakwila to give a seal feast. R 458.58.  
   sāk'wis seal-oil. III 192.19.  
 saq'waa to peel off bark. R 131.13.  
   sāq'waems maple tree. V 387.31.  
   sāq'ōd to peel off bark. V 473.27.  
   sēsaq'wamōt bark dish. III 254.36.  
 sax'āto R 109.14.  
 sāha blind. C 266.3 (New).  
 sālaēdana fern (Polystichum munium). C 292.12.  
 sāha love song, mourning song. X 6.12; C 120.9.  
 sa to put up roof. III 137.30.  
   sala roof. III 45.24.  
 sē to put meat down. R 462.26.  
 sēpa to shine (sēpa?).  
 sētk'ot'en to split in falling. III 184.5.  
 sisim fabulous double-headed serpent. III 60.37.  
 sēsok'wa widgeon duck.  
 sēnat plan. R 84.63; dancer. (See sēna.)  
   sēnatala purpose. R 121.32.  
 sēnoq'w(a) oblique. R 59.70.  
   sēnogūdzōd to bevel. R 64.97.  
 sēk'āqa cane (in use).  
   sēk'āganō cane. M 675.4.  
 sēqa to spear (devil fish). R 470.6.  
 sēx'aa to peel sprouts. R 343.32; to eat sprouts.  
 sēx'waa to paddle. III 255.38.  
   sēš'waya paddle. R 127.49.  
 sēx'aa  
   sēx'āid mouth gets dry and sore. III 151.36.  
 sēlan grandchild's mate *versus* mate's grandparent.  
 sēlem snake.  
   sēlis snake in belly. M 685.18.  
 sō thou. III 110.32.



dzôx- pole.

dzôxûm pole. III 27, 25.

dzôdzexûla to stiffen. III 27, 25.

dzôdzôxôend to sharpen ends. R 166, 10.

dzâdzêwa to fetch poles. III 78, 7.

## ts

tsêyôsa to dip up. R 375, 47.

tsêbâma old cedar bark blanket.

tsêmôla stream runs against rocks (Âwik'ônox?).

tsêmôôla to be quiet, not to be allowed to speak. III 467, 34.

tsimuk-

tsimugwig a broken back. III 319, 40.

(New) -quzwêg a Kwagw.

tsesca to take refuge. C 84, 21.

tsesâla to press against (?). R 114, 80.

tsenxwa fat. R 248, 32.

tsék (a) to cut out bushes, to cut out trail. III 142, 42, R 159, 10.

tsâyô ax. III 27, 28.

tsâk (a) to cut (split) sea eggs.

tsék (a) to spin cedar bark into a single thread (Âwik'ônox).

tsik tsimin stone adz.

tsékwa to roll together stones for salmon trap.

tsêgêl berries of *Rubus Nutkanus* (= *habeer villosus* Rydb.).

tsêq'ôls soil. C 222, 25.

tsêq'ôls diabase. III 154, 13 (tsêq'ôls?).

tsêxwîd to gather mussels. C 262, 16.

tsêxwa tide runs.

tsêxwâôdala tide runs against rock.

tsêxûla cascade, to overflow.

tsâxwa to drip. R 235, 32.

tsâx mis raindrop.

tsôqwa liquid drips.

tsêx'tsaingwis long prairie. III 323, 7.

tsêx'tsâlas inclosure into which salmon go. C 370, 19 (Gwas).

tsêlxwa crab apple (*Malus diversiflora* [Bonpl.] Roemer).

tsêltseô a berry. R 300, 78.

tsêlxca hail. III 103, 1.

tsâsa to pour water on hot stones. R 74, 14.

tsâsels to stretch a rope. V 493, 22.

tsâsôd to stretch a rope. V 494, 1.

tsâsayapâla to pass each other. C 100, 22.

tsâtsêk'ina to find by chance. R 378, 23.

tsâk (a) to split sea eggs. X 115, 15. (See tsék a.)

tsak' = tsâg'ano. *Dryopteris spinulosa*.

tsak'os root of— R 195, 1.

tsâq board on edge.

tsâgem side board of house. III 50, 2.

tsâqemô house front. R 343, 18.

tsâx (a) slippery. R 290, 18.

tsâx'ens a kind of tough wood. R 182, 7 (tsâx'ens?).

tsâxenô bark. R 126, 22.

tsâxâla to walk with fast short steps.

tsâx (a)

tsâxis riverside beach.

tsa to draw water. III 43, 18.

tsalayo bailer. R 74, 4; milt of porpoise.

tsêx'la ladle. R 292, 25.

tsêyil'is watercarrier. III 408, 16.

tsap! apron. III 108, 21 (tsap?).

tsap'ôdzô spawn of halibut. R 243, 40.

tsap'ôsela female fish.

tsama R 408, 7.

tsêôela to tilt. III 384, 5; steep side hill, raft of driftwood.

tsêts'êxsdala weir has long basket. III 302, 12.

tsênaxûla trouble. (?) M 705, 17.

tsênôma perch. C 206, 14.

tsêkums to pick up ashes. X 83, 8.

tsêk' (a) to pour in among.

tsêkw (a) to pry up with lever. R 182, 11.

tsêgwayobô tip of paddle. R 182, 11.

tsêq (a) to dip with feasting ladle.

tsêx-

tsênabôd to light fire underneath. R 287, 40.

tsêx' (a) to trickle down. R 435, 73.

tsêx (a) to melt (allow). R 432, 80 (or tsêx a?).

tsêx (a) to kill wounded game. V 485.

tsêlaxabala water sprinkles down.

tsêltsaingwis prairie (New).

tsôp'ela to paddle against tide.

tsôpa black spot.

tsôpamala jingo (= black-headed).

tsôp'epela female sand piper (= black chested).

tsôtsêpt'sâ golden plover (= black spots in armpits).

tsôplâô thrush. III 138, 23.

tsōmōs = 'to cry' = 'to weep' (III 343).

tsōs'at = 'bottle' (R 32).

ts'wēl = 'paved' (III 343).

tsōkwān = 'cane box' (III 343).

tsōkwān = 'round motion' (III 343).

dancer (III 399, 29).

tsōxwān = 'to adhere on' (III 343).

199, 29.

tsōk = 'line chipping'.

tsāyō = 'adz for line chipping'.

tsō'ōxa = 'bottle'.

## ts'

ts'ēs-

ts'ēyīm = 'guts' (III 344).

ts'ēsōwō = 'stomach of porpoise'.

ts'ēyōxa = 'navel cord'.

ts'ēp'at = 'to dip food in oil or soup' (X 33, 9).

ts'ēbatsō = 'oil dish' (III 392, 19).

ts'ēmūān = 'to point with finger' (III 208, 33).

ts'ēmālx ts'ēnō<sup>2</sup> = 'first finger' (R 128, 57).

ts'ēmān = 'to melt away' (X 229, 1); (R 430, 49).

ts'ēmāk<sup>9</sup> = 'graphite'.

ts'ēmōg ind = 'to cover over' (R 237, 44).

ts'ēmān = 'careful with food, saving'.

ts'ēmq'wān = 'to crawl through a small hole; to bolt long strips of meat' (X 38, 5).

ts'ēmq'wā = 'a fish (*Asteronopteryx gunnelliformis*)'.

ts'ēt'at = 'a board, canoe, cracks on a count of sum' (III 65, 36).

dze'ōd(?) = 'to split roots' (III 27, 41).

ts'ēdāq = 'woman' (R 59, 57). ts'ēdāq *pl*.

ts'ēt'x ān = 'to squirt out' (X 151, 3).

ts'ēt'x ēnō<sup>2</sup> = 'clitoris'.

ts'ēs-

ts'āt-ts'āyīm = 'eelgrass' (R 184, 21).

ts'āt-ts'mōt = 'dead eelgrass' (R 72, 66).

ts'ēskwān = 'golden-crowned sparrow' (Nak).

ts'ēs'ts'ēs = 'golden-crowned sparrow' (Kos).

ts'ēsqwān = 'golden-crowned sparrow' (Kwag). (III 138, 23).

ts'ēsxawōq<sup>9</sup> = 'sandpiper'.

ts'ēt's'en = 'rapids'.

ts'ēnāas = (R 224, 25).

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- ts'ak' a startled. X 189.42; scared. C 184.31.  
 ts'ax'alis- to drift ashore. C 364.22.  
 ts'el'at- tide, current. III 227.10.  
 ts'el'ya- younger brother. III 46.23.  
 ts'el'wé- heaver. III 130.17.  
 ts'el'wúx- winter. III 378.7.  
 ts'el'pax- leaves of red cedar. R 95.40.  
 ts'el'saa- to be tant. R 158.37. (See ts'asa?).  
 ts'ém'á- fish bait. R 223.5.  
 ts'amananá'- exclamation of Mink, for amananá'. C 158.15.  
 ts'el'nésa- to catch seals, deer in net. X 14.36.  
 ts'el'saa- whale blows. III 313.21.  
 ts'el'salk'owa- snipe.  
 ts'el'saka- to resolve. III 467.39.  
 ts'el'nóq'wala- to urge, ask. X 4.19.  
 ts'el'g'el- old canoe. III 318.7.  
 ts'el'sax'sila- to caulk. C 278.22 (New).  
 ts'el'k'(a)- bird makes nest of soft material.  
 ts'el'g'il- bed. III 65.35.  
 ts'el'k'iy'nd- to cover with soft material. R 185.59.  
 ts'el'g'idzem- first course in meal. R 384.38.  
 ts'el'ga- mountain goat. (Áwik'énox?), III 403.11.  
 ts'el'q-  
 ts'el'q'od- to peel off cedar bark. R 122.55.  
 ts'el'q'ems- outer cedar bark. R 121.25.  
 ts'el'sts'el'q'ela- to run out. R 302.42 (ts'el'x'el'a?).  
 ts'el'q'w(a)- lean salmon. R 354.36.  
 ts'el'x'ens- *Holodiscus arifolius* Sweet, *Sericotheca discolor* (Pursh) Rydb. R 157.3.  
 ts'el'x'wid- to open. R 309.27.  
 ts'el'las'el'lala- to divide. R 369.25.  
 ts'el'ga- to run with tide.  
 ts'el'sts'el'x'sem- short pole. R 186.20.  
 ts'el'x'sá- carved pole in front of house. III 221.3 (=stretched).  
 ts'el'el'q'la- mica. III 138.42 (dza'el'q'la?).  
 ts'el'sts'el'x'it- pain in body.  
 ts'el'walagek'- gutted, cleaned. R 416.47.  
 ts'el'saa- to roast clams. M 68.2.5.  
 ts'el's'el'hoq'ila- to drip (melting). R 436.91.  
 ts'el's'el'q'la- winter ceremonial. III 15.12; R 342.11.  
 ts'el'gats'el'- house in which winter ceremonial is held. III 11.13.  
 ts'el's'el'lala- tongs. R 70.18.  
 ts'el's'el'seg'in- name of grizzly bear. III 30.37.  
 ts'el's'el's'el'sel'lala- blanket wrapped behind a man. III 302.12.  
 ts'el's'el'sas'el'- tangled. C 386.10.  
 ts'el'né'á- R 175.14.  
 ts'el'nea- lean. R 313.31.  
 ts'el'g'olas- crosswise (ts'el'g'olas, short way). R 420.48.  
 ts'el'g'inaga- gull. C 232.10 (New).  
 ts'el'kw'(a)- to eat clams. C 376.2 (Gwas).  
 ts'el's'el'ek'wémas- shellfish. III 157.11.  
 ts'el's'el'sax'smót- clamshells. C 248.20 (New).  
 ts'el'ek'wayo- hind flippers of seal (dzé-kwayo?).  
 ts'el'ek'w(a)- bird. III 60.28; gull.  
 ts'el'q'w(a)- narrow. R 128.57.  
 ts'el'q'w(a)- to travel over land.  
 ts'el'x'(a)- to pick elderberries. R 167.3.  
 ts'el'x'ina- elderberries. R 167.3.  
 ts'el'énano- stems of—. R 255.7.  
 ts'el'x'mis- *Sambucus melanocarpa* A Gray.  
 ts'el'ndz'el'- elderberry cake. R 260.99.  
 ts'el'x'ewak'- cut. R 391.27.  
 ts'el'x'ts'el'ek'- fish hawk. III 296.16.  
 ts'el'x'el'á- prong. R 154.8.  
 ts'el'el'wada- to be famous. M 718.1.  
 ts'el'a- to give. R 158.31.  
 ts'el'wana- to distribute. R 410.14.  
 ts'el'ewék'- net measure. R 163.3.  
 ts'el'pax'- mittens.  
 ts'el'sts'el'st'el'- to stop up holes. C 160.4.  
 ts'el'lomax'- barnacle. III 281.21 (Áwik'énox?).  
 ts'el'sts'el'lama- a barnacle (ts'el'sts'el'lomax C 64.11).  
 ts'el'saa- to dig fern roots. R 143.30.  
 ts'el'oyayn- digging stick. R 115.1.  
 ts'el'sts'el's'el'ses- scamp duck. C 64.12.  
 ts'el'sts'el'saga- chickadee.  
 ts'el'nea- thunderbird (Awai'el'a).  
 ts'el'q'w(a)- to ring like metal. III 215.9.  
 ts'el'q'el's'el'el'a- to put into mouth. R 412.51.





- nēxw'ala near R 88.44.  
 nō'yo medicine put near back of pregnant woman.  
 nēx sōk spoiled child.  
 nēxāq goose. C 64.2.  
 nāxax'ēm brant goose. C 362.26.  
 nāxax'ēm goose. C 362.25.  
 nēx'li' to paddle against wind. III 451.21.  
 nēx'usta to walk up river. III 70.23.  
 nēx'āx'āx' id. to become full grown. III 180.7.  
 nēla to sing. C 320.26 (Kos.).  
 nē'lyō song. C 320.15 (Kos.).  
 nēlx'ā' to fly. C 260.1 (New.).  
 ēnēla laughing goose. III 84.10.  
 nēl'ēla to shake. X 85.7.  
 nēla to lie on back. R 168.13.  
 ēnā'la day, light, south. R 77.80.  
 ēnāq'āla light. R 123.82.  
 ēnāxwats'ē window.  
 ēnā'ō'ēla to go south. X 3.11.  
 nēla to dare. III 144.38.  
 nē' snow (on ground). C 14.4.  
 nēnax' to go home. (New.).  
 ēnawalax' supernatural power. III 59.40.  
 ēnawalakutawē tips of hemlock.  
 ēnanwalagux'awē little bunches growing on hemlock.  
 nāmō'yastōd all go to one place.  
 nāsi to cover. R 336.34.  
 nā'yim cover. R 165.52.  
 nan grizzly bear. III 33.24.  
 nēng'ml grizzly bear mask. III 33.24.  
 nānag-  
 nānagē'ga to obey. C 440.2.  
 nānax'ēm to reply. III 52.15.  
 nānaxts'ē to imitate. III 85.13.  
 nā'nēl'ēl'ēla to repeat. C 12.24.  
 nāmōx'wīd to become uneasy. C 78.33.  
 nēnasa unavailable. III 449.31.  
 nāk'āka to expect. III 151.21.  
 nāmuk' expected. III 124.10.  
 ēnēnāk' il to look in house. III 163.33.  
 ēnāk'wē'sta thorough. III 185.13.  
 nāpa to drink. R 199.35.  
 nagat's' bucket. R 88.53.  
 n' nq'ōma whisky. R 199.35.  
 nagayu drinking tube.  
 nēx'ēla swamp.  
 nāq'ō'sta to be covered. III 177.8.  
 ēnāxw'ea all. R 73.97.  
 ēnāxw'ēmas all kinds of things. C 120.22.  
 nā'x' vulva. III 46.36.  
 ēnāla south, up river. III 7.1. (See ēnāla day.)  
 ēnēlbend to go up river. M 676.14.  
 ēnēlbēz' up river. R 223.12.  
 ēnā'lex the most valued. III 178.37.  
 nā'ēm black coal. III 359.2.  
 nālamē R 207.40.  
 nāl's' wolverene. III 44.39.  
 nā'nak' to go home. R 58.31.  
 nag'ē large basket of berry picker. R 208.13.  
 nānaagēm small front basket of berry picker. R 208.13.  
 ēnāl'ā to carry a string of fish. III 184.20.  
 to haul a string of fish down river.  
 nē'sia to pull out. R 195.1.  
 nēts'ēnox' one who catches devil-fish. R 151.22.  
 nēts'ōē red cod. R 253.2.  
 ēnēg'ia night. III 394.33 (Kos.).  
 nēkōla to travel at night. III 115.19.  
 ēnēk' to say. R 203.59; to wish. III 261.8.  
 ēnēnk' lōqēla to think. C 20.10.  
 nēqwa' foetus dies before birth. III 184.28.  
 nēqwa' dirty water. R 283.53.  
 nēx'ia to pull. III 23.1; R 116.6.  
 nē'ia to show. R 160.38; to tell. III 17.10; R 425.27.  
 nāq'ō mind. R 244.55.  
 nāqumala without sense. C 148.4.  
 nāxsāla without sense. C 150.14.  
 nāxsāla nobleman. V 441.16.  
 nāq'ēgōē song leader. V 441.19.  
 nāqadē song leader.  
 nāla to threaten. C 94.12.  
 nēgwa III 17.1.  
 nōmas old man. III 61.42; grandfather!; place at which sea monsters are believed to live.  
 nōmadzil old man who has given up his rank.  
 nōs mine. III 53.24.  
 nūs'n'ēla *Aruncus sylvestris* Kost.  
 nē'sia to tell a myth, story. C 376.7.  
 nūyam a myth. X 3.1.  
 nēw'ēm house story. C 308.9.

nú<sup>5</sup>sō<sup>5</sup> 340 (111) 200  
dz<sup>5</sup>iq<sup>5</sup>

nūn<sup>5</sup> w<sup>5</sup> 341 (111) 200

nōy<sup>5</sup>w<sup>5</sup> steal of (C) 341 (111) 200

nōx<sup>5</sup> stand to (C) 341 (111) 200

nōy<sup>5</sup>w<sup>5</sup> to (C) 341 (111) 200

111 127 10.

nōy<sup>5</sup> nokw<sup>5</sup>x<sup>5</sup> little (C) 341 (111) 200

nōx<sup>5</sup>w<sup>5</sup>l<sup>5</sup> to hear (C) 341 (111) 200

nūx<sup>5</sup>nō<sup>5</sup>m<sup>5</sup> animals of (C) 341 (111) 200

111 223 11.

ñōl<sup>5</sup>h<sup>5</sup> elder brother, sister 111 131 (C)

ñōl<sup>5</sup>ast<sup>5</sup>gr<sup>5</sup>mē<sup>5</sup> eldest brother 111 45 18.

ñōl<sup>5</sup>w<sup>5</sup>l<sup>5</sup> the line of first-born individuals of a family (C)

ñōl<sup>5</sup>x<sup>5</sup>t<sup>5</sup>s<sup>5</sup>mē<sup>5</sup> second finger (C) 106 55

nōl<sup>5</sup> foolish

nēnōl<sup>5</sup> foolish 111 73 20

nēnōl<sup>5</sup>m<sup>5</sup>h<sup>5</sup> to be out of mind (C) 362 28.

nōl<sup>5</sup> scared

nōl<sup>5</sup>nēq<sup>5</sup>al<sup>5</sup> troubled (C) 717 3

## g

g<sup>5</sup>iyē<sup>5</sup> 2 R 165 51.

g<sup>5</sup>iwēs<sup>5</sup> trust (C) 186 3.

g<sup>5</sup>ip<sup>5</sup> to tuck in between (C) 18 23.

g<sup>5</sup>im<sup>5</sup>xw<sup>5</sup> a hump hangs on something (C) 296 14.

g<sup>5</sup>im<sup>5</sup>xw<sup>5</sup>l<sup>5</sup> to be on face in house (C) 296 14.

g<sup>5</sup>im<sup>5</sup>x<sup>5</sup>sō<sup>5</sup>sta<sup>5</sup> to hang head 111 329 26.

g<sup>5</sup>im<sup>5</sup>w<sup>5</sup>l<sup>5</sup>ba<sup>5</sup> hump on nose.

g<sup>5</sup>im<sup>5</sup> fishhook.

g<sup>5</sup>im<sup>5</sup>h<sup>5</sup>ts<sup>5</sup>l<sup>5</sup> fishhook box (C) 472 4 (New) = w<sup>5</sup>iw<sup>5</sup>ak<sup>5</sup>ay<sup>5</sup>rw<sup>5</sup>ts<sup>5</sup>l<sup>5</sup>kw<sup>5</sup>az<sup>5</sup>

g<sup>5</sup>im<sup>5</sup>el<sup>5</sup> fishhook 111 292 30 (New)

g<sup>5</sup>eta<sup>5</sup> to work in wood, to carve erroneously k<sup>5</sup>ita<sup>5</sup> 111 422 32

g<sup>5</sup>inw<sup>5</sup> to add (C) 70 27

g<sup>5</sup>ins<sup>5</sup> how many? 111 457 3

g<sup>5</sup>inōx<sup>5</sup> how many people? (C) 374 31.

g<sup>5</sup>in<sup>5</sup> child

g<sup>5</sup>inānem<sup>5</sup> child 111 59 42

g<sup>5</sup>in<sup>5</sup>x<sup>5</sup>l<sup>5</sup> child's name

g<sup>5</sup>in<sup>5</sup>l<sup>5</sup> having children (C) 104 10

g<sup>5</sup>ig<sup>5</sup>āōl<sup>5</sup>m<sup>5</sup>k<sup>5</sup> parents 111 51 18

g<sup>5</sup>āōl<sup>5</sup>ix<sup>5</sup> parents (C) 276 11 (New)

g<sup>5</sup>FXw<sup>5</sup>ac<sup>5</sup> canoe drifts away (C)

g<sup>5</sup>ixw<sup>5</sup>ac<sup>5</sup> steal head salmon 111 50 25

g<sup>5</sup>im<sup>5</sup> (C) 296 14.

g<sup>5</sup>im<sup>5</sup> (C)

g<sup>5</sup>im<sup>5</sup> (C) 296 14.

g<sup>5</sup>im<sup>5</sup> (C) 296 14.

g<sup>5</sup>im<sup>5</sup> (C) 296 14.

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g<sup>5</sup>im<sup>5</sup> (C) 296 14.

g<sup>5</sup>im<sup>5</sup> (C) 296 14.

- g'g'g'omas shadow on ground. III 354.20.  
 g'g'g'oma to request somebody to do a thing for one. V 494.6.  
 g'ax to come. R 88.52.  
 g'axim'olala to give marriage presents. C 306.26 (Kos).  
 g'adala birds expect danger and raise their heads (g'ol'ala?).  
 g'g'g'la canoe. III 127.6. (See g'iw'wa).  
 g'aw'ala g'omaga a fish. (Hydrolagus collicii).  
 g'ag'iw'ala twelve days. R 129.19.  
 g'ax'ala selfish.  
 gala loan at 100 per cent interest, to owe. R 432.10.  
 g'i to be, to put.  
   g'is to be on ground.  
   g'its'od to put in. R 205.9.  
 g'a'yas place where something is. R 225.43.  
 g'a'yas'ala to make room. R 226.15.  
 g'a'l to be on floor. R 75.31.  
 g'a'las bedroom. III 22.5.  
 g'i'yimts'a to be in. *pl.* R 126.12.  
 g'ixsa stern seat in canoe. R 395.23.  
 g'ig'at'eqa to resolve. C 20.6; R 111.2.  
 g'iw'ala to help. III 166.3 (see g'ox'fwid, g'oxwala).  
 g'i lord. III 101.22, line of eldest children. C 16.29.  
   g'iya my dear! C 70.3.  
 g'is-  
   g'inp man's brother's wife, wife's sister. III 207.21; X 201.27.  
   g'edz'ol man's brother's wife, wife's sister, intermediate relative dead.  
   g'eg'as to make love to sister-in-law.  
 g'ig'ef'yatsaga mouse. III 38.15.  
 g'ig'it'ala to purify. C 326.19 (Kos, Gwaso).  
 g'ig'a tooth. III 96.19.  
 g'ig-  
   g'ig'am'et chief. III 25.13.  
   g'ig'am'ene' chief's families. R 396.65.  
   g'igab'ey'e lower chief. M 671.13.  
   g'ig'eks'ila to treat like a chief. C 106.2.  
   g'igad subjects, those who have a chief. III 7.2.  
   g'ag'it second chief. C 384.3.  
 g'ox's'e to cross land. C 104.13.  
 g'ox sog'ug'ey'ox'say'ok one hundred bundles. R 192.76.  
 g'ixa to sharpen knife saw, to grind. III 96.19; to polish with gritstone. R 103.31; to rub. R 103.28.  
 g'ixa to put away. R 58.45.  
 g'ilayo wrinkle.  
 g'omaga liver. C. R 94.17.  
 g'ol'ala loon. (Kos).  
 g'og'yo foot. R 114.76.  
 g'ox'fwid to help. R 242.7. (See g'iw'ala).  
   g'awalap'a to help each other. R 285.90.  
 g'ok' house. R 58.31.  
 g'ok'ala to dwell. III 7.1, village. C 24.19; g'ox'wa. C 376.10 [Gwaso].  
 g'ok'ul'ot tribe. III 30.31, *pl.* g'ol'-g'ok'ul'ot. R 319.2.  
 g'ok'wa'ot tribe. C 308.15 (Kos).  
 g'ox'dems village site. R 204.66.  
 g'ogwal house owner. R 241.41.  
 g'okuns woman married outside of her own tribe goes to get property from her father for feast.  
 g'ol'ala to expect unseen danger, to be uneasy. X 170.38.  
 g'ol- provisions.  
   g'iw'uk' traveling provisions. V 480.9, *pl.* g'ol'g'iw'et. C 162.3.  
   g'ag'ol'ala to try to get provisions. X 193.28.  
   g'ol'tala supper.

# k

- k'ip'elao to carry wood in arms. III 334.7.  
 k'apa, k'ap'ado to embrace. C 220.9.  
 k'imts'adil to keep. R 396.71.  
 k'im'ya to catch hamats'a. III 232.27; ends of circle meet. C 36.19.  
 k'imta to pluck off, clean berries. R 264.9.  
   k'im'tala to clean crabapples. R 216.73.  
 k'it'are'el'od to fit in. R 152.33.  
 k'it'elax'a cranky (canoe). C 64.9.  
 k'ep'ol'e Ribes laxiflorus Pursh.  
 k'its'ixsd'e tail of porpoise.  
 k'ina to scamp up. X 168.35.  
 k'inq'are'la attendant of cannibal. III 114.27.  
 k'inq'ox'fwid to meet. C 172.16.



k'óqwa<sup>o</sup> to bend

k'óqwayo instrument for bending  
R 71.42.

k'oxwa to cool off, lukewarm. R  
144.34

k'óq's thin, lean. III 345.20.

k'óla<sup>o</sup> water sinks. III 143.33. river  
is nearly dry. Kwag.

k'ól's low water in stream (Nim-  
kish).

# **k'!**

k'áwelk' cut in thick pieces. R  
250.92, square; R 147.17.

k'ápea<sup>o</sup> twisted. V 496.7. k'á'elpa?

k'á'p'ála<sup>o</sup> to hold with tongs. R 348.53.

k'á'p'ála<sup>o</sup> tongs. R 74.9, 434.35.

k'á'm'a to surround. C 26.3 (k'á'm'ya?).

k'á'm'áqela calm. R 413.1.

k'á'm'ax calm (New).

k'á'm'yax'a joint where side of box is  
nailed together. R 276.17.

k'á'm'ya<sup>o</sup> to lock door, to bar behind  
oneself.

k'á'm'tea<sup>o</sup> to notch, to cut across. R  
106.46, 152.6.

k'á'm'sa<sup>o</sup> to rough out canoe. V 344.32.

k'á'm'né a fish (*Clupea Pallasii*).

k'á'm'ra<sup>o</sup> to adz. R 58.34; 103.24.

k'á'm'tól to adz top. R 65.19  
(? k'á'm'tód?).

k'á'yimsála to adz holes through.  
R 170.53.

k'á'ek'ex sewak<sup>o</sup> holes cut out. R  
170.52

k'á'idéláwé kingfisher. III 296.16.

k'á'idéláwé kingfisher (New).

k'á'idélxóela<sup>o</sup> dizzy. III 247.34.

k'á'idég'é<sup>o</sup> to cut neck (?). R 223.4 (k'á'  
lég'é<sup>o</sup>?).

— dorsal fin, X 192.20, R 227.4

k'á'ita<sup>o</sup> to weave wickerwork. R 100.1;

to make a fence, a drying frame, to  
weave cedar bark. R 137.26.

k'á'itela wattling. III 189.5.

k'á'itk'edés fence. III 28.2; frame  
for drying berries. R 231.10

k'á'idem wool. R 138.48

k'á'idemil weaving frame. R  
142.22.

k'á'esk'esa holding slack. R 131.15

k'á'eswála to keep secret. C 380.3  
(Gwas).

k'á'á'á fungus growing on trees (burnt).

k'á'émála<sup>o</sup> chair, horns are loose. R  
102.11.

k'á'ng'alil to go to get. R 88.51.

k'á'ne'ng'alil to look over. R  
191.59.

k'á'né'sa to feel cold. III 45.29.

k'á'niwis spider crab.

k'á'né<sup>o</sup> Chiton. III 344.37.

k'á'ne'x'id to select. V 440.40.

k'á'ne'x'wa<sup>o</sup> chair is matted.

k'á'ix'wa (?) shaky, unsteady. III  
312.6.

k'á'ne'wala cranky on water canoe.

k'á'ik'ra<sup>o</sup> to pull backward; to pull,  
stretch skins. III 139.40.

k'á'á'nakúla (?) III 352.25.

k'á'ik'á'nakúla to go ashore back-  
ward. R 414.10.

k'á'ik'á'ók' skunk cabbage.

gwé's k'á'ik'á'ók' plannin (=like  
skunk cabbage).

k'á'eqa<sup>o</sup> to pay in advance, to throw  
salmon on blanket on ground, to pile  
up blankets. III 453.19. to count  
blankets or mats.

k'á'eqwa<sup>o</sup> to pull out (something easily).  
V 387.20.

k'á'iq'ús poles. C 24.13.

k'á'iq'ús young spruce.

k'á'ek'á'aguxstálil to hold in mouth.  
C 184.21.

k'á'ix'welsela to put sticks in  
ground. C 148.9.

k'á'iq'uxstend arrow strikes notch.  
C 122.24.

k'á'ex'wa<sup>o</sup> to blow out. R 389.29.

k'á'ix'ra<sup>o</sup> to defecate (dog salmon or hal-  
but). III 293.29

k'á'ix'emx'id to keep eyes shut. C  
208.14

k'á'ilem tongue. III 197.10

k'á'elk'á'elx'en to lick off. C 388.17.

k'á'ik'as a plant (=tongue of  
ground).

k'á'ilak<sup>o</sup> digging stick. R 72.73

k'á'ilég'é<sup>o</sup> dorsal fin (?) R 227.4

k'á'lp'a<sup>o</sup> to twist. R 37.4.

k'á'lp'ála copper smell. III 64.8.

k'á'ilta<sup>o</sup> mouthful. R 290.13.

k'á'eltama to despise. III 437.5. R  
409.29.

- k'álk'ágo (a) to drag along, to pull. (1)  
 k'álk'áq'áq'á (133636)  
 R 117-28  
 k'álg'áik' (sine) (133637)  
 ket'áymz  
 k'áilq'á (mamm.) (133638)  
 k'áilx'á (law) (R 168-3)  
 2-2-14  
 k'áilx'á (fire is extinguished)  
 k'áilx'á (to extinguish) (R 168-16)  
 k'áilx'á (a thorny plant with orange  
 juice)  
 k'áilx'á (to shake off) (R 200-2)  
 k'áilx'á (to shake off on the mat)  
 R 221-2  
 k'áilx'á (it gets dark) (R 190-4)  
 k'áilx'á (wax wing flat knot on  
 head)  
 k'áilx'á (to take sand, berries in hand) (R  
 203-58)  
 k'áilx'á (to draw head back through  
 something) (392-29)  
 k'áilx'á (to go backward) (111-352-15)  
 R 131-15  
 k'áilx'á (to back canoe) (R  
 193-98 (k'áilx'á (133639)  
 k'áilx'á (to be half dry salmon) (R  
 316-4)  
 k'áilx'á (skunk cabbage) (R 335-21, only  
 reduplicated k'áilx'á)  
 k'áilx'á (dry halibut) (R 130-33)  
 k'áilx'á (mantle of mussel) (A  
 487-35)  
 k'áilx'á (name for Ozono-  
 q'wa; name of a copper)  
 k'áilx'á (to gnaw mouse) (111-350-41)  
 k'áilx'á (shrew)  
 k'áilx'á (Salmo Clarkii)  
 k'áilx'á (Salmo Clarkii stomas)  
 k'áilx'á (cascade)  
 k'áilx'á  
 k'áilx'á (hemlock needles) (R  
 184-3-423-25)  
 k'áilx'á (to try to get hemlock  
 needles)  
 k'áilx'á (a fish (P. latelathys stellatus)  
 k'áilx'á (being on a flat thing) (111-  
 307-26) (k'áilx'á)  
 k'áilx'á (to paint) (R 236-15) (k'áilx'á)  
 k'áilx'á (paint dish) (R 58-40)  
 k'áilx'á (painter) (R 236-16)  
 k'áilx'á (white owl)  
 k'áilx'á (hand tied behind) (111-  
 158-38)







k'us'ale' to sit, several persons. R 246.88.  
 k'wélzéh'ne' to take out fish from hook  
 or k'wélzéh'né? R 181.51.  
 k'wá'sim' light of weight. R 130.21.  
 k'wá'se' light clay. R 190.34.  
 k'wá'se' leather, hide, skin. III 89.29.  
 k'wá'xw'ac' to split boards. C 196.1.  
 (New.)  
 k'wínq'a' wet. R 314.26.  
 k'wúk'el'se' to budge, can be moved. III  
 372.19.  
 k'wúk'ig'ael' noise of bursting. III 186.8.  
 k'w'xw'ac' sunburnt. R 131.71.  
 k'wúq' ? k'wux' ? to tow. (Kos.)  
 k'wuxs'el'ê' to tow. C 332.6 (Kos.)  
 k'wú'ac' to pull out hair to pluck off.  
 III 87.22.  
 k'wú'p'ac' to pick off berries. R 206.29.  
 k'wúk'wú'ps'á'la' to tear a bird to  
 pieces. C 190.3 (New.)  
 k'wú's'a' to take fish out of trap. R 183.4.  
 k'wú'x'w'ed' to sight. V 360.9.

### g

gag'as' eye (New); heart of wood (New).  
 C 218.24.  
 g'ayaz'es' eye.  
 g'ats'et's'el'ya' lunion.  
 g'ey'ed' long ago. R 77.82.  
 g'ebel'alih'la' R 113.51.  
 g'el'ól'w'á'la' raven's cry. M 689.10.  
 g'el'ól'x's'tá'y'ê' eye. R 395.13.  
 g'el'p'eq'a' to tick in. III 128.20.  
 g'em'ót'ac' wolf howls. M 711.15.  
 g'em's' dead fern leaves, moss. R 257.48.  
 g'em'x'ac' to carry blankets, branches,  
 etc., on arms. III 153.3; R 343.30.  
 g'em'x'ay'dze' left side of canoe. R  
 97.69.  
 g'em'xw'á'la' to hold head bent down. R  
 272.77.  
 g'ed'el'ól'w'it's'ed' navel.  
 g'ena' baby girl. III 267.40.  
 g'enk'ac' thick, pesty, thick fog. III  
 255.38.  
 g'en'da' beware! III 391.22 (Kos.).  
 g'en'm' wife (stem g'ag-). R 72.73.  
 g'ig'ed' having a wife. R 65.30.  
 g'ig'ak'á'la' to woo. C 64.18.  
 g'ig'ak'á'layu' wooing song. C  
 298.17.  
 g'ig'ed'ad' red-breasted robin.  
 g'ig'eq' swan. III 61.32.  
 g'ig' seq'end' to spread, throw some-  
 thing over a rope or a log. III 79.11.  
 g'el'em'o' ribs. III 43.38.  
 g'el'ad' bone club. C 310.18.  
 g'el'em'x'a' strainer made of ribs. R  
 111.44.  
 g'el'x'íd' to scold. III 320.21.  
 g'el's'el'ac' to screech. III 295.34.  
 g'el's' wave. III 256.20.  
 g'el'él'x'w'ed' to bend down. R 210.25.  
 g'el'ól'gwa' to be bent? III 295.33.  
 g'él'f'ek' hooked.  
 g'el'p'ac' to grasp with hands. III 126.26.  
 g'el's'ac' to smear on. R 299.64. (q'el's'?)  
 g'el'ya'ac' paint. R 58.13.  
 g'el's'el'm' mussel shell knife. R 242.16.  
 g'el'q'ac' to lift. III 127.28; to swim. III  
 375.4 (Kos.).  
 g'el'x'w'ed' to spin two threads of bark to-  
 gether. V 186.29.  
 g'el'xw'ac' to count on fingers. III 449.12.  
 g'el'x'm'es' rosebush.  
 g'el'el'x' rose fruit.  
 g'el'á'la' morning. R 95.39.  
 g'ax's't'ed' breakfast. R 253.20.  
 g'ay- across. R 374.26.  
 g'ay'ada' crosswise. R 412.48.  
 g'eb'ed' crosspiece at end. R 272.66.  
 g'ay'ac' to come from. III 39.31.  
 g'ait' hat. C 236.2 (q'ait'?). (New, Kos.)  
 g'at'ô' grandfather.  
 g'ax'x'w'ed' to carry. see g'ax's'á'la, g'ax-  
 s'ax'w'ed'?. R 236.21.  
 g'ád'ze'q' starfish. III 312.14.  
 g'ad'ze'q'á'la' woven in broad strips. R  
 137.34.  
 g'an' mother.  
 g'ána'ô' mother.  
 g'anad'zê' grandmother!  
 g'an'ót' night. R 120.12.  
 g'ag'em'p' grandfather.  
 g'ág'as' grandmother.  
 g'ág'ek'ig'á'el' to apologize for something  
 that has been said.  
 g'ag'el'w'ar'm's' fir tree. III 369.4.  
 g'ag'es'amak' jellyfish.  
 g'ag'ex'á'm'ê' Galium Aparine L.  
 g'ax'én' to straddle. R 133.22.  
 g'á'x's'q'end' to step over a log or a  
 rope.  
 g'ax'ay'u' adz. V 317.8.  
 g'axw'ú'w'ed' to hang down. C 156.3.  
 g'ax's'á'la' to carry on fingers. III 306.37.



qet'a Continued.

qēqēd'fñōlēmōtē side support. R 95.33.

qētū-šō to insert needle for knitting net. R 163.2.

qatōt'ōd to cut crosswise. R 387.23, to cut blocks out of tree.

qēsō to coil up. R 176.30.

qēs his.

qēsmāq his own. R 433.13.

qēnsa to adz. V 362.35.

qēnpa to snap. C 420.5.

qēnq'āla cry of eagle (D'naḡ' dā'x<sup>9</sup>).

qēk'a to pick *Cornus Canadensis* (qē-k'āāō). R 220.1.

qēk'āāō *Cornus Canadensis* L.

qēkw'a to collapse (house).

qēx'a to wind around. R 206.30.

qēnas waist. R 221.9.

qēx estō hoop at mouth of net. R 164.36.

qēx imō headring. III 18.6.

qīx ōd to take off what is wound around. III 18.10.

qanāyu ring for purification.

qēnxāla to tie around neck. R 208.10.

qēxw'a to cohabit. C 204.11 (New, Kōs).

qēx'ēla R 254.3 pole with forked top.

qēx'fñōtē R 175.14, fork of a tree (—forked body).

qēx'a pole on rock.

qēkw'a to notch. R 227.14.

qēfya plover, *Aegialites semipalmata*.

qēldm post. III 401.6.

qēlk'a to be tired after work. III 24.10.

qēlkw'a to lie down. R 391.27.

qēlgwīl to lie down in house, *i. e.*, to be sick abed. III 282.39.

qēlxw'a to mix. R 301.34.

qēlx'a to lay eggs.

qāqēlx'a to go after eggs; to spear salmon (Dzaw).

qēlxōd to give birth. X 201.26 (New).

qēlxk'āāōtēd to conceive. X 201.22 (New).

qēlxatsō nest. III 92.29.

qēlxēla to nest. C 376.13 (Gwas).

qēlxamōnōtē egg. C 376.15 (Gwas).

qa that, and. R 57.4.

qalqōxsidzōtē ankle. X 150.37.

qābix'a heat of fire on body. III 116.42.

qabōnad having heat.

qāqabīfñem burnt by heat.

qamxw'a down of bird. III 153.35.

qamx<sup>9</sup>qamwis fruits of k'āk'āx-qwāfñō.

qat'a to disagree.

qatap'a to disagree with each other.

qeqapāōlō double. R 126.11.

qās'a to walk. R 60.4.

qasō to promise a feast. R 438.30.

qāst friend! C 54.23.

qak'a to cut off head. R 243.41, 332.31.

qagutāla overhanging. C 18.8.

qāqak fñ to tie mat to back. R 200.10.

qāqadala to disobey. III 104.13.

qāqēk'āla to ask for mercy.

qāqēk'āāōtēd to ask for mercy. C 32.3.

qāqēten gulches, grooves in stone.

qaqētemd to cut crosswise. 353.9.

qāqomxwama *Eryophorum gracile* Koch.

qaq'ā frame for drying herring spawn. R 251.1.

qašlas T-shaped piece of copper.

qa'ā indeed. III 16.11.

qēs'a to shine, smooth. R 60.76.

qēnōl pillow. III 283.32.

qēxāgēms bare ground where a village has been burnt. C 218.25 (New, Kwag).

qēha to visit. III 78.12.

qō if. R 75.29.

qwāp'a (mat, calico, etc.) tears. R 406.17.

qwāsamak a to bloom. III 299.6.

qwāk'fñōtē twigs on body (of tree). R 112.27.

qwaqē. R 174.31.

qwāq'a to split fish lengthwise (q'wāqa? k'wāqa?). C 208.20; R 174.25.

qwāqyo butcher knife. V 493.22.

qwaqē belly cut open. R 174.31.

qwāgwīllē lance. III 471.34.

qwāqē scratch (Nak).

qwaśnās'kas friends! (Āwīk'fēnox<sup>9</sup>).

qwāq'wanē heron. III 296.15.

qwāq<sup>9</sup> heron (New).

qwāxw'a to appear, to show oneself. C 36.1.

qwaḡulis olachen run. R 92.36.

qwēda go away! III 461.33; C 70.20.

qwēsala far. R 91.2.

qwēsāla distance in time. R 144.38.



- q'elēx slm self. R 308.67.  
 q'elt a to cut with chisel, to break copper. V 344.5.  
 q'eldayn chisel. V 344.3.  
 q'els oil, grease. R 331.10. (q'els?)  
 q'elēk smeared. R 148.52.  
 q'elsa to throw (anchors) into water. C 138.20.  
 q'eldzrm anchor. V 487.31.  
 q'elēxūla to coil up. R 111.13.  
 q'elk harpoon line. R 175.7;  
 plaited line (q'āla to plait a rope).  
 q'ālawē worm. III 101.32.  
 q'elēwad having worms.  
 q'elēa to wrinkle.  
 q'elēa to carry in arms. III 464.32; to put sling over hanging horizontal pole.  
 q'elēl hanging pole, scaffolding. R 125.8.  
 q'eldema horizontal pole from which other horizontal pole is suspended.  
 q'elēm sling for suspending horizontal pole from other horizontal pole.  
 q'elēla to carry child in arms, cannibal carries body in arms.  
 q'elēla six. III 60.1; R 182.27.  
 q'ā to find. R 57.5.  
 q'āx sid to lead. V 441.14.  
 q'āqōg ila to know. C 6.14.  
 q'āq'elēga to be tangled up in bushes. C 390.29.  
 q'āq'ēx sila to have much work to do. R 252.22.  
 q'āl(a) to know, to learn. M 684.16; C 28.17.  
 q'ālēdē famous.  
 q'āq'āla to watch. R 177.58.  
 q'āq'ā to notice. C 296.24 (Kos).  
 q'ālēla to know. R 200.7.  
 q'āyānas woman who hates her husband, or vice versa. C 76.31.  
 q'āyaxa to be surprised. (See q'ē-much.)  
 q'ayax'isāla hand adz (=kicker?).  
 q'ayax'stanal handle of hand adz.  
 q'ayōk ripe. R 269.13. q'ayōq(?)  
 q'ābōq putrid remains of olachen. R 299.58.  
 q'āp(a) to hit a mark. C 390.2; R 176.48.  
 q'āplaka to gather. R 112.38.  
 q'āmalela uncle. C 314.4 (Kos).  
 q'ām-  
 q'ānuq'āmk'āla to change the subject after a discussion. III 448.30.  
 q'ates frog. C 108.9.  
 q'āsa sea otter. C 350.5.  
 q'āsa to notch. R 167.27.  
 q'āsēla to mind, to take notice. C 176.25.  
 q'āsewē known. R 195.15.  
 q'ēsoxwid to fit well (a patch); to put together (poles, canoes, boards). R 110.29.  
 q'āsō grandfather! (child's pronunciation for q'ākō SLAVE).  
 q'ānax'ēla to soar down. C 74.10.  
 q'ak'ultsālis crowded in house. M 693.15.  
 q'ā k'ēga to sound of snapping jaws. C 338.24 (Kos).  
 q'ak slave.  
 q'ākō slave. C 62.22.  
 q'āq'waxo loaning with high interest (=selling slave).  
 q'āgwid master (=slave owner). III 24.10.  
 q'āla to watch, know.  
 q'āq'ēmalā to watch. III 34.27.  
 q'āq'ēmli to wait. X 187.32.  
 q'āq'āwa a fish (Scorpaena Brasilensis) (Awik'ēnox, =tēxa Kwāgūt).  
 q'āq'āq'āwa to fish for—.  
 q'āq'āq'ā middle piece of salmon. R 226.14.  
 q'āx q'ēlis kelp of beach. R 177.51.  
 q'āxq'ālis (New) (?). C 8.6.  
 q'ālad having kelp.  
 q'āxw(a) to emerge. III 230.41.  
 q'āxstend to feed visitors, to retort. R 207.37.  
 q'ālaelē spirit of q'ewēlaxa. III 450.7. (=renowned, known?).  
 q'āb'ēd to stink (meat). R 340.39.  
 q'āk rotten meat, rotten salmon spawn.  
 q'āla to plait a rope. V 486.38.  
 q'āleyo pack strap. R 141.31.  
 q'ak(a) to feel pain; to regret a loss. III 341.1; C 48.20, 328.1.  
 q'ēnēm many. III 257.15.  
 q'āyaxa to be surprised. X 200.37.  
 q'āyōx expensive. C 84.28.  
 q'eyōt to get much. C 12.25.



- q'udādz'q snail. III 231.34 (Āwīk'56-  
noX  
q'ōdāq horned grebe (*Colymbus auritus*).  
q'ut'a scar. III 360.40.  
q'ōt'a to push off canoe, to poke. III  
396.12, R 367.1.  
q'ōs-  
q'ōmas crab. C 382.28.  
q'āq'ōts'a to try to catch crabs  
q'ōsa to tie on. R 378.22 (?).  
q'ūdzenk'ind to tie with knot. R  
176.33.  
q'ōsnē<sup>6</sup> gills. R 242.20.  
q'ōsua to offer for sale. C 84.16.  
q'ūnām'ēstala to walk about. C 100.22.  
q'ūnāla often. R 177.56.  
q'ōns'a to dig lupines. R 198.1.  
q'wašné lupine. R 198.1.  
q'ūkwa dull. III 332.43.  
q'ōqwa calm. R 99.45.  
q'ōq'ōyu fish bones. R 237.28.  
q'wēqāla bright light. C 66.33.  
q'ōq'waqō flood stops rising. V 478.8.  
q'ōq'ōna neck. R 174.22.  
q'ōxtō to reach point. R 230.26  
q'ōxsawānē *Rumex occidentalis*. S.  
Wats.  
q'ōxtstōd to dress. III 15.10.  
q'ōxōd to undress. X 3.17.  
q'ōx<sup>9</sup>q'ōlis holes on sandy beach into  
which water runs (= xwāk'waēs).  
q'ūlpaltāla spearsman sees salmon dis-  
tinctly in clear water. R 182.24.  
q'ūla to live. III 67.15.  
q'ūlan(ēla) to hide. III 145.35.  
q'ūlēx's self. R 180.39.  
q'ūlyaxa tree falls by itself. III  
252.39.  
q'ūlē<sup>6</sup> uncle. III 140.32.  
q'ūlēk'ōt father's, mother's cousin.  
q'ūlēs wife's brother. C 412.7.  
q'ūlēdzō R 240.16.  
q'ūlēg'ila to finish (?). III 141.1.  
q'ūls'a to rot, decay (wood). R 77.82.  
q'ūlyak<sup>9</sup> old man. R 334.69.  
q'ōla to boil with stones. R 172.15.  
q'ūlēla to know. III 300.36; R 102.11  
q'ūlx'ōd to burn to ashes. III 92.7.  
q'wālōbēs soot. R 256.20.  
q'ūba to scratch. R 352.27.  
x'it'a to raise head. III 17.6; to re-  
move pressure; to attract. C 270.5.  
x'is'a to disappear. R 224.20.  
x'isēlil to disappear in house. III  
449.3.  
x'isāxōd to take off roof. R 183.9.  
x'idzēx'a mouldy. R 225.44.  
x'int'a to buzz, whirr  
x'indayn bull-roarer.  
x'ins'a to grunt, breathe heavily  
through nose. C 180.4.  
x'indzas nose. R 102.14.  
x'ink'a to repent. X 207.25.  
x'ik'la to take out of tongs. R 371.22  
(x'ik'a ?).  
x'iqwa to stretch head out. III 303.22.  
x'ila ribs of halibut. R 243.32.  
x'ilpa to turn around. III 65.8.  
x'ilt'a to saw. R 109.8.  
x'ilk<sup>9</sup>-  
x'ik'ik'lut'ēqa to wriggle through.  
R 177.55  
x'ila to dry in wind, smoke, or sun. R  
129.2.  
x'āasx'ent'ē *Erythronium giganteum*  
Lindl. R 197.1.  
x'āts'a ebbtide. R 183.4.  
x'ākwayasde dried clams. III 157.10.  
x'ālx Engōs *Dodecantheon pauciflorum*  
(Durand).  
x'axa (x'āqa?) to blow on. C 192.14  
(New).  
x'isyōkag'itēla (?). III 286.28  
x'itemg'ilela to rub off (?). R 386.9.  
x'itlēd to split (?). R 122.60.  
x'isāla to show teeth. C 28.13.  
x'isīwē<sup>6</sup> wolf-head mask (= showing  
teeth on forehead).  
x'its'ax'ila to examine, look on.  
x'ik'(a) to strip off. R 256.17.  
x'ikwa belt (?). III 231.29  
x'iq'ēla to be on fire. R 127.40.  
x'ixsemala red-hot stones. R  
105.31  
x'ōbē *Charitonetta albicollis* female. C  
66.1.  
x'ōx'ūpstala female of *Oidemia Do-  
glandi*.  
x'ōpx'ōp owl, *Megascops asio* Kenni-  
cottii.  
x'ōms head. C 369.17.  
x'ōta head of seal, porpoise  
x'ōsala to be at rest. III 7.4

## X\*



X ôkwâ) to be expected. III 171.17.

xôlôhî) to be expected. III 171.17.

Kor. R 201.17.

X ôxwâ) to be expected. III 171.17.

X ôxîp-tôlî) to be expected. III 171.17.

224.2

## YW

ywâsen) to get expected. III 171.17.

ywayenk'wâ) to be expected. III 171.17.

ywâk'â) canoe. III 171.17.

ywâklîna) canoe. R 95.17.

ywâxwagûm) little canoe. R 95.17.

ywâkwâ) to crank. III 171.17.

ywâl-) to put crosswise.

ywâdayind) to put crosswise. III 171.17.

III 336.31.

ywêxwâh) to wrestle. X 82.6.

ywâhaqê) interlocking logs in front

of house.

xûlkâ) placed crosswise. name of

place.

xwém) horizontal wood of fish basket.

twining. R 135.14.

xwétâ) a long thing sticks out. III

143.26; to lift by the knees a person who

lies down and turn him back overhead

(a game); lifting a mast at the end of a

game.

xwêsun) to receive a marriage present.

R 432.10.

xwêkwâ) to utter cannibal cry. III

181.34.

xwêgaxstê) top binding of cedar twig

fish basket (xwêqa?).

xwêqa) to swing. III 19.11.

xwêlâ) backward, again, to turn over.

III 472.13.

xwêlaqa) to pass back. R 62.55.

xwâxwêlêk'la) wâl' (=trying to turn

[throw] over on back, namely

deer).

xûpâ) hole, hollow. R 167.26.

xûmîa) to catch fire. III 228.4.

xûmîa) water sinks. X 61.36.

xûsâ) to whip, to strike with sticks.

III 279.10, R 366.14.

xûsêla) fort. III 166.39.

xôxûsê) dried roasted salmon heads.

R 331.1.

xûlp-) hollow.

xûlboyâla) hollow in middle. R

70.15; 148.35.

xûlsâ) to wither, shrivel up, to be

downcast. III 43.41, R 18.43.

- xāčl wife leaves husband and stays in other house.  
 xāpł cradle. III 53.42.  
   xāpłk cradled, *i. e.*, with flattened head.  
 xāyčlšxčāyčl east wind. III 112.24.  
 xāwā fur seal.  
 xāwē loon. III 221.1.  
 xāpāc to grasp. III 61.15.  
 xāmāc alone, orphan.  
   xāxāmāc orphans, common people. C 86.16, 354.2.  
   xāmaxčid to be alone. III 35.43.  
 xāmagemč head chief. III 449.19.  
 xamaxčid self. III 469.2; R 281.9.  
   xāmax tsāna to eat with hands. R 238.34.  
 xāmuk āngāčlil to cover over in house. III 57.25.  
 xāmas dry salmon.  
   xāmas dry salmon. III 54.10; R 315.1.  
   xāmaxas to eat dry salmon.  
 xānūla to stay overnight. III 195.16.  
 xāmagaatēla not to go near (?).  
   xāmaštālīs to be awake overnight. R 158.32.  
 xāmāla two things in close contact.  
 xāsa rotten blanket, mat, boiled. R 293.8.  
   xāstēs fungus growing on trees.  
 xāsbexūla to make noise. III 360.30.  
 xākčlādžā backbone of fish. R 226.18.  
 xāq bone. R 308.79.  
 xāxtsā boiled to pieces (?). (See xāsa.)  
 xālaēs shell of shellfish. R 91.7.  
 xālčid to laugh aloud.  
 xāčlāak<sup>9</sup> a little. R 67.64.  
   xāčlčēs to eat a little. C 224.17.  
 xāāla to touch each other. III 215.13.  
 xeyāpč twig in neck (?). III 362.31.  
 xčmā to creep sitting (like an infant).  
   xčmčlīs to move, stir. X 4.21.  
 xčtōd to take off blanket. III 186.14.  
 xčkwā to sweep. V 440.38.  
   xčgwayō broom (eagle's wing). V 440.35.  
 xčxčx talkative geese. C 356.22.  
 xčca fish nibbles.  
 xčrila to shout "O!"  
   xčlxā C 178.26, 32.  
 xā to split wood. III 365.17.  
 xwāčmagāgēs to put mouth to corner of bucket. R 401.31.  
 xwatāc testicles.  
 xwatēa wren. III 96.22.  
 xwāsōd to tear off. R 249.165.  
 xwānahēla ready. R 143.13.  
   hānōn xwākčlānō female salmon.  
 xwakwāc to pour into. III 284.28.  
   xwākčwāc holes in quicksand into which water runs.  
 xwāla to cut fish. III 198.2.  
   xwāyāc fish knife. C 142.6.  
 xwaxwē a dance. III 152.26.  
 xwēta to stir. R 91.8.  
 xwčlā quartz. III 111.20.  
 xwčlō to spawn. R 223.11.  
 xwčlēč legs of tongs. R 230.31.  
 xōmāčlāc to quarrel. R 223.18.  
 xūmdē land otter. III 264.22.  
 xūta to cut. III 377.6.  
   xūdāyō knife. M 666.8.  
   xūdēgč groove.  
 xōtāc to fish sea eggs with net  
 xōsēla to sprinkle. M 684.5.  
 xūts seal blubber.  
   xūdžēgā sap. V 345.20.  
 xunāku to tremble. III 152.33.  
 xunk<sup>9</sup>  
   xunōk<sup>9</sup> child. III 29.40.  
   xūngōč stepchild.  
   xūngum daughter paid for service to shaman; to settle a feud by a payment.  
   xūnkčwāla to promise daughter in marriage. X 10.21.  
 xūkčā crack in rock.  
 xōkwāc to split. III 145.31.  
   xāla to split. V 345.7.  
   xōk<sup>9</sup> split. R 63.80.  
 xōgum ear ornament. X 11.14.  
 xōčla mussels. R 181.2.  
 xwčxūlčxsemāk<sup>9</sup> rolled up. R 361.17.  
 xōlēgwaqē name of ring in game k anē.  
 xōlōs a mythical bird (= qōlōs kwāguk). C 370.12 (Gwas).  
 xōčlōs a kind of salmon weir. R 161.61.  
 xūltāc to mark. R 65.10.  
 xūldžōs a fish (*Heterogrammus octogrammus*).  
 xūlkč groove. V 369.26.

xûlqw 311.39

xûl

xûl.4

xûlqun 1

xûl 100.100

xûlêxwâl 50

107.21

xûxuk 'imôl 10.10

118.41

# I

î'wa 100.100

îwûlxwâl 100.100  
(Kos)

îmîxwâl 100.100

îmîx'dîma 100.100

îmîxêqnd 100.100

îsua 100.100

îg 61 100.100

îk (a) 100.100

îk 161.3; R 271.54; to put stones  
game; X 170.32; to batter stone

îk 100.100

îkwa 100.100

îk'wâl 100.100

îkûm'îes 100.100

îgôsa 100.100

îeqm 100.100

îeq 100.100

îeqpûla 100.100

îeqm 100.100

îeqm 100.100

îex(êd) 100.100

îeqwa 100.100

îeqûla 100.100

îex'dîms 100.100

îeqwâl 100.100

îeq'la 100.100

îex'wîd 100.100

îex'ê 100.100

îexô 100.100

îa 100.100

îelga 100.100

îêl 100.100

îawa 100.100

îawamas 100.100

## I

- hēwūms to rise in throat. R 290.21.  
 hūmāla canoe at anchor, sea otter  
     a-leap on water.  
 hūmō rope. C 332.4 = dēnem Kwagw-  
     Kos.  
 hūmp'ix'fid to overcome bitter taste.  
 hūmyala noise of sipping.  
 hūmēlta slippery. R 355.18.  
 hūmēlats'ē sacred room of novice. III  
     86.20.  
 hūtao to catch herrings with rake. V  
     324.27.  
 hūthēdēs branch of river. X 32.30.  
 hūn- to miss.  
     hēnōsta to forget. III 25.3.  
     hēng'is to lose way. III 163.22.  
     hēndzōd to scatter roots on flat  
         smat. R 187.39.  
 hūnem salad bushes. R 206.22.  
     hēnokūla salad bushes. R 210.21.  
 hūn'wūm bird cherry bark. R 157.5.  
 hēnbēl'ix'ō wrinkled mouth. V 478.4.  
 hūntao to blow nose. III 354.16.  
     hēndq'wē mucus of nose.  
 hēntao pliable, soft and tough. R  
     355.13, 260.6.  
 hēnsao to-morrow. III 21.14; next  
     day. R 216.87.  
     hēns'wūl yesterday.  
 hēng'aa to long. III 23.12.  
 hēnxao green. R 285.81.  
     hēnt'ix'ēn brass. III 449.6.  
 hēk'ēq'ētēn a small sea animal.  
 hēkwa to gather Polypodium glycer-  
     rhiza. D. Eaton.  
     hēkwaō Polypodium glycerrhiza.  
         D. C. Eaton; —hesperium Mason.  
 hēkwa to pull off (branch), to lift. R  
     264.4, 314.13.  
     hēk'wīs bow. C 384.25.  
     hēk'wits'ēm bowstring. III 138.19.  
 hēk'tūtā tight. R 361.11. (=Sē lāk'ē.)  
 hēk-  
     hēgūdō'wē meat board. III 43.32.  
 hēk'wanō old woman. C 386.5; hēl-  
     k'wanō. *pl.* R 195.28.  
 hēqa to gather seaweed. R 185.14.  
     hēq'ist'ēm seaweed. R 185.15.  
 hēqwa brains. III 48.27; R 248.41.  
 hēxwa to eat sea eggs. C 216.7 (New).  
     hēwa sea egg. C 244.28.  
 hēx'ūlx'fid to feel about. R 224.26  
     hēxao to put down (roots, grass). R  
         74.17, 73.94.  
     hēxāla bundle.  
 hēlao dead. R 174.21.  
     hēlēm'it'ēd to get numb. R 199.39.  
     hēl'ēl'k'fina to faint. C 52.2.  
     hēl'wīq'ela to be anxious. C 134.12;  
         X 57.5.  
 hēqa to shake off from a mat or  
     blanket. R 264.13.  
 hēlanx'fid to become mysterious. C  
     467.  
 hēwis angry, fearless. X 57.11.  
 hēmax'dēnd to become inaudible. C  
     268.4 (New).  
     hēmagōk'ila fourth ring in hoop  
         game.  
 hēta to split boards. III 182.8; R  
     96.57.  
 hēqa to overturn. M 669.8.  
     hēqanuk overhanging.  
 hēx'tsē'mala to be not near enough to  
     see distinctly.  
 hēx' to love.  
     hēxūla to love. III 120.21; C 58.12;  
         valuable. R 370.35.  
     hēwūnem husband.  
     hēxumala difficult. C 36.19.  
     hēlaxwila to be in trouble, need  
         C 68.5; III 259.39.  
 hēxa to itch.  
 hēk'fu mallard duck, *Anas boschas*  
     III 95.38.  
 lak'ao canoe breaks.  
 hēlx'ēm round. R 88.46.  
 lēsa fair (light complexion). X  
     197.24.  
 lēsela to find (?). X 87.37.  
 lēnem to rob, take away. III 299.29.  
     lēnemapla to quarrel. X 113.5  
         (=to take away from one another).  
 lēnoqwa rough. R 63.79.  
 lēnoqwāla beating (?). R 134.31.  
 lēl'ēwata to play with dolls. III 45.11.  
 lēx' mat.  
     lēwē mat. III 24.3, hēl'wē *pl.*  
         R 191.53.  
     lēxwila to make a mat. R 126.16.  
     lēwā'yasa tsā'wē water lily (*Nym-*  
         *phæa polysepala*) (=beavers'  
         mat).  
 lēl'ēwēg'ō outer layer of bark. (hēk'  
     ēg'aa strong back (?). R 124.93.  
 lēyēnx autumn. R 216.2.

(dāk'wēm) to cut off (R 412)

tōwar(a) to cut (R 411)

tōt(a) to cut (R 411)

kikw(a) string (R 411)

tōq'wō dish (R 411)

tōq'ūlil ho. seed (R 411)

tōq'ūbāno brush (R 411)

tōxw(a) to turn back (R 411)

tōx'ōsā(a) to be in (R 411)

# L

LEp(a) to spread (R 412) to spread  
latch.

LEBEM spreader, tong (R 411) board

LEp'ōtsō hide armor

LEMx<sup>2</sup> perch

LEMō, LEMwō<sup>2</sup> perch (R 411)

LEMx<sup>2</sup>tax<sup>2</sup> to eat perch (R 412, 56)

LEM(a) to turn away for shame (411 448, 2)

LEMk(a) to split wood (411 261, 8)

LEMgayn wedge (R 61, 20)

LEMq(a) proud (C 416, 13)

LEM(a) to break by pressure from in  
side. (411 197, 17)

LET(a) to flop, to be stretched out (411 347, 20)

LETmī hat. (R 206, 17) stretching  
over face.

LETōwō<sup>2</sup> eye shade (=stretching on  
forehead).

LESōla to skip on water (411 318, 27)

LEtsā hole drilled in slanting direc-  
tion.

LENāk'ōsō never blunted (C 218, 13)  
(New)

LENōya(a) to split wood through center of  
tree.

LENqwa(a) to break up dish (R 400, 60)

LENqā(a) to stand on (R 445, 24)

LENq'wa(a) rotten wood (411 99, 16)

LENxō to push boards together and  
end (C 24, 16)

LEG'ik<sup>2</sup> harpoon point (R 175, 21) S.  
LEG'ik<sup>2</sup>)

LEGek<sup>2</sup> marten (411 70, 12)

LEGeldzō oily beach

LEq(a) to fish with fish. (R 411) R  
409, 26.

LEGEM round fish basket (R 411, 2)

LEq(a) to sleep (R 442, 55)

řẽgnẽla stiff. V 478.6.  
 řẽqwa to miss, not to hit. III 71.23;  
     to move (village). C 322.24 (Kos).  
     řẽgnũřẽd to make mistake, to dis-  
     obey. C 66.30.  
     řẽqwaŋa to split down (a salmon).  
     R 227.1.  
 řẽxřẽd to beat time. III 106.21.  
     řẽxřẽm baton. C 318.10 (Kos).  
 řẽlx řẽd to land. III 466.34.  
 řẽl řẽla to invite. C 26.23.  
 řẽlkřẽwãla to tell a lie. III 37.28.  
 řẽyřẽřẽl shelf in house. X 55.37.  
 řẽma very. R 61.37.  
 řẽxřẽstẽdẽd to put roots (into water).  
     R 109.29 (řẽxřẽ?).  
 řẽlaxřẽd to put between. R 287.31.

# I.

řẽ and R 59.56, III 29.42.  
     řẽwa III 15.9.  
 řẽwũřẽmũřẽ prince, chief's eldest son.  
     III 7.2; Sebastodes serrieps (=prince  
     of red cod).  
 řẽwẽlaxa a ceremonial. III 226.28,  
     448.11.  
 řẽma scab. C 38.16.  
 řẽmsřẽd to scratch. C 54.4.  
 řẽřẽlãlã head ashore! C 64.4.  
 řẽnẽxřẽd to bar (door). III 35.31.  
 řẽnũ(a) to peck. III 158.36.  
     řẽnanũl woodpecker. C 190.8.  
 řẽgẽk<sup>9</sup> barbed harpoon point. V 501.13  
     (or řẽgẽk<sup>9</sup>?).  
 řẽk(a) to gather cinquefoil.  
     řẽx řẽm Argentina occidentalis,  
     Rydb.  
     řẽg řẽdzẽ cinquefoil garden. R  
     186.8.  
 řẽk<sup>9</sup> thick. R 250.183. řẽstẽk<sup>9</sup> pl. III  
     27.15.  
 řẽx řẽx canoe thwart. V 501.22.  
 řẽxřẽsa to whistle. III 471.21.  
 řẽxřẽa to start in canoe. III 112.32.  
 řẽxřẽa to have pungent smell.  
 řẽxřẽwĩdẽ to insert finger into vagina.  
     III 97.1.  
 řẽwĩk<sup>9</sup> eaten entirely. III 217.7.  
 řẽpẽa to peg. R 77.84.  
     řẽbẽm peg. III 79.13.  
 řẽm post of house. R 167.18.  
 řẽmũřẽsta to hang head. III 16.3.  
 řẽřẽxřẽřẽ stern seat of canoe. V 349.

řẽřẽn a plant. (See also megrĩs.)  
 řẽmũt wedge. X 202.24.  
 řẽxřẽ to stand sing.  
     řẽwayũ salmon weir. III 26.40,  
     R 183.1. řẽyũ (Kos).  
 řẽwãřẽ box. R 283.36.  
 řẽpřẽq mast. R 99.39.  
 řẽsgẽmđ to steer. C 352.18.  
 řẽxwa steep.  
 řẽxřẽwãřẽla to kneel. III 8.5.  
 řẽxřẽwĩdẽ to rise. III 27.34.  
 řẽxwẽřẽ rank (=standing).  
 řẽxřẽřẽdãla stoneax. C 310.5 (Kos);  
     tomcod (Microgadus).  
 řẽãla to stand upright. R 173.12.  
 řẽs R 153.20; pl. řẽx řẽs tree.  
     C 142.17; pl. řẽxřẽřẽs. C 324.28  
     (Kos).  
 řẽgřẽřẽyẽ dorsal fin =standing on  
     back.  
 řẽxwãřẽla to go clam digging. X 87.32.  
 řẽwũla oil tried out. R 94.16.  
 řẽstẽna mosquito. R 206.14.  
 řẽk õ to borrow at low rate of interest.  
     III 53.1.  
 řẽk õmas to lend. III 208.38.  
 řẽq řẽla to name. R 149.23.  
 řẽgẽm name. R 60.78.  
 řẽxřẽřẽãla to advise. C 8.14.  
 řẽqřẽsẽ III 151.22.  
 řẽyãla battle-ax.  
 řẽbala to touch. R 261.36.  
 řẽãla sweetheart. III 23.13.  
 řẽřẽřẽãla relatives. R 269.10.  
 řẽ and.  
 řẽřẽwa (before definite nouns).  
 řẽgw(ẽřẽ) treasure, supernatural power.  
 řẽgwãla to acquire supernatural  
     power. III 78.2.  
 řẽřẽřẽ nephew. III 474.30.  
 řẽřẽřẽa niece. III 85.21.

# II.

řẽwãřẽs elk. III 31.16.  
 řẽwã beautiful! C 70.14; III 449.23.  
 řẽpẽa to climb a smooth pole. III  
     386.24.  
 řẽřẽbas implement for moulding. R  
     163.40.  
 řẽřẽmãřẽs beach. R 72.60.  
 řẽřẽmakřẽřẽřẽ breastbone. III 175.18.  
 řẽřẽmãřẽãla.  
 řẽřẽmãřẽa to emit sparks. III 288.22.

L'inkwē (apple) (III) 105.1.

L'ingwawu (fly) (III) 105.2.

L'ing in (sow-bell) (III) 105.3.  
ganser sander (III) 105.3.

L'ingqā (yew tree) (V) 105.4.

L'ingwē (stuff, hard) (III) 105.5.  
449.32; R 153.19.

L'embā (to lose voice) (R) 142.1.

L'edā (oh, how nice!) (II) 450.6.

L'et(a) (to make love, seduce) (II) 325.11.

L'ētē (to make love) (C) 216.18.  
X 3.7.

L'etāyas (Limmerchissnet) (well)  
Rydb. borealis (Cham.) Rydb.

L'eqwa (L'etāyas) (Cordillera Mer-  
tensiana Bong)

L'esā (sportsman cannot see salmon) (R) 142.1.  
distinctly (R) 142.1.

L'eny'ēd (to stick on) (II) 37.7.

L'enk' (branch).

L'enk'ēnē (having branches) (R) 120.18.

L'enāk' (branch) (R) 151.25.

L'enēqwa (lightning) (II) 112.10.

L'enk'(a) (tight, tense; after-taste).

L'enqai (to punch) (R) 375.52; (to prick,  
to push) (R) 177.51.

L'enqā (to support) (R) 102.18.

L'enxad (owner of crabapples) (C) 212.14  
(New).

L'ekw(a) (to gather seaweeds) (R) 88.41.

L'esl'ek' (seaweed) (II) 282.1.

L'esl'ek'ūs (Peltigera canina mem-  
branacea, love charm) (seaweed  
of ground).

L'ekumāla (h'āmas Scorpæna grandi-  
cornis)

L'eqw(a) (to break off branches) (R) 439.6.

L'ex'ē (semen) (X) 177.16.

L'ex' (to char) (R) 524.11.

L'ex'(a) (to roast fern root) (II) 138.2.  
R 343.38.

L'exw(a) (to eat after a journey) (R) 166.1.

L'ex'āla (to stop crying) (C) 16.31.

L'ālexēdwē (side stick) (R) 169.50.

L'exbetēd (L'ENX' (to push into) (R) 121.24.

L'ē (to be) (C) 16.31.

L'ē (to be) (C) 16.31.

L'ē (to be) (C) 16.31.

L'ē (to be) (C) 16.31.

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L'ē (to be) (C) 16.31.

L'ē (to be) (C) 16.31.

- ɫɫxʷm̥ spoon. III 347.8; Koso.  
 ɫɫxʷaɫa to kneel on rock. III 8.5.  
 ɫɫx aɫ stiff twigs, etc. II R 355.13.  
 ɫɫɫaxam̥ a small bag. C 142.40.  
 ɫɫɫa to spout. III 125.24.  
 ɫɫɫm̥s alder tree. R 273.84.  
 ɫɫk̥ mixed with oil. R 291.1.  
 ɫɫkw̥a to pick chokecherries. R 218.6.  
 ɫɫkʷm̥ chokecherry. R 218.6.  
 ɫɫpʷeqda to be turned inside out. R 406.32.  
 ɫɫsaɫ skin. III 261.26.  
 ɫɫsaɫ to shine. III 112.27; to heat. R 94.11.  
 ɫɫsila hot. M 674.5.  
 ɫɫsila sun. M 665.4; R 94.11.  
 ɫɫsila to hate. III 425.40.  
 ɫɫsila blind in one eye.  
 ɫɫsdaq̥ snow goose (Chen hyperborea). III 356.22.  
 ɫɫsna okachen oil. III 101.34; R 92.37.  
 ɫɫsq̥ never blunted. III 333.23.  
 ɫɫsq̥aɫ clay. R 190.35.  
 ɫɫx(a) to break up. X 163.23; (a) house, a hill.  
 ɫɫxʷsta to tumble into water (seals). R 178.86.  
 ɫɫx̥a yellow.  
 ɫɫxʷɛn sealion (=yellow body). III 81.16.  
 ɫɫx̥a morning sky. III 385.30.  
 ɫɫx̥saɫ to scatter (fire). III 336.41.  
 ɫɫsela to make love, seduce. III 287.34; C 160.14.  
 ɫɫxms large alder tree.  
 ɫɫban̥ cormorant (Phalacrocorax pelagicus robustus). III 291.24.  
 ɫɫbela dead cedar.  
 ɫɫpɫ̥ mucus of vagina. X 177.16.  
 ɫɫpa to roast. III 21.7; ripe III 298.41; R 218.2.  
 ɫɫtʷpʷm̥s berries. C 384.9 (Gwas).  
 ɫɫpsay̥ tongs. C 380.30.  
 ɫɫtʷpʷm̥x season when berries are ripe. R 211.2.  
 ɫɫpaɫ low water. C 244.20 (New).  
 ɫɫtʷhasʷid to cut holes. R 440.19.  
 ɫɫpʷek̥ root. III 78.10.  
 ɫɫt(a) to bend outward. R 406.17.  
 ɫɫtʷem̥ war canoe (Dzawad̥enox̥).  
 ɫɫsnak̥ ɫɫis to turn up ends. III 266.35.  
 ɫɫkw̥aɫ to tear up, scrape hides. C 102.4.  
 ɫɫkʷl̥a to peel bark. R 126.22.  
 ɫɫqw̥a bare.  
 ɫɫxsem̥ red cod (Sebastodes caurinus).  
 ɫɫx̥ ice; to freeze (congeal). C 16.1; R 431.61.  
 ɫɫx̥lox oyster.  
 ɫɫl̥ela to scold. III 105.23.



## 22

Abstract: *See page 103*

about 600,000.

above ok.

acquire easily, to hold

add, to  $\geq \inf_{\omega \in \Omega} \inf_{\omega \in \Omega} \inf_{\omega \in \Omega}$ 

added on to a nucleus of...

adherents of one church. . . .

appes.

admonish, to humble

advise to [examine],  

and, to keep

$$S(\mathbb{R}^n) \rightarrow S(\mathbb{R}^n)$$

— with long-handled slings

and, hence,  $q' \in \mathcal{N}(s'_1, t'_1)$ .

adz for fine chiseling (is'p' - k)

adzing, time  $\bar{a}x_{12} + b$ 

afraid, to be killed

after taste (Fukushima)

again it is

— NW 1/4

degrees, to  $\text{SLX}(t^d) = \text{SLX}(\text{industry}, t^d)$ .

be willing and inclined

—  $\ln(\ln \ln X)$  —
$$- - - \quad \text{OX} \frac{z}{2} \text{K} \frac{1}{2}$$
$$\dim. \text{ to } n^{\circ} X^1, n^{\circ} X^2$$

albatross     bān a

alder gun̄p.

alder, big lumps.

— big\_gwā\_gwā(XH)LS

VOLUME 1, ISSUES 1-4

all  $\varepsilon_{\text{new},i}$ .

$$= \{z \in W_1 \mid z\}.$$

almost halflin

— Elly

aloud hāslā

although wāx<sup>2</sup>

always homotopic.

ancestors  $w_1^2 w_0 \text{imp}$   $S_{\text{ext}} \text{aw}$ 

anchor q'elɬɛm.

anchor, to  $q'$  else,  $q'$  is left to find

anchored q'El'sika

canoe at anchor. In my ab-

anchor line driveway

— 61 — Elizabeth

and loss

---

bat *tōl*.  
 bake, to *kūtsa*.  
 ball *lālox<sup>2</sup>ēm*.  
 balsam fir *mōts*.  
 bar, to *qenex<sup>2</sup>id*.  
 bark *tsaxenō<sup>2</sup>*  
   — *ts'āq*.  
     of pine *xek'um*.  
     of red pine *mawaō<sup>2</sup>*.  
   — of bird cherry *tenwum*.  
 bark, to (dog) *wōkwa*.  
 bark box *raiwatsa*.  
 barnacle *q'anēs* (Chiton).  
   *ts'ōmax* (Awik'ōnox<sup>2</sup>).  
   small *ts'ōts'ōma*.  
   *wasōlō*.  
   *k'wōtaa*.  
 bashful *busa*.  
 basin, dish *xilq'wa*.  
 basket of cedar bark *t'ābat*.  
   — cedar twigs and spruce roots.  
     *lexō<sup>2</sup>*.  
   for dentalia *gunxats'ō*.  
   large one for berrying, carried on  
     back *nag'ō*.  
   small one for berrying, carried on  
     chest *nānaagemō*.  
   low sided *kūtala*.  
   — coiled *pek'ō*.  
 bat *baq'ūlawē*. (See *beq<sup>2</sup>*.)  
 batter a stone, to *lek'a, lex'a*.  
 battle *xōma<sup>2</sup>*.  
 battledoor and shuttlecock *k'umāla*.  
 be, to *ax*.  
   — *ya*.  
   — *g'i*. *g'a*.  
   — a hollow thing upright *hān*.  
   — a round thing *ēmek<sup>2</sup>*.  
   — hollow things upright *mex*.  
   — round things *tāq*.  
     *k'la*.  
     *pl meq<sup>2</sup>*.  
   — on water *t'lewala*.  
   — long thing *k'at*.  
 beach *t'ēmā<sup>2</sup>is*.  
   — of broken shells *q'ebēlēts'agwis*.  
 beam *k'taxdem*.  
 bear (black) *t'āō<sup>2</sup>*.  
   — (grizzly) *nān*.  
   — *g'ila*.  
 beat time, to *tōxa*.  
   — *t'linsa*.  
 beating? *tēnoq'wala*. (See rough.)  
 beautiful! *t'lewā, t'edā*.

beaver *ts'ā<sup>2</sup>wē*.  
   — face *q'anflōma*. (name of a cop-  
     per.) *lōildza<sup>2</sup>q<sup>2</sup>*.  
 bedcover *mima, māmō*.  
 beg, to *ōs*.  
   — *getsā*.  
   — for remains of food *wāwaq'aaāya*.  
   — *hawāxela*.  
 begging dance *haxūlā*.  
 Bellacoola *Bēlxula*.  
 believe, to *ōq'us*.  
 belly *tek'la*.  
 below *tēn*.  
 belt *x'ik<sup>2</sup>*.  
   — *wusōganō*.  
 bent *wak<sup>2</sup>*.  
   — to bend head sideways *hank*.  
 bent *hānq'walaōnō<sup>2</sup>*.  
 bend, to *tō<sup>2</sup>nakūla*.  
   — back *t'ōqala*.  
   — *dzōxwa, dzōxwid*.  
   *ts'ixa* (tough?).  
   — *k'ōqwa*.  
   — head *gemxwa*.  
   — *gelōxwa*.  
   — *gwānaqa*.  
   — outward *t'ōta*.  
 berry, a *t'ōgwa*.  
   — *qot'xolō*.  
   — *qek'ladō*.  
   — *leqa*.  
   — *leqa*.  
   — in long strips *hēyadzō*.  
   — to make *leqa*.  
 best *ēnātenx* (?).  
 beware! *g'nla* (Kos).  
 bewitch, to *ōq*.  
 bile *te<sup>2</sup>mas*.  
 binding, top- of fish basket *xwōgaxstō*.  
 bird *ts'ōk'wa*.  
   — a *teg'ōk'la*.  
   — *tēnx*.  
   — a mythical *qōlōs*.  
 birth, to give *qelxōd* (Kos, New).  
   — *māyula*.  
 bite, to *mux<sup>2</sup>wid* (New).  
   *tnukwa*.  
   — *q'ek'a*.  
 bitter *māla*.  
 black *tsōpa*.  
   — *ts'ōla*.  
 blackish *ts'ōlōqa*.  
 blackened *q'waxō<sup>2</sup>*.  
 bladder *pōxuns*.

flap (ler)	flap
flank (er)	flank
— wood	wood
— k'utaa, N. 1.	— k'utaa, N. 1.
blind (p'p'p'cs)	blind (p'p'p'cs)
— on one eye	— on one eye
block for housing	block for housing
blood (rkwa)	blood (rkwa)
to bloom (q'wāsamak)	to bloom (q'wāsamak)
blossom (g'g'g'keto)	blossom (g'g'g'keto)
blow, to (k'ux')	blow, to (k'ux')
— pōxwa,	— pōxwa,
— off by steam (rk')	— off by steam (rk')
— on Xaxet,	— on Xaxet,
— whale (t'k'k'k')	— whale (t'k'k'k')
— — k'ixwa	— — k'ixwa
blow, to (yāla)	blow, to (yāla)
— nose (enta)	— nose (enta)
blubber of whale (t'ase)	blubber of whale (t'ase)
— — k'eyōl	— — k'eyōl
blubber (xut)	blubber (xut)
blue jay (kūskūsk'waskūsk)	blue jay (kūskūsk'waskūsk)
blunted, never (t'ēqa)	blunted, never (t'ēqa)
board (lat)	board (lat)
— short (s'ātstax'sim)	— short (s'ātstax'sim)
— dancing (yilx dzayn)	— dancing (yilx dzayn)
body of man (bāk'awē)	body of man (bāk'awē)
boil (a amtē)	boil (a amtē)
boil, to (medelqwa)	boil, to (medelqwa)
— with stones (q'ōl)	— with stones (q'ōl)
— elderberries (dzek a)	— elderberries (dzek a)
bone (xāq)	bone (xāq)
borrow, to (t'ēk ō)	borrow, to (t'ēk ō)
both sides (wax't)	both sides (wax't)
bother, to (elz'ila, 29 D)	bother, to (elz'ila, 29 D)
bother! O (wūwūwū'sa)	bother! O (wūwūwū'sa)
bow (hek'wisē)	bow (hek'wisē)
bowstring (ak'wit's'em)	bowstring (ak'wit's'em)
box (xēs', xat's'em)	box (xēs', xat's'em)
— to make (wrl)	— to make (wrl)
— bark (āwat'sē)	— bark (āwat'sē)
— high (k'ūnyaxla)	— high (k'ūnyaxla)
— g'ildas	— g'ildas
bracelet, silver (dādelēga)	bracelet, silver (dādelēga)
braid, to (hair) (g'g'elxtala)	braid, to (hair) (g'g'elxtala)
braid, selvedge of basketry (mal)	braid, selvedge of basketry (mal)
brains (ēqwa)	brains (ēqwa)
branch (t'ēux - t'ēnak)	branch (t'ēux - t'ēnak)
— largest (t'ēmax'ila)	— largest (t'ēmax'ila)
— of river (t'ēthēdēs)	— of river (t'ēthēdēs)
branching (q'ēt's'axla - mang)	branching (q'ēt's'axla - mang)
— ends	— ends

burst, to cherries = k'wūk'a.

yima.

quk'a

bury, to dek'a.

- wunemta

- t'luat'ōd.

bush, a t'eq'ēxōlēms.

butcher goat, to q'wax'ōd.

buy, to k'ilxwa

buzz hamx'hamk'a.

buzz, whirr, to x'inda.

## C

call, to t'laq'ōg'aēl.

calm, to yāla.

calm q'ōq, q'ōx'.

— k'ema.

camas mōt'ēxōlē.

camp, to lax'.

cane sēk'aganō.

- sēk'laqela.

cannibal tānis (Heiklza'q').

- hamats'a.

canoe xwāk'.

- t'egun.

g'aēla.

war yināse'a.

war mēng'a.

war t'ōt'em (Dzawadēnox').

- goes without paddling k'ōqa.

cape wāx'sō, wax'.

capsize, to t'elēyiya.

carbuncle, boil āmt'ē.

careful wusdāla (Kos).

- ek'aēk'ila.

carry on shoulder, to a stiff, long object yilk'.

a stiff, long object, excepting canoes wēk'.

on back, basket, meat, roots, cedar bark, bundles ōxi.

a child or an adult person ham-tela.

in fold or corner of blanket hānp-ēla).

property maōx'wid

food home from feast mōtela.

many things on shoulder māla.

da

a basket hanging on back, another one on chest, for berrying t'ēk-

wasela.

round thing on shoulder t'ōx -

fish strung on a line na.

carry an empty dish, a clamshell k'āla

- wood in arms pressed against chest k'ipela.

- in hands k'ōq'.

- wood or blanket in arms pressed against chest gemxa

- fish on fingers gax'ēx'ōd.

- gax'ōsāla.

- a line around something galōp.

— a child in arms; cannibal dancer carrying corpse in arms q'ēlāla

— canoe tēlx'ōd, tēlx'ēb'ōd, tāla-tēlōd

carve wood, to k'ē.

- meat sakwa

cascade k'āmudzēna.

catch halibut, to gūyōt.

— herrings teta, teta'?

— squid nōsa (=to pull out).

catch olachen in dip net, to yūis.

catfish dzēnomaga.

— oil dzēk'wis

caulk, to mēg'a.

cease, to, pain ōmata

cedar wēlk'.

- young dzesek'.

- dead t'ōhēlxa

— yellow dewēx

cedar-bark dēns.

- twigs q'wāk' tēnō'?

- leaves t'lap'ax.

- withes tēxem

- wood k'waxiawē.

— basket, embroidered demxsem, twigs dewēx.

- bark, yellow dēx'.

— wood, yellow dēyō.

- bark blanket, yellow k'ōhōx'.

ceremony, a t'ewōlaxa

- kwēxala.

- xwaxwē.

ts'ōts'ēqa.

- amēlk'.

chafe through, to, (rope) gwatsa.

change, to tēx'ōwid.

— mēx'.

in size quickly halāk'a

charcoal dzēgūtē.

charge of gun k'ats'a

charm, a q'ōqalō'.

chest of seal, sealion haq'wāyu. (See haq'wāla.)

chew, to x'lmx'ōwid.



crab, to catch—q'wqłōtsa  
 crab-apple—t'ux—Kos  
     ts'elxwa  
 crack in rock—xūk'ta  
 crack, to—hōxwamas  
 cradle—xālp'  
 crane—lōtmgūlē  
 crawl, to—mā.  
 creep sitting, to infant—xēma  
 crew—lōlōt  
     of warriors—k'wryim  
 crack, to—xwak-  
 crooked—g'elōg-  
     wedged—qōrēla.  
 cross, to—gadzekxēdaas  
 crossing (°)—k'fīk-  
 crosspiece of halibut hook—t'āk'ōs.  
 crosspiece—xwālbē-  
 crosswise—gō, gage, gad-  
 crow—k'elēga  
     — k'fina (Heldzašq-)  
 crush, to—lēs-  
     in mortar—q'wēl-  
 cry of shaman—hōp  
     hamatsla—hap  
     ghost—ham  
 cry, to utter cannibal—xwēkwa  
 cry, loud—got'āla.  
 raven—qāloqwala  
     indicating rain (drip)—sōx'so x'  
 cry, to infant—q'wēg'al, k'wēg'āł'  
 Cryptochiton—q'fins-  
 cup—k'wāsta  
 curdled blood on water—tāt'ōkwamak  
 curly hair, thick bushes—k'fuxwa.  
     thunkwa.  
 currant—q'ōsēna  
 cut fish, to—xwāta  
     open game—q'wāqa  
 off head—qak'a.  
     to pieces—qat-  
     with chisel—q'fils-  
 xuta.  
 ūsa  
 off branches—ēgulend.  
     meat, left on skin—wūs- wūs-  
 veins—hāyasēladaklat'is.  
     to—bex-  
 fish—t'eg-  
 out intestines—t'ōxwa-  
     ts'k'a.  
 out—naxsarp'  
     k'f-  
     k'f'ut

cut, neck—k'fīlēg'ōē, k'fīlēg'ōē?  
     — k'fex sōd.  
     grass seaweed—k'fōla.  
     k'fōxug'āł' (?)  
 cutter of canoe water—k'fōgēm.

## d

dagger—ts'elwayo.  
 dance—lōda.  
 dance, to—yēxwa.  
 dance, a—t'ēnqwa.  
     — amēk-  
 dare, to—nāla.  
 dark color—tsōpa.  
     — red—ts'ōlēqa.  
     — p'ēdēk-  
     to get—k'fīto'nakula"  
 daub, to—q'upa.  
 day—fūla.  
 dazed—wūnāla  
     — hamānēk"  
 dead—lēla.  
 deer, my—! āda.  
 death—wānem.  
     cause of—g'āyāšlas.  
 death-bringer—hālāyu—(So Lal-  
 debts, small—gūg'ima  
 decay, to—q'fusa.  
 decorate, to—amōs-  
 decoy for dogfish, salmonas—t'ēk'ustōd  
 deep (see size)—fwa, awa  
     in water—wūngēla  
 deer—tek'ōs (New)  
     gōwas.  
     skin, dressed—wādek"  
 defecate dried salmon or halibut, to  
     — k'fīxa.  
 defiled—āāms-  
 Denax dāx"  
 name of tribe  
 dentaria—āfēla.  
 deny, to—yēx stō  
     haya'fūla  
     — having done something—hēxwa  
 depth (see size)—fwa, awa.  
 desire, to—mēx's-  
     gwāq'ēla.  
     axūla  
     wāl-  
     to go—hanōnax"  
     — awēlq  
 destroy, to—q'wāfīd.  
 devilfish—teq'wa.  
 devil's-club—ēx'mē.  
 devise, to—k'wēxa.

dew	q'w'w'w'	
diabaz	ts'w'w'w'w'w'	diabaz
diaph	z'mw'w'w'w'w'	diaph
die to	h'w'w'w'w'w'	
—	w'w'w'w'w'w'w'w'	die to
different	ōg'w'w'w'	
—	plans in house	diaw
difficult	l'ixm'w'w'	
dig to	flap-	
—	roots	ts'w'w'w'
—	clams	dz'w'w'w'
—	up	ts'w'w'w'w'w'
—	to go to dig clams	l'ixw'w'w'
digging-stick	k'w'w'w'w'	
dip, to	flap (New)	
—	lap-	dr
—	dz'w'w'w'	
—	with roasting spoon	ts'w'w'w'
—	water	ts'w'w'w'
dirty	m'w'w'w'	
—	water	n'w'w'w'
disappear, to	x'w'w'w'	
—	h'w'w'w'	
—	l'w'w'w'	
—	d'm'w'w'w'	
discover, to	q'w'w'w'w'w'	
hsl	l'w'w'w'	
—	x'w'w'w'	
—	into which shaman spits sickness	dr
—	k'w'w'w'	
disobey, to	h'w'w'w'	
—	q'w'w'w'w'	
distance (see size)	z'w'w'w'	
distinct, plain	aw'w'w'	
distinctly	q'w'w'w'	
distressed to be	q'w'w'w'w'w'	
distribute, to	y'w'w'w'	
dive, to	d'w'w'w'	
diver (bird), a	k'w'w'w'w'w'	
—	w'w'w'w'	
dizzy	k'w'w'w'w'	
do, to	ax-	
—	for a while	y'w'w'w'
—	well	w'w'w'w'w'w'
dog	z'w'w'w'	
dogfish	x'w'w'w'w'	
dogwood	Comus stolonifera	l'w'w'w'
—	q'w'w'w'	
dolphin	h'w'w'w'w'	
—	d'w'w'w'w'w'w'w'	
done, roasted, ripe	l'w'w'w'	
don't	g'w'w'w'	
door	l'w'w'w'	

cas. — *ts'el'is* -  
 eat, to. *hāim* -  
     with spoon. *gōsa* -  
     after journey. *t'ixwa* -  
     before going out. *hayāstla* -  
     entirely. *tāwīk'* -  
     whole. *haxhāqwamas* -  
     roasted olachen. *wulōpa* -  
     sprouts. *s'ix'a* -  
     clams. *ts'ēkwa* -  
     meat. *q'isa* -  
     mixed food. *māsa* -  
     quickly. *halāxwa* -  
 ebb tide. *x'atsla* -  
 echo. *lōk'* -  
 edge. *wālnixōt* -  
     of box. *k'ōsa* -  
 eel grass. *tslāts'ayim* -  
 eggs, to go after. *qāqelx'a* -  
 eight. *maluwal* -  
 elastic. *tōsa* -  
 elderberries, together. *tslex* -  
 elk. *t'elwels* -  
 elongated. *s'ex'sem* -  
 else. *ni* -  
 embrace, to. *k'āpa* -  
 emerge, to. *q'āxula* -  
 employ, to. *lōpa* -  
 end. *abasma* -  
     from. *hayimbend* -  
 endeavor, to. *wālmx'īd* -  
 endogamy. *t'ent'āqō* -  
 endure, to. *bēbak'wimō* -  
 enough. *anak* -  
 equal. *imma* -  
 escape, to. *k'lexwa* -  
 even, though. *wax* -  
 evening. *dzaqwa* -  
 exceed, to. *hayāqa* -  
 exchange, to. *t'ayō* -  
 excited, to get. *yāk* -  
     . *xwāsa* -  
 exclamation of distress. *ē<sup>h</sup>* -  
     — indicating pain. *ā* -  
 excrement. *menk'a* -  
 expect, to. *gwānala* -  
     *nāk'a* -  
     *tēk'* -  
     birds. danger and raise heads.  
     *lāda* -  
 expected. *nāmōtsōxd(?)* -  
 expert. *eg ilwat* -  
 extinguish fire, to. *k'īlqa*, *k'īlxa* -

eye. *gaiga* (New) -  
     — *geyages* -  
     — *gabēlōxstāiyō* -  
 eyebrows. *aān* -

## f

fabulous being. *EX<sup>3</sup>ELK'us* -  
 face. *gōzūmōt* -  
 faint, to. *hōōd* -  
 fair light complexion. *tōsa* -  
 fall, to, tree. *tāa* -  
     *tēx* -  
     person. *kūk'a* -  
     making all. before him. *gungō* -  
     *lādisk'asa* -  
 famous. *q'ākhōdō* -  
 fan fire, to. *yax'wīd* -  
 far. *qwōsa* -  
     go away! *qwōda* -  
 fasten, to. *tēx* -  
 fat, tallow. *yāsek'* -  
     *tsenxwa* -  
     kidney. *metlōs* -  
     of intestines. *yax'seme* -  
 father. *ōmp* (See aw.) -  
     *ādats* -  
     *dāda* -  
     *datsas* -  
     *āts* -  
     said by girl. *ātsāō* -  
     *dāts* -  
 father and uncles. *wīfwōmp* - (See aw.) -  
 fathom. *bāra* -  
 fawn. *t'ōbōwa* (=spots) -  
 fear, to. *hāhlala* -  
     — *nōl* -  
 fearless. *lawis* -  
 feast. *k'wēt* -  
 feel, to. *p'ēx'ō* -  
     — a fish bite. *nākula* -  
     cold. *k'ēnāōsa* -  
     heat. *q'ak'* -  
     about. *lex'īnlx'īd* -  
 fern (*Polystichum munitum*) - *sālaō* -  
     *dama* -  
     root. *tsāk'os* -  
     — *sāk'* -  
     dead tronds. *gims* -  
 fight, to. *xōmal* -  
 filled up entirely, so that it forms a solid  
     mass. *āmstlō* - (See ām.) -  
 fin of fish. *bāshōlēōt* -  
     — *pel* -





forests - to - *n̄n̄wəq̄t̄m̄s*,  
 fort - *m̄ōs̄r̄m̄ḡ ūst̄l̄*  
 combination of crossed logs - *k̄'āq̄a*  
 four - *m̄ō*  
 frame for drying berries - *k̄'it̄k̄ 'ed̄ōs̄*  
 fresh fish - *ḡə'ta*  
                   *dz̄əla*,  
 friend - *ʔn̄m̄ōk̄'*  
 friend! - *q̄āst̄*  
 frightened, to be - *haw̄n̄al̄at̄*  
 frog - *w̄ōq̄'as̄*  
                   *q̄'at̄'s̄*  
 from - *ḡ'a*, *ḡ'aya*  
 frost - *ḡ'iw̄ōs̄*,  
 froth, foam - *ā'awa*  
 full - *q̄ō't̄a*,  
 full, heaping - *t̄'āk̄'t̄mal̄is̄*, *t̄'āk̄'t̄mal̄a*,  
 fun, to make, of - *x̄ā'f̄id̄*  
 fungus on trees - *k̄'an̄ō*, *k̄'ink̄'*,  
                   *—* alder - *k̄'ōts̄'*  
 fur seal - *x̄ā'wa*,  
                   *—* young - *ʔm̄ōk̄wa*.

### G

gamble, to - *l̄əpa*,  
 game, a - *m̄āyuk̄w̄āla*  
                   *—* hiding a feather in a gambling  
                   dance - *m̄ōq̄wa*,  
 garden - *t̄'ek̄'is̄lak̄'*,  
 gather, to - *q̄'āp̄'ō*,  
                   *—* berries, sand in hand, to - *k̄'ō*  
                   blanket over shoulder, to - *t̄'ek̄'*,  
 generally - *q̄'um̄āla*  
 get easily, to - *p̄es̄m̄āla*,  
                   *—* to go to - *k̄'ēnḡ aḥ̄l̄ (?)*,  
 ghost - *l̄ā'el̄ōnox̄'* (*d̄ōs̄'*),  
 ghost dance - *q̄'ib̄ek̄w̄ēl̄*, *l̄ōl̄ōtal̄al̄*,  
 gills - *q̄'ōsn̄ō'*,  
 girl, *ts̄l̄āts̄'ed̄aḡem̄*,  
                   infant - *ḡena*  
 give, to - *ts̄l̄ā'*  
                   away copper, to - *p̄laȳōl̄*  
                   *—* canoe, to - *suḡ ē't̄'ēx̄āla*  
                   food, to - *yin̄ē's̄la*  
                   seats in house, to - *q̄'āḡ'ad̄ēlem̄*  
                   up, to - *ȳāȳāc̄'q̄*, *ȳāx̄'f̄id̄*,  
                   *ȳāx̄'is̄ō*,  
 glare - *p̄enq̄*,  
 gnaw (mouse), to - *k̄'āp̄'*,  
                   beaver - *ʔȳenta*, *ʔyin̄'yat̄'*,  
 go to *sinḡ*, *la*,  
 go, to *pl̄*, *hoq̄'*,  
 go ahead! - *wō*,  
 go away! - *hal̄āḡ'a*

go to and fro through kelp, to - *ts̄l̄āts̄'el̄x̄-*  
                   *s̄ālx̄'f̄id̄*  
                   out of sight - *t̄l̄āȳala*, *t̄'ōx̄'f̄id̄*  
                   *—* to see - *n̄n̄m̄m̄x̄'ūla*,  
 golden eye - *ḡūd̄ēna*  
 good - *ek̄*  
 goose - *ʔn̄ēla*  
                   *n̄ēx̄āq̄*  
                   *—* brant - *nan̄ax̄aḡem̄*, *āmax̄ō*  
 gooseberry - *t̄'m̄x̄wa*  
 grandchild - *ts̄'ōx̄'el̄ma*  
 grandchild's mate - *s̄ēlan̄*  
 grandfather - *ḡaḡem̄p̄*,  
                   *ats̄ō*  
                   *gats̄ō*  
                   *gat̄ō*,  
                   *q̄'ats̄ō*  
                   *ʔw̄āts̄'*  
                   *—* *ʔwaȳōl̄*  
                   *n̄ōmas̄*  
 grandmother - *ḡāgas̄*  
                   *—* *gan̄adz̄ō*  
 grandmother! - *had̄ō*,  
 grandparent, mate's - *s̄ēlan̄*,  
 grasp with talons, to - *x̄āpa*,  
                   *—* *—* hands - *ḡelp̄a*  
 grass - *k̄'ō'em̄*, *k̄'ō't̄a*,  
 grateful - *p̄laȳōl̄*  
 gravel, coarse, on ground - *āw̄ōwax̄'ek̄'ōs̄*  
                   *(S̄ō āw̄ō)*  
 grease, to - *q̄'ēls̄a* (*ḡēls̄a* ?),  
                   *—* smell - *denkw̄'*,  
 great *sinḡ* - *ʔw̄ālas̄*  
                   *—* *—* *—* *ō'ēmas̄* (*New*),  
                   *—* *n̄ēdz̄ē*,  
                   *pl̄*, *āw̄ō*,  
 great-grandparent - *h̄ē'f̄ō*,  
                   grandchild - *h̄ē'f̄ōkw̄in̄ē*  
 grebe - *hama-el̄alis̄*  
                   *—* horned - *q̄'ōdaq̄*  
 greedy - *ālis̄*,  
                   *—* *m̄ē's̄la*,  
 green - *h̄enx̄*  
 greet, to - *aw̄ēp̄'*,  
 grey - *qux̄'*, *q̄'wax̄ō'*,  
                   *—* *k̄ūlx̄wa*  
                   *—* hair - *ōq̄wa*,  
 grindstone, to turn a - *k̄'ēlx̄a*,  
 grip - *daas̄*  
 groan, to - *gwa'ēla*,  
 ground - *t̄'ēka*  
 grouse, ruffed - *k̄ūk̄ūmx̄'a*,  
                   blue - *h̄ōmh̄om̄*  
                   *—* *m̄āḡ'aḡ'ō*



hole, xup'ed  
 holes on beach in sand into which  
     water runs q'ôx'q'ôls, xwâ-  
     k'wâ's  
     under tree qwaq'ûs  
 hollow xup  
     xup-  
     lôpa,  
     in middle xûilboyâô,  
 hollow out wood with adz, to reqa  
 holothuria, a small flsâtsa  
 hook gar-  
     hooked garék'  
     halibut yek u  
     -- ganoôla (g inlo),  
 hop on one foot, to yâxk la  
     yâlk la (Kos.),  
 horn wurax  
 horse clam mit-,  
 horsefly sâdêkwa x'id  
 hot ts'êlqwa,  
 house g ôk'  
     woman married out of tribe goes  
     to get property from father's  
     house g ôkûnê  
     with several platforms dzôyaq  
 how many g'ins,  
 howl, to qâmotala,  
     ôdogo hax ô,  
 huckleberry gwadêm  
 humming bird k'waâk'umtla,  
 hundred g ôx sôg'ng'xôx'sayôk',  
 hungry pôs, pâla  
     wâflaxwa  
 hunt, to, mountain goats tewix a,  
     sea mammals alêxwa  
 hurry, to tell to halak lala, (See hafla-)  
 hurt, to mômâsila,  
     -- yilkwa,  
 husband lâs'wûn'm, (See lãx')

## i

I negwa  
     -- yin  
 ice i'ôx'  
 if qô,  
 imitate, to nânagex a, nanaxsto,  
     hayôg i,  
 impatient, to be wâmip,  
 important awila  
 indeed qac'a,  
 Indian bûk'lum,  
 indistinctly visible in water i'rsâla  
     on account of distance lãx  
     ts'ê-mala

industrious ? sêx'atsla, (See to agree  
 inexperienced yag'ilwaat  
 inland at',  
 inlet wunaldems,  
 innocent, not having had sexual inter-  
     course aôô,  
 insects misteq'uma,  
 inside wiyôq'ugôô,  
 insist, to hat'ela  
 intestines yax yig il,  
 invite to i'ôôlala  
     -- p'ôkwa  
 island imrk lala,  
 itch, to lãxa

## j

jaw, lower q'wayô's,  
 jealous bâbafla  
     -- two wives are      of each other  
     dâdêk â  
 jellyfish gôgôsâmak  
 jerky walk i'linx-  
 jingo, black-headed tsôpamala  
 joint waqôôôô  
     -- of box sâk ôdôô  
 joke, to t êk',  
 jokingly, to talk wâflala,  
 juice sâaq  
 jump, to d'ex'  
     têx'ôid  
     salmon âk a'  
     fish out of water dêlax'ôid, êmê-  
     nâla,  
     wedge out tems'ôid,  
 jumping sea animal, a q'êtayatsô,  
 just ad  
     wax a,

## k

keep full, to pâlpalaâbolas (2)  
 kelp leq'êst'm,  
     -- i'rs'êk',  
     bottle, êwâ êwâdê  
 kelp fish pex it  
 kelp patch q'laxq'êlô's,  
 kick, to kwâs'ôid,  
     chow of canoe kwats'êx'as-x a  
 kidney gâlgôôôô,  
     fat metlô's,  
 kill, to h'êlâmas  
     hal-  
     hex'ôid,  
 wounded game tsôxa,  
     means of killing, death bringer  
     halâyû



looked for to *q'ima*  
 long, to size *q'wa áwa*  
 long, of space *q'ilt'a*  
 long, to *ting'aa*  
 long time *q'é xiyôb*  
 look, to *dôqwa*  
     into hole *hânx'a*  
     on *hômála*  
 loon *xáwô*  
     g of 'áhe *K's*  
 loop *x'ima*  
     on basket for carrying-strap *má-*  
     *madas*  
 loose, hair, horn gets *k'Ena*  
 lord *g'i*  
 lose, to *k'ínála*  
     moss *hâs-dexwa*  
 louse, to *táx'a*  
 love *wálxwa*  
     *hax'*  
     to make *t'ása*  
     *t'eta*  
     *t'átenô*  
 lover *wálas*  
 low *hena*  
     stream is *k'ól's*  
 luck, bad *ááms, áámôla*  
 lump *tnk'a*  
     *qôqwa*  
 lungs *kwaxwa*  
 lupine *q'wañô, q'üns-*

### m

mad *kwôgrk'*  
 maggots *ábánô*  
 make tools, to *dêl'daenk'ila*  
 male *wísem*  
 maltreat, to *wañéxsila*  
 man *b'rk'*  
 mantle of mussel *k'áwadzôgos*  
 many *q'ô*  
 mark a line, to *xál'ta*  
     trail *t'ôxwa*  
 marmot *pék'la t'Enax d'áx'a*  
     *kwékuy'd*  
 married couple *hes, hayasrk'ála*  
 martin *t'eg'k'*  
 mast *rap'ôq*  
     *yáwap'ôq*  
 master *ág anô*  
 mat *k'x'a t'ôxyôô*  
     old *k'ák'ôbanô*

matted *xolôxwa*  
     hair *k'Enxwa*  
     pubic hair *hâwanaqaqeláôl*  
 measure, to *méns-*  
     by spanning with hand or arms  
     *bâi-*  
 meat, flesh *els-*  
     *q'émilala, q'End-*  
 meat-board *h'ge*  
 medicine *p'et*  
 meet, to *lak'ô*  
     ends of circle *k'imíya*  
 meet, to *k'inqôx'wíld*  
 meeting, in house *álatéls*  
 melt, to *yaxa*  
 mend, to *q'Ensa,*  
     *q'eta,*  
 menstrual blood *ôdem*  
     *k'álm'es*—steam  
 menstruate, to *ôx'nd,*  
 mention, to *gwas'ôd*  
 mercy, to have *maya-*  
     *wáx'*  
 mercy, not to have *halyôqula,*  
 mess, a *excrements* *ámák'-,*  
 message, to send a *nenkwa*  
 metallic noise *sebelxa, sepelexa*  
 middle *neq,*  
     *q'âyâyô,*  
     part of salmon *q'áqlaq'ô*  
 milk *dza'm,*  
 milt of porpoise *tsalayo,*  
 mine *nô*  
 mink *metsa*  
     *kuñat' (Né),*  
     myth name *k'ôx'*  
 mischief, to do *anfanég'ila,*  
 mischievous *ábatô,*  
 miss, to *h'n'ôsta,*  
     *tôqwa, t'eqwa*  
 mistake, to make *tôqwa, afmôla,*  
 mittens *ts'ôp'ax*  
 mixed *g'i q'ô*  
     *qrlxwa*  
     *malaqla*  
     with oil *t'akwô*  
 model *k'ômôstô*  
 moisten, to *málx'ünd*  
 monster, a *dzômoq'wa*  
     *k'áwaqla* (the same, *Heldzaq'*  
     also name of copper,  
 monstrous' *hamô*  
     *t'aya*

- la-ŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi  
 moon/moon 2  
 — sky ʔəŋi ʔəŋi  
 mosquito ʔəŋi ʔəŋi  
 — q'əŋi ʔəŋi  
 — moss ʔəŋi ʔəŋi  
 — pearls  
 — white ʔəŋi ʔəŋi  
 mother ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 — ʔəŋi  
 — ʔəŋi  
 — ʔəŋi  
 — ʔəŋi  
 — and aunts ʔəŋi ʔəŋi  
 mould, to ʔəŋi ʔəŋi  
 mouldy, to get ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 mountain ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 mouse ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 month ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 mouthful ʔəŋi ʔəŋi ʔəŋi  
 mouthful, to hold in mouth ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 move, to, stir ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 — about ʔəŋi ʔəŋi ʔəŋi  
 much ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi ʔəŋi  
 mucus of vagina ʔəŋi ʔəŋi ʔəŋi  
 mud (on rock) ʔəŋi ʔəŋi  
 — of swamps ʔəŋi ʔəŋi  
 musk-bag ʔəŋi ʔəŋi ʔəŋi ʔəŋi  
 mussel ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 mustard ʔəŋi ʔəŋi ʔəŋi  
 myth, to tell ʔəŋi ʔəŋi  
 myth people ʔəŋi ʔəŋi ʔəŋi

## n

- naked ʔəŋi ʔəŋi  
 name ʔəŋi ʔəŋi  
 narrow ʔəŋi ʔəŋi  
 navel ʔəŋi ʔəŋi ʔəŋi  
 near ʔəŋi ʔəŋi  
 — ʔəŋi ʔəŋi  
 near to go ʔəŋi ʔəŋi



oil, seal- sāk'wis,  
     q'f'ls.  
 oil, tied out- tōwula,  
     mixed with- t'akwē.  
 oily stones on beach- tēzēldzēs.  
 olachen- dzaxum.  
 old- q'f'lyak-  
     to get- and tired out- wafyats'ōq'.  
 man- nōmas.  
     woman- h'k'wanē.  
 omen- āq'n.  
 one side- āps.  
 one- ēnem.  
 only- ā.  
     lēx'a.  
 open- āq-  
     to- x'ōx'wid- x'āux'fid (Ne).  
     eyes, to- dix-  
     mask- hax'it'ēd.  
     clams- t'lk'a.  
 opening, small- t'ōq', t'ōlt'ax'.  
 ordinary, man of powers- aōms.  
 orphan- xāmax'fid.  
 ostentatious- yālaq-  
 other- wōk'.  
     ēnem.  
 out of sight- t'ep-; underground- t'ēb'itō.  
 outside, seaward- t'āsa.  
 ouzel, water- g'ilexwits'a.  
 overcome (taste), to- tēmp'lex'fid.  
 overdo, to- sābēd.  
 overhanging- qagūtāla.  
 overturn, to- tāuqa.  
 owl- x'ōpx'ōp-  
     white- k'lasaxa,  
     - ōqwanē (?).  
     dex dex t'li.  
     small- bēkwayē.  
 own- qēsniāq.  
 oyster-catcher- gwēgwēgwē.

## P

pack strap- q'atryō.  
 paddle, to- sēxwa.  
     edgewise- k'ōkwalamas.  
     against wind- nexelēl.  
     - tide- tsōp'ela.  
 paint, to- gels-  
     k'f'ata.  
     face- būbax'sila (?) - p'ēp'laq'u-  
     ground (?).  
     to protect face against sun- k'wā-  
     k'unwayo.  
 paint of whites- g'ilyayu.  
 panther- bēdē.  
 parent-in-law- negūmp.  
 pass, to- hōta.  
     - hāyāqa.  
 patch hole in canoe, to- q'asa.  
 patches- lōlasāla.  
 pay, to- hālāqa.  
     - in advance- k'f'eqa.  
 pay shaman, to- aya.  
     debt (?) - qima.  
     - marriage-debt- qotēx'a.  
 pearl shell- k'ōgwis.  
 peck, to- tēnia.  
 peel bark, to- sēnqa.  
     - tsāqa.  
     - qusa.  
     - sāk'ōd.  
 peg, to- t'apa.  
 pehcan- hōx'hokwayak.  
 penis- mēs.  
 perch- tēnwa.  
 perch-oil- dzēk'wēs.  
 perforate, to- ōda.  
 perish, to- xek'la.  
 petrel- q'wēq'wēq'wē.  
 phosphorescence- hēx'a.  
 pick berries, to- hāmsa.  
     - off berries- k'ūlpa.  
     out- mēna.  
     - sēlsa.  
     up stone- t'aqelis.  
     - roots- tēx'ēd.  
     up- k'ūl-  
     roots out of sand- sēx'āla.  
     for oneself- aōk'lūna.  
 picked out- ēwīg'iltse'wēs.  
 pigeon- hamō.  
 pile up, to- k'f'iga.  
     - mō.  
 piled up on ground- lāx'mos.  
     - flat things- mōk'.  
 pillow- gēnulas.  
 pin, a- tātēdzenwē.  
     tēnqa.  
 pinch, to- ēpa.  
 pine bark- mawōē (Kos).  
 pine- mōx'p'ēq, mōmuy'dē.  
     net-  
     - red- wūnāgūl.  
 pity- wāsala, wāōx'ēd (Ne).  
 place side by side, to- gwasōd.  
 place, to- da.  
 place- g'āyos.



plain, distant.

plant, to *ts'á'á'á'á'*

— *ts'á'á'á'á'*

plant, *sénat* *sén*

plant, *yáx'á'*

plants

*Motiles* *roti* *ts'á'á'á'á'*

*flota* *L. A. G.*

*Hemichena micole* *ts'á'á'á'á'*

*p'á'á'á'*

*Symphoricarpos neocinus* *M. & G.*

*yá'yá'á'á'*

*Amelanchier florida* *Lindley*

*Ligusticum* *sp.* *Canby* *C. & R.*

*wexatá'yá'á'á'*

*Prosera rotundifolia* *W. & A.*

*Oenanthe sarmentosa* *Presl*

*xá'á'á'*

*Ribes echinatum* *Habaxsch*

*hamó'sena*

*Achillea asplenifolia* *Bong.*

*Chamomilla* *syriaca* *Boiss.*

*Pursh* *Ryd.* *Matricaria* *dis-*

*coides* *D. C.* *há'dá'á'á'*

*Matricaria* *matricarioides* *Wal-*

*pamxi'á'*

*Glaux maritima* *hóp'wá'*

*pá'pá'á'á'*

*Menziesia ferruginea* *Smith* *poxwá'*

*Allium recurvatum* *Ryd.* *má'*

*q'wá'tá'*

*Rubus macropetalus* *hó'sá'á'á'*

*Menyanthes trifoliata* *dó'dá'á'á'*

*Unifolium dilatatum* *Chenst'*

*ts'á'á'á'*

*Pteris aquilina pubescens* *Kuntze*

*Pteridium* *sá'á'á'*

*Vaccinium ovalifolium* *sá'á'á'*

*Adiantum pedatum* *L.* *dá'á'á'*

*Opulaster capitatus* *Parsh* *Kuntze*

*dá'dá'á'á'*

*Rubiacer tomentosum* *Ryd.* *ts'á'*

*gá'*

*Armenis sylvestris* *mú'sá'á'*

*Gaultheria Shallon* *Parsh* *ts'á'*

*nek'á'*

*Ribes laxiflorus* *k'á'á'á'*

*Elymus arenarius* *L.* *k'á'á'á'*

*ts'á'á'á'* *thorny* *with* *red*

*juice*

*Chamaenerium spicatum* *Lam.* *S.*

*F. Gray* *k'á'á'á'*

*Scirpus microcarpus* *Presl* *k'á'á'á'*

*ts'á'á'*

*ts'*

*Ryd.*

*ts'á'á'*

*ts'á'á'*

*ts'á'á'*

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*ts'á'á'*

*ts'á'á'*

- plover, golden ts'ósépt'sla (=black in  
     amput's)  
 pluck, to — out — map'a (moss),  
     — of bushes — k'úp-  
         berries — k'ínat'a  
     — out chair — p'ít-  
 plug a hole, to — dz'ópa, ts'áts'ós'tó  
     for popgun — p'ox'poq'wa,  
 point to — ts'émala,  
 poisoned by clams, to be — d'ósa,  
 poke with finger, to — t'ekwa  
     into ground — q'úmt'a,  
 pole — dz'óxum  
     — dz'ixeq' (young cedar),  
     — punting — dzom'éq'ah,  
 policeman — ts'ós'ték'íla — keeping  
     awake  
 polish, to — g'óxa  
     — xúlxseml  
 pond — q'ó  
 poor — wánala,  
 porcupine — méx'idé  
 porpoise — k'ó'óló'  
 post — táum  
     — q'eldem,  
 potlatch — p'les'a,  
     first of a person — g'émiasap'ta, ba-  
         kw'énok' (2)  
     — — great — maywa,  
 pound with wedge or beater, to — t'elx',  
 pound, to — lésa, léga,  
 pour out to — dz'ása,  
     in among — ts'ék'a, guq',  
     out — qep-  
     into — xwak',  
     (afterward) — xúlx'x'ála,  
     into, from a mat — láats'ól  
     on — ts'údzeh'né',  
     in — q'wálot's'éwak',  
 powder — ts'ólayo  
 praise, pray, to — amyax'ada  
     — pray, to — ts'élwaga  
 precipice — é't'axs'dala  
 pregnant — bew'ék'  
     — q'elx'k'á'sa (Ne)  
 preserved salmon — xamas  
     clams — k'ómats'ó,  
     — halibut — k'áwas  
 press, to — t'es',  
     taqwa,  
     on — q'ésá'íla  
     — against — ts'ésála  
 prevent, to — gwánala  
 prince — q'áw'ígum'é',  
 princess — k'ó'dél,  
 privilege — k'ó's'ó',  
 promise daughter in marriage, to — xun-  
     k'wála,  
     — potlatch — dz'óxwa,  
     — feast — q'ásó,  
 prong of harpoon — dz'ózum,  
     — ts'elx'ó's',  
 proper, right — hé',  
 property — yáq',  
     — d'á'dík'as,  
     — d'á'dá'óma (Ne),  
     d'édamála (Ne),  
         in house — má'mé'k'as,  
     — — d'á'dánax' (Ne),  
     — — gw'élgwála,  
 protect, to — hé'k'la,  
 protect against sun, to — t'aya',  
 proud — lémqa,  
 provisos — l'élak'tedz'é,  
     — d'édamála,  
     — traveling — — g'iwúlk',  
 pry open, to — k'w'éta,  
     — off with point — ts'ék',  
 puff, to, breathe heavily — selp'x'w'id,  
 pull up canoe, to — wát',  
     apart (moss) — b'él'id,  
     — out of canoe — tegul'x's,  
 pull off cedar-twigs, to — dz'eta,  
     — through — méyims'álas,  
     — out — nésa,  
 pull, to — n'xala,  
     backward — k'ax'á'el'él'ód,  
     k'ó'ík'a,  
     out of hole — k'el'eqa,  
 sticks, plants out of ground, dis-  
     ease out of body — k'el'eqwa,  
 out hair — k'lula,  
 up — g'elqa,  
 out (guts) — golól  
 (fish-bones) — q'ek'óla,  
 off — qus',  
 up finger after pressing — x'íta,  
     through — x'ix',  
     — out of hole — l'éxwa,  
 pull, to — l'eta,  
     — l'ekwa,  
     — — out branch — l'ekúmwála,  
         out — l'ek'ók'ód,  
 punch with fist, to — got'la, l'émqa,  
 pungent, to have — smell — t'x'éd



reluctantly, to do — q'q'ela.  
 remain, to, in a certain state — hak'wa.  
 remains left over — anéx'sé.  
 remember, to, thing, to — h'ak'q'ula.  
 remove, to — t'eqwa.  
 repent, to — x'ix'ink'á.  
 reproach, to — q'ú'm-  
     — g'álla.  
 repurchase a wife, to — k'waápa.  
 request, to — hanak'a.  
 resolve, to — g'ig'áx'á'd.  
 resort to, to, as a last means — l'énak'a.  
 rest, to — x'osa.  
     — m'ges.  
 return home, to — na'nak.  
 revenge, to take — q'ú's'id.  
     — y'ink'a.  
 rib — g'ilem.  
     of hadibut — x'ila.  
 rich — q'á'm'de.  
 ridge on board made by adzing — t'ú'nx.  
     of vein of leaf —  
 ridge, to — q'ú'm.  
 right — t'el.  
 ring — w'ú'x, w'ú'k, w'ú'z —  
     — shaped — wak'-.  
     — game — k'ané.  
     — xolégwaq' — shaking hands  
         between legs.  
     — fourth ring in game — lá'magék'ila.  
     — to point on — m'ix'wid.  
 ring like metal, to — ts'óqwa.  
 ringing noise in ear — h'ósaxwatála.  
 ripe — q'layók', q'layóqwa.  
     — t'ópa.  
 rise, to, waves — q'ínépöstá.  
     water — p'ól-.  
     — in throat — h'wáms.  
 rival — hayót.  
 river — wa.  
 road — t'á'x'ila, t'lex'a (Ne).  
 roast, to — t'ópa.  
     clams — ts'ésa.  
     — many on fire — óqwa.  
 rob, to — l'ém-m.  
 robin, red-breasted — g'ig'elál.  
 rock cradle, to — hax'ula.  
 rock, wash — k'ults'má.  
 rockslide — q'ú'mx'á'd.  
 roe, salmon — g'éné.  
 roll, to — l'ó'xa.  
     turn over — l'ó'x.  
     clouds — k'ú'sa.

roll down, to — q'ú'mx'á'x.  
 roll like hoop?, to — k'ú'mx'a.  
     — noise of — ing rocks — wuk'ála.  
 roof — sala.  
 roof-board — saók'.  
 room, to make — to stretch out — sa-  
 room — g'á'ya.  
 root — t'óp'lek'.  
 rope — tangled — q'ek't'elsa.  
 rose — g'ig'elx, g'elx.  
 rot, to — q'ú'á'id.  
     wood — t'ú'qwa.  
     — rope — p'óqa.  
     — mat, blanket — xasa, q'ú'sa.  
 rough out canoe, to — k'ú'ms.  
 rough surface — heyadzá, m'ól-, k'ó'ra-  
     x'ú'qwa — énoqwa.  
 round — k'ú'k'ela.  
     — l'ó'ssem.  
     — l'ól'x'én.  
     — mouth of — hamats'a — tsók'wála.  
     — inner rounding of canoe bottom  
         — dzég'endzem.  
 row, to get into a — x'ómá's.  
 rub, to — y'is-  
     — through — bá'smas, d'ég'a.  
 rub, to — dzék'a.  
     — on — dzég'í'md.  
     — body — g'ú'kwit.  
     — to soften — q'ó'ya, q'wax'sem.  
 rubbed with wolf's dung, person, blind  
     for everything — m'q'em.  
 run, to — dzé'lxwa.  
     — q'ú'l-.  
     — out — kus'ála.  
     — water — q'ó.  
     — — wa.  
     — line out, to — ts'énkwa.  
     — before wind — neq'elx'ála.  
     — olachen — q'wax'ulís.  
     — seal runs out with line — m'x'á'id.  
 rush forward, to — hanx'a.  
 rush mat — k'ú'ýé'á. (See reed mat.)

## S

sacred room of novice — l'émk'a.  
 sail — yáwap.  
 salal-berries, to pick — nekwa.  
     — berry — nek'ule.  
     — — bush — l'énem, l'énemx'á'd.  
     — — — — l'énok'ula.  
 salmon — k'ó'tela.

- salmonberry  $\text{q'á'ndzək}$  (q'á'ndzək)  
 —  $\text{h'ndzək}$   
 —  $\text{Ota'ndzək}$   
     trout  $\text{h'ndzək}$   
 —  $\text{Salmon'et}$   
     silver  $\text{h'ndzək}$   
 —  $\text{so'k'wə'ndzək}$   
     spring  $\text{h'ndzək}$   
 —  $\text{steelhead}$   
     preserved  $\text{x'á'ndzək}$   
     dried  $\text{h'ndzək}$   
 —  $\text{h'ndzək}$  with three  $\text{h'ndzək}$   
     keep that  $\text{h'ndzək}$   
 —  $\text{preserved 'ayah's'ndzək}$   
     trap, fence  $\text{h'ndzək}$   
 —  $\text{weir m'á'is}$   
 —  $\text{h'ndzək}$   $\text{x'á'ndzək}$   
     tail  $\text{w'á'wax-d'ndzək}$   
 salmon-berry  $\text{q'á'ndzək}$  (q'á'ndzək)  
 —  $\text{gold'ndzək}$  No  
 —  $\text{h'ndzək}$  bush  $\text{q'á'ndzək}$   
 salt  $\text{d'ndzək}$   $\text{d'ndzək}$   
 same  $\text{h'ndzək}$   
 sand  $\text{h'ndzək}$   $\text{h'ndzək}$   
 sandpiper (female)  $\text{h'ndzək}$  (q'á'ndzək)  
     on cheek  
 sandstone  $\text{d'ndzək}$   
 sap  $\text{s'ndzək}$   
 —  $\text{x'á'ndzək}$   
 satiated, to be  $\text{p'á'ndzək}$   
 —  $\text{m'ndzək}$   
 saw, to  $\text{x'á'ndzək}$   
 say, to  $\text{h'ndzək}$   
 scab  $\text{h'ndzək}$   
 scales  $\text{g'á'ndzək}$   
 scallop shells  $\text{x'á'ndzək}$   
 scar  $\text{q'á'ndzək}$   
 scared, to be  $\text{h'ndzək}$   
 scatter, to  $\text{g'á'ndzək}$   
 —  $\text{h'ndzək}$   $\text{h'ndzək}$   
 scold, to  $\text{h'ndzək}$   $\text{h'ndzək}$   
 scoop out a groove, to  $\text{k'á'ndzək}$   
 scoop out, to  $\text{h'ndzək}$   
 —  $\text{h'ndzək}$   
 —  $\text{h'ndzək}$   $\text{h'ndzək}$   
 —  $\text{h'ndzək}$   $\text{h'ndzək}$   
 —  $\text{h'ndzək}$   $\text{h'ndzək}$   
 sear  $\text{h'ndzək}$   
 sear-eggs  $\text{x'á'ndzək}$   
 scorch, to  $\text{q'á'ndzək}$   
 scrape, to, with net  $\text{x'á'ndzək}$   $\text{h'ndzək}$   
     yaws  $\text{k'á'ndzək}$   
 —  $\text{h'ndzək}$   $\text{h'ndzək}$   
 scratch, to  $\text{h'ndzək}$   
 —  $\text{h'ndzək}$   
 —  $\text{x'á'ndzək}$   
 —  $\text{h'ndzək}$

- sham light — amapa,  
 sham on — pāxāla,  
 shark — xulqomax a,  
 sharpen, to — g'ēxa  
     knife — t'ēk'a, t'ik'a,  
     pole — dzōxy-  
 shattered — gwēlaxwa  
 shave with knife, to — k'ax'ē; xelxwa  
 shed for sick people or mourners — hō,  
 sheets — wat,  
 shelf in house — āyā'ilil,  
 shell of shellfish — xāla's,  
     mussel — xōxuk'limōt,  
 shellfish — ts'ek-; ts'ōts'ek!wēmas,  
 shelter — tēns-  
 shut, to — ximix'id,  
 shine, to — q'ēsa,  
     — sēpa, sēpa  
 shirt — q'is'ēnē,  
 shoot, to — hām'ao,  
 short — ts'ekwa,  
 shout, to — laqu-  
     xēn'la-  
     q'wēg'āf,  
     awēlx'iya,  
 shove apart, to — k'iqdzō  
     — m'wuyōq'luq  
     together — tsāl-  
 show, to — nēla,  
     oneself — būxā  
     teeth — x'isala,  
 shred cedar-bark, to — k'asa,  
 shrink back, to — klūmta  
     skin — t'mk'<sup>9</sup>  
 shrivel up, to — xūsa  
 shut eyes, to — plān'ing'alil, p'ilemala  
 shut to — keep eyes — k'iximix'id  
 side (?) — lāyā,  
     studs of frame — t'ā't'ixenx  
     of tree without knots — wilm  
 side hill, steep — tsōta  
 sight, to — k'ūlx'ōd  
 snow — at'm,  
 sing, to — q'ūmta  
     drum — la  
     sacred song — yalaqwa  
 single — ōxsook'<sup>9</sup>  
 singly — im'm  
 sink, to — water — x'uta xut'ōd  
     k'ōla X'mukish-  
     wūnstla  
     leg — deep in water — kūtāla  
 sinker of hook — q'ūlyayayō,  
 sip, to — t'ēqwa,  
     — with noise — lemyāla,  
 sister, said by man — waq'wa,  
     — in-law of woman — p'elwūmp,  
     — in-law of man — g'inp,  
 sit, to — s'ing, klwa,  
     pl. klūs-  
     — on summer-seat — āwaqwa,  
 six — q'EL-  
 size — ēwa, āwa-, ēwālas  
 skate — bāgwānē,  
 skim off, to — āx'wid  
 skin — t'ēs  
     — klūtsa,  
     — of fish — pesenē<sup>2</sup>  
     — of goat without hair — pāsk'ēn  
     — dressed — ālāg'im,  
 skin, to — sāpōd,  
 skip on water, to — lēsāla  
 skirt — wāwiyak'ila,  
 skull — xawēq'<sup>9</sup>  
 skunk-cabbage — k'alaōk'<sup>9</sup>  
 sky — lē'wa,  
 slack — k'lesk'esa  
 slant — mas't'ek'ada,  
     — to — gēlāx' (?) , q'elēx'wakūla  
     — hole — lētsā  
 slanting — ōlala (?),  
     — lanexala,  
 slap, to — lēqa  
 slate — yūkl'wa,  
 slave — q'āk'<sup>9</sup>, q'āk'ō,  
 sleep, to — mēxa,  
 sleeping-place of seal — klwasa,  
 sleepy — b'iqūtēla,  
 slice fish, to — t'elsa,  
 slime — mēng'edēq,  
     of fish — k'ō'ēla,  
 sling — yink'layo,  
 slippery — tsāx'a,  
 slow — ōya, aōyaa,  
 smack lips, to — baq'āla (plaq ?)  
 small — pl. āma,  
     — to become — holāk'ta, āmē  
     — x'ōd  
 smear, to — gēlsa, q'ēlsa (?),  
 smell, to — mē'sēla  
 smile, to — m'inx'ēwid  
 smoke — kwax'ila  
 smooth — q'ēsa,  
     — m'kwa,  
     — m'm  
     side of tree — wilm

[illegible]

- squid, to, to q'wosa  
 — out, to q'ta  
 — out, to x'ix ts'ól x'ik - to strip  
 off  
 squid bones - dáp'ndzól  
 squirrel - támimas  
 squirt out of mouth, to - subbx -  
 to ts'etx -  
 stab with knife, to - ts'ixwa  
 starging - q'el - q'el - k'agil  
 stake, to - x'ingwa  
 stand, to - saq - tax -  
 — q' - q'wa -  
 — apart - tsaq -  
 — on - ts'ingwá  
 — on edge - k'óx'wíd,  
 — in row - d'eng -  
 — — haq'w'ók'áda  
 standing water - q'ó -  
 star - t'ól'ó -  
 startle - gádz'eq - See cross.  
 start canoe, to - sup - sup - t'et'ól  
 starve, to - p'óx'íd  
 stay, to - t'eláda,  
 — with - gwagwatada,  
 — at home - ámléx -  
 — away - x'ik'ó -  
 — over night - xa'ma,  
 — in form - xak'áda,  
 steady, to - g'íl'ó -  
 steam, to - nek'á, q'óda, k'áda  
 steelhead-salmon - g'ixwa  
 steep - ts'óta  
 stem of plant - yisx'en  
 stench - k'ix'áda  
 step on, to - t'épa  
 — over a log, to - gax'seq'nd  
 step-father - áwats'ól - See aw -  
 step-mother - ábats'ól - See ab -  
 stern-seat of canoe - t'at'ix'ól  
 stern - first, to go - h'et'x'ólzi g'máda  
 — gwatma -  
 stick on, to - t'ónx'íd, k'úta  
 — out - xw'eta  
 sticky - q'ínkwa, q'ámga  
 stiff - t'áxa, t'égw'élá, t'ingwa  
 — to set - t'ingwa  
 stingy - aw'iq'as  
 stir, to - q'q'úda  
 — move - x'ing'ís -  
 — ripple - gól -  
 — a fluid - xw'eta  
 stomach of hahbut - móp'áda  
 — put of - wasch'ma  
 stone - t'ósem,  
 — lek'áa - Ne  
 — and wood - pile of - t'óq'wap,  
 — danger - nebayn, t'axstala,  
 stop, to - gwa - wáda - wáda, gwayak'áda,  
 — crying - t'et'áda  
 — flood stops rising - q'óq'w'aq'ó,  
 — speaking - q'w'ela  
 storm - y'ówa  
 stout - p'ma  
 straddle, to - gax'en  
 straight - t'at'qa  
 straighten out a bend, to, an elastic ob-  
 — jeet - dzakwa  
 streak - k'ús'áda  
 — red - son body - gwaxa  
 — — when washing body - wépa,  
 stretch out, to - t'etá - t'áq -  
 stretch rope, to - d'óxwa  
 — out, make room - sa, dzék'á,  
 — leg - dzékwa  
 — skins - k'ík'a  
 strew on, to - q'ópa  
 strike with fist, to - mix'a  
 strike something on water, canoe - k'ípa  
 strike together, to - k'et'gax-d'indálap'a  
 — with weapon - k'ó'ak'a  
 — — fist - g'óla,  
 — waves - q'úl -  
 — with sticks - x'úsa  
 — with round thing - t'esa  
 — branches with hands - t'et'el'ós  
 string - q'úra  
 string - t'égw'él'm,  
 string up, to - t'et'et'áda  
 — bow - q'ata  
 strip off, to - x'ik'áda, q'emxáda,  
 striped - mas -  
 strips, in - wíw'íx -  
 strong - t'ók  
 stye - t'et'ó  
 suck, to - k'úmta,  
 — shaman sucks disease - k'ó'xwa  
 suddenly - t'óax'íd,  
 suffer, to - t'áxw'ila  
 suicide, to commit - q'úl'óg'áda  
 summer - he'nx,  
 summer-seat - awaqw'ól,  
 sun - t'ó'sda  
 supernatural power - t'áwalak -  
 supper - g'ól'áda  
 surpass, to - t'á máyatas.



—  
—

—

swell

swallow

swan

sweep

— xōkōd

sweetie

swell

swell

swim, to

— zōtōk

— wing

# t

tail of porpoise

— — tōhōts'ōt

take, to

— with tongs

— down

— by side

— spoon out of box

— out

— with hands

— fish out of water

— fish off line

— up stones

— off roof

— hold

take off blanket, to

take care

talk, to

— gwāgwōx shā

talkative, to be

tallow

tallow-eater

tangled

— rope

— tsāsōt

tapering fingers

taste, to

taut

tear a flat thing, to

— if

— to pieces

— calico net

— in strips

— off

— up

tears

tease

tell, to

ten

tight, closed up, am-  
 tight, tense, tñnk a  
     — covered entirely, ámxá  
 tilt, hollow vessel, to, qóqwa, qóqwarā-  
     mas, q'óxwa, qóqwa, tséta  
 tired, q'ík a  
 toilet sticks, d'óxasdanó  
 to-morrow, t'ensa, t'ensa  
 Tongas, adax'nésela  
 tongue, ts'óstála, k'ílupalaa  
 tongue, k'ílém,  
     — to put out, ílqwa  
 tooth, g'íg'a  
 torch, bexót  
 torch, to, íábala, nexstá'ya  
     — each other, xárála  
 tough, ts'á'xwázó, ts'á'xa, t'émk'  
 tow, to, dápa  
 towards, gwa, gwagwa, gúyinx-  
 towel, d'ódrig'iyó,  
 trail, t'ix'íla  
 travel by canoe, to, mel'óxela,  
     — over land, ts'óqwa  
 treasure, to find a, íógwé  
 tree, tós  
 tremble, to, xunála,  
 triangular, k'ók'ulnós,  
 tribe, g'ók'ulót, l'óqwálar'és,  
 trickle down, to, ts'óx'axela,  
 troll, to, d'ókwa,  
 trolling hook, gal'ódeyu (Kos),  
     — line of hair, mág'aanowé,  
 trouble, ts'énaxula,  
 trouble oneself, to, q'ayaqela (q'ó-  
     many),  
 trout, g'óla,  
 try, to, g'una,  
     — one's strength, gwant-  
     — one's luck, wáwuldzówa,  
     — out of, semk'a,  
 tub, wash, málats'és,  
 tuck in, to, dzópa, gap'eqa  
     — between, g'ípa,  
 tumble into water (seal), to, íléx'sta  
 turmoil, teanálag'itsum,  
 turn, to, mel-  
     — head, mel'sela,  
     — right side up, tax'a, gwé'sta  
     — back, g'wáqwa  
     — around, x'ípa,  
     — over, xwéla,  
     — léx'a  
     — head away, b'oxwa

turn, inside out, l'ópa,  
     — up ends, l'ósnak'élis  
     — away face in shame, t'ensa,  
 twelve, gag'iwála, gag'iwala (?)  
 twenty, malt'semg'ustá,  
 twice, mal'p'en,  
 twilled, sewelk'  
 twining, xwémé-  
 twins, l'álá'á'yats'ó-  
     — — mother of —, yikwé  
     — name of, yá'yixwé,  
 twist, to, met-, mel-, selpa-, selqwa,  
     k'íl'pela,  
     — — off, q'wap, q'wéqula  
     — — to pieces, pl'óqwa  
 twisted box, k'wé'y'semala, selx'semala,  
 twitch, to, meta,  
 two, mal',

## U

ulna barbata, d'ódrigwíg'és,  
 unassailable, nénas'id  
 uncle, q'ulé,  
 uncles, wíwómp' (See aw-)  
 uncoil, to, dzakwa,  
 uncover, to, l'ós'id, l'ót'id, xámak'in -  
     g'élil,  
 under, ben,  
 understand, to, á'yó'sela,  
 undress, to, xenx'id, l'óta,  
 uneasy, to be, nánox'wíd, g'ólala,  
 unfinished (paddle), xet'sla  
 unfold, to, d'ál'id,  
 unmixed, pure, sayóqwa  
 unripe, raw, k'ól'x'a,  
 unsteady (canoe), k'énwala,  
 untie, to, max -, gata, gudes'emel, qwéla  
 unusual, ó'mis  
 up, ek'  
     — river, énal-, énel-  
 upset, to, qep-, qapa,  
 urethra, g'íl'xas, í'adzáxs (Neo),  
 urinate, to, man, k'íl'qá  
     — woman, asa,  
 urine, kwats'é,

## V

vain, in, wul-  
 vaccinium globulosum, kuxálas,  
 vagina, éna'x',  
 vanish, to, hák'wa,  
 vanquished, yálas'ó,  
 vein of leaf, ridge, t'énx-



woodpecker (Gardner's) *lāqanail*.

woods *q'waxolkwala*.

woodworm *yāqwē*.

wood of basket *xwēm*.

wool *p'dim*.

word *wādem* *pl.* *wāldem*.

work, to *ya- mōs'id* (New).

— in wood *g'eta*.

worm *q'ālawē*.

wrap, to *q'ēnēp-*.

— around *sa?*.

— around in hand *sax'ts'anala*.

*q'wēqula*.

wrapped behind a man, blanket *t'ōts'-*

*exsala*.

wrecked canoe *lak'la*.

wren *xwātla*, *kwik'ā* (New).

wriggle through, to *x'ix'iklut'eyu* (?)

wrinkle, to *q'elxa*.

wrinkled mouth *hēbēl'exōē*.

## Y

year, next *āpseyinx*. (See *āps-*.)

yellow *l'ōxa*.

yellowish *mōqwa*.

yew-tree *l'ēmqla*.

yield, to *hēkōx'ōd*.

youngest child *āma'inxōē*. (See *āma-*.)

youth *hēēla*.

## Z

zigzag *waileqayata*.

## XII. CRITICAL REMARKS.

While a full critical discussion of the present volume must be reserved for another opportunity, I am able to add a few remarks which indicate my general points of view of contents and form. The accuracy and the evidence for the reliability of the material are briefly set forth in the introduction. Of errors there are so few in number and the period of recording is so long, and the information as such evidently deserves to be accepted, that, more, wherever I have been able to check it, I have not done so, among various individuals belonging to various parts of the world, agreement quite satisfactory.

The phonetic rendering of the material is not generally good. The writer is so inconsistent in the use of accents that for all the records made in later years I have been obliged to add with accents. All the material recorded before 1880 was written and corrected according to the reading. For some years, in 1880, I added accents according to my knowledge of the pronunciation, since the clear memory of the pronunciation gradually faded away. I preferred to omit accents altogether rather than trust to my memory.

In the reproduction of sounds there are a few general errors. The difference between voiced sounds and fortis is not always observed by Mr. Hunt. The sounds *b* and *p*!, *d* and *t*!, *g* and *k*!, *z* and *s*!, *dz* and *ts*! are often confused, particularly the last-named pairs. Whenever I call Mr. Hunt's attention to these sounds he distinguishes them clearly, and I have sent him a number of letters with doubtful sounds which he has corrected, and these corrections are undoubtedly valid. It is not necessary to quote examples from his texts to illustrate this point, because these occur throughout the whole period, although they are more frequent in the early years than in the later ones. During the early years voiceless and voiced sounds were also sometimes confused.

The distinction between *x*!, *ç*!, and *ç* is a source of confusion. The change of *x*! into *ç*!, of *ç*! into *ç*, and of *ç* into *ç*! has been made makes the distinction of these sounds possible in a few cases where forms are found. I have tried to correct these sounds. In a few cases the discovery of such changes was made after the part of the book was in print, so that there are a number of inconsistencies of this kind in the text.

Mr. Hunt found it most difficult to write the combination  $\epsilon x^u$ , which is found in his texts generally in the form  $aox$ , because the  $u$  position of the labalized  $x$  is synchronous with the  $x$ . Since the combination  $aox$  occurs also in a number of words, there is a doubt sometimes what is meant.

The vowels  $e$  and  $i$ , and  $o$  and  $u$ , are equivalent and must be considered each pair as the same sound, the character of which is determined by the accompanying consonants. On the other hand,  $\bar{e}$  and  $\bar{a}$  are undoubtedly distinct from  $e$  and  $o$ . This distinction appears clearly in a number of grammatical forms. I do not believe that the distinction has been consistently made by Mr. Hunt.

Much uncertainty prevails in regard to  $e$  and  $a$ . Particularly in the composition of  $we$  and  $wa$  I am always uncertain whether we should read  $\bar{u}$  or  $wa$ . Individually and dialectically there is much variation in regard to the pronunciation of these sounds. Nevertheless, the two are undoubtedly distinct, but I have not been able to determine in every case which is the right sound.

In all cases where a labalized  $k$  sound precedes a vowel Mr. Hunt prefers  $we$  to  $\bar{u}$ . He writes, for instance,  $qwe$  rather than  $q\bar{u}$ . I find that in my own records collected in 1900 I used both methods of writing, apparently differing according to the individual informant. In Mr. Hunt's writings the same is true in the case of the diphthong  $au$ , for which he prefers  $er$  as in  $\epsilon newalak^u$  or  $\epsilon naralak^u$  rather than  $\epsilon nanalak^u$ .

Certain grammatical mannerisms appear in the texts, sometimes continued over a fairly long period of time and changing from year to year. In the texts which I collected myself from other informants and which were published in the Columbia University Contributions to Anthropology, Volume II (Kwakwaka'waka Tales), the subject, when a definite common noun without possessive pronoun, is almost always introduced by  $\bar{a}da$ . Mr. Hunt uses in certain periods of his writing almost always the form  $-a$  instead of  $\bar{a}da$ . In my text this form is very rare. At still other times he uses  $-xa$ , which is the pronominal element for the object and for the apposition. In many cases this form is evidently wrong, while in others it may be explained and accepted in the sense that the subject is conceived as an apposition. I am under the impression that in the dialects north of Fort Rupert this usage occurs rather frequently, although I am not certain that this explains Mr. Hunt's temporary mannerism.

From time to time other errors appear, as, for instance, the use of verbal forms in  $-a$  after the conjunctive  $qa$ , which should always be followed by an  $\bar{a}$  in the verbal suffix. Uncertainties regarding the final vowels  $-a$ ,  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{a}^e qa$  and  $\bar{a}$ ,  $\bar{o}$ ,  $\bar{o}^e \bar{a}^e$ ,  $\bar{o}^e \bar{q}^e$ ,  $\bar{o} \bar{q}^e$  appear in almost all parts of the text.

A few definite examples in regard to these matters are given in the following lines.



## SERIES III MATERIAL COLLECTED 1903-1904

Material		Printed page	Manuscript	Printed page
659'	659'	Published in C and	907' 912'	231.1-231.54
		X also including	913' 917'	329.1-331.43
		Nootka Traditions	918' 924'	Not published
		in English	925' 927'	238.15-239.40
659'	657'	English	927'-933'	350.1-353.52
685'	718'	Not published	933' 934'	612.79-613.88
719'	721'	309.19-310.35	934' 937'	239.1-240.27
722'	726'	315.1-316.34	937' 943'	346.1-348.57
727'	728'	V 429	943' 945'	234.1-235.20
728'	731'	316.1-317.21	945'-953'	31.1-33.472
731'	732'	V 429	953'-955'	237.1-238.14
732'	733'	317.22-318.32	955' 957'	342.1-343.27
734'	735'	308.1-309.18	958' 959'	235.1-235.14
736'	737'	309.15-309.48	959' 966'	339.14-342.82
738'	743'	318.1-319.35	967' 968'	235.1-236.16
743'	746'	236.17-237.46	968' 971'	343.28-344.50
746'	754'	322.1-323.27	971' 975'	344.1-346.36
752'	754'	225.1-226.16	975' 980'	334.1-336.45
754'	766'	V 430-433 and 323.1-325.40	981'	Not published
			982'-985'	336.1-338.42
766'	771'	227.1-228.38	985' 986'	338.1-339.13
771'	777'	V 433-435	987'-990'	353.1-354.38
777'	778'	325.1-325.8	990'-995'	355.1-357.52
778'	779'	223.1-223.10	996'-1011'	V 472-480
779'-781'		226.1-227.33	1011' 1030'	241.1-249.71
781'-784'		V 435-436	1030' 1034'	357.1-359.42
784' 785'		325.9-326.20	1034' 1042'	249.71-252.33
785' 788'		V 436-437	1043' 1091'	360.1-379.39
788' 790'		326.20-327.38	1091'	V 480
791' 820'		Not published	1091' 1096'	V 332-333
821' 825'		229.1-230.36	1096' 1102'	V 480-482
825'-843'		V 437-443	1102' 1131'	379.1-391.24
843'-845'		312.1-312.21	1131' 1133'	253.1-253.21
845' 847'		V 427-428	1134' 1137'	391.25-393.62
847'		312.21-313.26	1138'	185.13-186.18
848' 857'		305.1-318.81	1139' 1141'	292.1-293.22
857'-862'		223.11-225.47	1141'-1142'	483.1-484.18
862'-868'		319.1-322.56	1142'-1147'	293.23-295.67
869'-870'		313.27-313.38	1148'-1152'	Not published
870'-874'		310.1-311.36	1153'-1156'	514.1-515.34
875'-876'		302.1-302.13	1156' 1158'	295.68-296.85
876'-877'		609.1-609.8	1158' 1159'	515.1-516.12
877'-880'		303.14-304.47	1159'-1162'	184.1-185.24
881'-882'		609.10-610.20	1162'-1166'	251.1-255.32
882' 885'		313.1-315.33	1167'-1181'	422.13-428.56
886'-888'		230.1-231.25	1181'-1182'	195.1-196.13
889'-892'		327.1-328.31	1182' 1199'	517.1-524.47
892'-893'		241.28-241.42	1200' 1203'	516.13-517.41
893'-896'		328.32-329.56	1203'	428.57-428.60
896' 902'		610.21-612.78	1301'-1329'	Not published
902' 907'		348.1-350.1	1330'-1334'	1298-1299
			1342'-1344'	1293



M

192-193		
196-198		
199-201		
204-211		
211-222		
222-230		
231-232		
233-236	V 388-390	
236-239	184.1-187.36	
239-243	108.1-109.36	
243-250	V 483-488	
250-258	397.1-400.68	
258-261	400.1-402.45	
261-263	402.1-403.29	67.36
263-268	403.1-405.43	67.68
269-272	611.1-618.29	67.68
273-285	V 300-315	67.68
286-290	V 324-325	67.68
290-293	109.17-111.46	67.68
293-336	V 355-367	67.68
295	615.44-615.49	67.68
317-318	615.50-616.59	68.68
336-339	173.1-174.5	68.68
339-343	441.1-442.33	69.68
343-351	428.1-432.81	69.68
351-361	432.1-436.94	70.68
361-371	436.1-441.18	71.68
371-377	443.15-446.19	72.68
377-378	443.1-443.14	72.68
379-384	102.1-104.52	72.68
385-387	143.12-144.38	73.68
387-398	120.15-125.15	73.68
399-401	125.1-127.36	73.68
401-403	109.1-109.17	74.68
403-411	127.37-130.38	75.68
411-419	94.1-97.85	76.68
420-421	120.1-120.14	76.68
421-423	93.1-94.23	77.68
423-430	98.12-101.40	78.68
431-436	57.1-59.60	80.68
437-457	V 496-504	80.68
457-465	446.1-450	80.68
466	750.4-750.8	80.68
466-467	608.23-609.32	82.68
467-468	V 501	82.68
469-470	608.15-608.22	82.68
469-477	174.1-178.96	83.68
477-520	451.1-470.46	83.68
479-480	607.9-608.14	83.68
520-522	451.22-452.36	83.68
522-534	470.1-474.33	83.68

## SERIES IV.—MATERIAL COLLECTED IN 1908—Continued

Manuscript.	Printed page	Manuscript.	Printed page
863-864.....	139.1-140.8	1101-1104.....	754.1-755.28
861-867.....	141.1-146.33	1101-1109.....	581.35-583.16
867-874.....	201.1-203.55	1109-1118.....	296.1-300.82
874-926.....	160.1-81.72	1119.....	216.1-216.2
926-928.....	203.56-204.72	1119-1122.....	118.1-119.29
928-939.....	560.1-564.23	1122-1124.....	138.1-139.17
940.....	204.1-204.51	1124-1128.....	216.3-218.44
940-942.....	155.1-155.18	1129-1140.....	281.1-285.97
942-944.....	201.3-205.23	1140-1167.....	82.1-92.42
944-955.....	255.1-260.11	1167-1179.....	755.1-760.10
955-963.....	167.1-171.86	1179-1185.....	300.1-302.55
964-967.....	260.12-262.55	1186-1189.....	583.17-585.51
967-970.....	132.1-134.34	1189-1192.....	585.1-586.25
971-973.....	262.55-263.79	1192-1193.....	211.1-211.6
973-982.....	564.24-569.19	1193-1196.....	140.17-141.42
983-988.....	265.1-207.53	1196-1199.....	211.7-212.33
988-1000.....	264.1-269.14	1199-1201.....	760.1-761.22
1001-1002.....	59.61-60.78	1202-1219.....	586.1-593.55
1002-1017.....	269.1-275.38	1220-1228.....	213.1-214.73
1017-1025.....	569.1-572.29	1228-1234.....	286.1-288.45
1026-1030.....	208.1-209.37	1234-1237.....	171.1-172.27
1030-1043.....	275.1-281.25	1237-1242.....	288.45-289.88
1044.....	572.1-572.4	1242-1275.....	762.1-775.55
1044-1054.....	104.1-108.98	1276-1283.....	593.1-596.38
1054-1055.....	572.1-572.5	1284-1288.....	218.1-219.39
1055-1061.....	754.1-754.82	1288-1295.....	290.1-292.33
1061-1079.....	572.6-580.68	1295-1297.....	775.1-776.22
1079-1089.....	111.1-115.90	1298-1300.....	220.1-221.26
1089-1091.....	140.9-142.15	1300-1302.....	596.1-597.16
1091-1092.....	607.3-607.8	1303-1304.....	221.1-222.25
1091-1097.....	209.1-211.40	1305-1315.....	597.17-601.10
1097-1101.....	580.1-581.31		

## SERIES V.—MATERIAL COLLECTED IN 1916

Manuscript.	Printed page.	Manuscript.	Printed page
1-19.....	1080.1-1089.83	47.....	Not published
19-30.....	649.1-653.8	48-153.....	891.1-938.11
30-38.....	1089.88-1093.72	154-442.....	951.1-1073.38
39-41.....	653.9-654.33	443-446.....	793-794
41-43.....	606.1-607.29	446-450.....	1296-1298
44-46.....	655.34-655.57		

## SERIES VI.—MATERIAL COLLECTED AFTER 1916

Manuscript.	Printed page	Manuscript.	Printed page.
1-115.....	836.1-891.41	430-432.....	693.43-694.67
116-120.....	Not published	433.....	Not published
121-140.....	733.1-742.89	434-437.....	1246.55-1248.91
141.....	Not published	437-440.....	1221.1-1222.30
141-315.....	1179.1-1246.54	441-501.....	1121.1-1147.78
316-337.....	1301-1315	502-538.....	820.1-835.44
337-430.....	656.1-699.53	539-543.....	795-801

Manuscript

543-544	1093-1094
544-547	1094-1096
547-562	1096-1100
563-564	1100-1101
564-566	1101-1102
567-569	1102-1103
570-600	1103-1109
600'-606	1109-1113
607-681	1113-1133
682-739	1133-1143
739-742	1143-1180-2
743-749	1180-1182-2
749-757	1179-1179-6
758-760	Not published
761-796	1113-11728-16
797-832	805-11820-84
832-841	1117-11121-88
842-847	1181-11787-35
842'-855'	Not published
848-886	11263-11277-99
856'-869'	11276-11290-22
870'-880'	Not published
881'-898'	1142-11419-59
899'-902'	Not published
900-904	Not published
905-910	1181-11782-10
911-912	Not published
913-916	1128-11729-31
917-919	Not published
920-927	1129-32-1133-2
928-940	Not published
941-947	11290-11292



## INDEX

ADULT	74, 114, 101, 100	
ADULT SHIRTS	1064, 126, 122	
ADVISORS—		
supernatural	11	
invisible	112, 112	
ASSEMBLY	928, 9	
of chiefs of minnyms	807	
of minnym	804	
808, 958, 978, 981, 987, 101, 100, 102		
104, 107, 1012, 1061, 1083, 1091, 1		
of tribe	1012, 136, 136, 1	
of tribe after death	1487	
ATTENDANTS—		
of Cannibal	809, 804	
of dance	818, 87	
Åvik, of nose, origin of Alak, of names of	124	
BAIT FOR HAYBUT FISHING	122	
BATHING, for purification	122	
BATON, death-bringing	129	
BA'Y-BAKWA'LA-SU-SIWI?	122	
BEAVER DANCE	807	
811, 814, 815, 816, 810, 362, 1010, 149		
BEGGING DANCE	820	
BELIEFS—		
regarding food caught by deceased person	120	
regarding stones in stomach of hibat	124	
BERRY-CAKES, as tribute to chief	117	
BIRD-DANCE	876, 877	
BIRDS, carvings of	807, 810	
BIRTH—		
gifts four days after	841, 842	
of a child, announced to grandparents	877	
BLANKETS—		
counting of	1055, 1067, 1088	
given in feast	1062	
BLOOD MONEY	1362, 1378	
BLOOD REVENGE	1359, 162	
BLUE-GROUSE, as giver of supernatural power	109	
BLUEJAY, carries back men from spirit country	1120, 1121	
BRACELETS, copper	967	
BROTHER, younger, right of	1475	
BULLHEAD DANCE	819, 816, 818	
BURIAL—		
tree	979, 188	
1120		
BURNT-POINT	1176	
CAMAS	809	
CANNIBAL	1208	
attendants of	879, 894	
ceremonial	1197	
dances of	1210	

	Page.	DANCE—Continued	Page.
UPPER EYE, for painting face	869	Land-otter	1034
CHILD		Mosquito	1034
female, after death of	1088, 1094-1092	Moose	1018
leave his tribe	863	Nölem	844
of sparrow society	1132	Nölem	1034-1037
pollatch properly given to	878	of Chief's daughter	979, 996, 998
relation of, to tribe	1273, 1277, 1333, 1344	of Princess	1026, 1049, 1050
rites of	1354-1355	Pollatch	808
tribute to	1333-1344	Raven	1374
young men work for	1013	Salmon	895
CHIEF FOOL DANCE	966	Scattering	1035
CHIEFTAINNESS DANCE	1148	Shaman	1004, 1005, 1018, 1019
CHILD		Speaker	898
illegitimate	1075, 1094, 1106	Thrower	965, 1035
ten months old, painting of	933	Wasp	1158, 1159
CHILDREN		See also Cannibal, Fire-Ghost, Grizzly-bear, Hämsühnts'Es, Rich-woman; War, Winter.	
divided in separation	895	DANCE HOUSE, speakers of	1164
smearing of hair of	825, 827	DANCER—	
unmutilated	919	attendants of	873
CINQUEFOUR ROOT, as tribute to chief	1335, 1337	cut into pieces	1143, 1145
COMB	1224	substitute for	1034
COMEX	895	transformation of	875
ceremonial of	892	DANCERS, etiol	1158, 1159
marriage with	951	DANCING-APRON	873, 874
CONTEST BETWEEN MEN OF SUPERNATURAL POWER	1139, 1147	DANCING-HOUSE	870
COPPER, bracelets of	967	DEATH—	
COPPERS	856,	burning of property after	1329, 1330
864, 881, 881, 889, 890, 963, 964,		caused by shame	1103
969, 1021, 1072, 1079, 1083, 1087,		disposal of property after	1329, 1331
1088, 1111, 1112, 1113, 1114, 1354,		water poured out after	1330
1452		DECAPITATION IN WAR	1045
breaking of	822, 1115, 1117	DENTALIA	1035
painted on house front	865	DEVIL-FISH, used as bait	1320
price of	1021, 1026	DISHES. See Beaver, Bullhead, Double-headed serpent, Özonoq'wa, Eagle, Grizzly-bear, House-dishes; Killer-whale, Qelos; Seal, Sealion, Sea-monster, Sea-otter; Thunderbird, Whale, Wolf.	
Sale of	1115	DOG—	
COPPER, used in ceremonial dances	1008, 1009	hair of	1317
COUNTING OF BLANKETS	1055	skin taken off of	1256
CRANE CARVINGS	810	Dogs, protectors against enemies and witchcraft	835
CRI-ST-ROX	1374	Dog-DANCE	895
CRUEL DANCERS	1158, 1159	DOORWAY, in form of raven	1119
CUSTOMS		DOUBLE-HEADED SERPENT	812, 820, 952, 1117
regarding blood of halibut	1321	carving of	805, 896, 1119
regarding breath of warriors	1366, 1372	dance	959, 1085
regarding fishing tackle	1323	dish	805, 849, 901, 1023, 1025
regarding hauling of halibut	1323	mask of	933
regarding use of hemlock wreaths	1364, 1365	painting of	1319
regarding warriors' wives	1367	representation of	816
DANCE—		sickness produced by spearing	1118
Begonia	856	DREAM OF SUPERNATURAL BEING	946
Bird	876, 877	DREAMS	1328
Chief food	966	DZENZEN'Q'AYO	815
Chieftainness	1148	DZÖNOQ'WA	1026, 1122
Dog	895	DZÖNOQ'WA DISH	806, 807, 813, 814, 1021, 1040
Double-headed serpent	959, 1085	DZÖNOQ'WA LADLE	1024
Eagle	1004	DZÖNOQ'WA-OF-THE-SEA DISH	816
Food	100	DZÖNOQ'WA POST	806
Food	1374		
Frog	928, 935, 959		
Great Bear	1086		
Great dance from above	1085		
Great Food	1085		
H. dung	876, 877, 1148		
Höx-dök	1374		

EAGLE—			
as watchman	100		
dance . . .			
fish . . .	8		
EAGLE-DOWN			
used in Winter ceremony	8		
EAGLES—			
carved			
of Kwadjut	8		
rank of,			
EATERS, new . . .	8		
FLIGHTS—			
FACE PAINT	10		
FAMILY			
histories	80	100	110
privileges . . .	10	10	10
separation of,	88		
FATHER MALTREATS HIS SON	107	118	110
FEAST, . . . . .	80, 90, 100, 100, 110, 110		111
and potlatch combined			17
blankets given in,			62
house . . .			10
of chiefs . . .			
name, . . .	81	88	10
song of Negadze			107
songs, . . .	100	100	110
FEATHER MOUNTAIN			121
FESTIVAL AFTER DEATH OF . . .	108	100	102
FIGHT, sham	10	10	10
FIRE—			
in dance house . . .			120
spirits of, . . .	120	11	10
FIRE DANCE, . . .	818, 100, 100, 100, 100, 100		100
FIRE DANCER, . . .	108	108	10
performance of, . . .			100
FISHTRAPS, as property of natives			107
FLOODING OF HOUSE, magical	113	113	10
FOOD DANCE, . . . . .	100		10
POOL DANCE, . . . . .	107		10
FOOL DANCERS, . . . . .	118	110	
FORT RUPERT, . . .	82		10
establishment by Hudson Bay Company . . .	107	10	10
removal to, . . . . .	110		10
FOUR, THE CEREMONIAL NUMBER			10
four assistants of Hamsham-shi	109		10
four canoes in marriage ceremonial	104		10
four dances, . . . . .	877	872	870
four dances given in marriage,	80		10
four-day period for wearing celebratory			10
rings in nûndem . . . . .	107		10
four days, . . .	878		10
four days interval	122		10
four days, invitation for	104		10
four days preparation for feast	107		10
four days, purification, after	107		10
four days singing in ceremonial	807		10
four heralds of Sparrow society	107		10
four house-fishes . . . . .	807		10
four invitations to Winter ceremonial	107		10
four men as messengers	10		10
four months, novice stays away, . . .	10		10
four months, time of initiation of, . . .	10		10
four nights, dancers' dispute of, . . .	877		10
four novices	107		10
four slaves, . . .	10		10
four songs for ceremonial	877	871	10

	Page.		Page.
HAMSHAMTSIES, Continued.		KWAKHUTL—	
ceremony of Kwā'x̄'ila	1170	removal to Fort Rupert	976-977
cry of	1127, 1150	settle at Qālogwis	1386
dance of	1009, 1085, 1127, 1171-1172, 1174-1175	social divisions of	79-835
publication of	1172-1173	KWĒXA	811
HARPOON, as supernatural treasure	818	KWĒXAG ILA	1221
HEAD-MASK	874, 1208	LAĀLAX'S'ENDAYU	807
with ermine skins	867, 868, 873	LAND-OTTER DANCE	1034
HEAD-RING—		LAĀXA	814, 1093
of mixed plants	1195	LEGEND OF G ENSEM, Nak'wan da'x̄'na	1179
of red cedar-bark	855, 1151, 1197	LEGEND OF THE NAXNAXU'LA, Qweq̄	
HEAD-WINTER-DANCER	1122, 1138, 1141, 1147	SŪ'LDON	1249
HEADS-WITHOUT-BODY	1132, 1149, 1165, 1169, 1171	LELEGED	820
as protector of prince	1126	LEQTEM	817
HEADS, exhibited after war	1379	LEVHATE	1077, 1357
HEALING-DANCE	876, 877, 1148	LEWELANA	1222, 1352, 1354
HĀLIK ILAL	809	LEWELANA CEREMONIAL	867-875
HĒMANXĪŌ	816	LOVE-SONG—	
HIMLOCK BRANCHES	1144	of the dead	1036
for purification	1128, 1149	of Tsāk'ēdek	1301
used in ceremonial	1133, 1171	retort to	1299
HERALDS	1162, 1170	LOVE SONGS	1298
of Winter dance	1159	LŌYALALAWA	805
HISTORIES, family	836, 1277	MAĀMTAG ILA	805, 938, 951
HISTORY OF THE DZENDZENX'Q'AYO	1080	history of	891-938
HOST-SONG	812	MĀDILHĒ, origin of	950, 951
HOUSE—		MAGIC FLY	1224
as supernatural treasure	1203	MĀMAQ'LA	876, 877, 902
carvings of	1041	MAN TRANSFORMED INTO DOG	1257
given in marriage	806, 951, 981	MARRIAGE	1028, 1029, 1031, 1039, 1050, 1063, 1079, 1080, 1085, 1086, 1089, 1100
of sea-monster	809	among northern tribes	1092-1093
supernatural	1131	ceremonial	1054-1058, 1067
with four steps	954, 960	debt	964, 1352
HOUSE BEAMS, payment for	1338-1339	debt, payment of	1085, 1087
HOUSE-DISHES	805, 806, 807, 809, 811, 814, 815, 816, 819, 888, 958, 962, 991, 1023, 1025, 1033, 1040, 1059, 1061, 1062, 1319	gift	810, 843, 845, 855, 860, 862, 864, 865, 866, 867, 876, 880, 882, 886, 887, 888, 889, 891, 896, 901, 902, 984, 1033, 1352-1353
HOUSE POSTS	945, 1352	gift, as insult	1030
payment for	1338-1339	illegitimate	1075, 1094, 1097, 1105, 1108, 1109, 1111
HŌYHŌK' DANCE	1371	laws	1311-1345
HŌYHŌK' DANCERS	1159	mat	1059
HŌYHŌK' POST	806	names transmitted	824
HUDSON BAY COMPANY, establishment of		of chief prevented by tribe	977
Fort Rupert by	973	payment	892, 901, 935, 961, 968, 979, 987
HUNTERS, taken to sea-monsters' house	809	sham	1013
HUNTING GROUNDS, as property of numayms	1345-1347	sham battle at	968, 1022
INHERITANCE	1113, 1114, 1348-1358	with the Comox	951
of Eagle seats	823	with the Nak'wan da'x̄'na	1003
INITIATION	850, 877, 904, 912, 959, 1122-1138, 1153	MARRIED COUPLE—	
INSULT—		residence of	1082
potlatch to numaym as	1030	separation of	895, 960, 1000, 1020, 1031, 1038, 1348
small marriage gift as	1030	MASKS	875, 1005, 1008, 1019, 1191, 1210, 1352
INVISIBLE ADVISER	1123, 1127	burned	1198
INVITATION	866, 990, 1011, 1045, 1060, 1136-57, 1170	Cannibal	1000
formal, Rivers Inlet	1179	double-headed	850
to assembly	1012	for Winter ceremonial	1178
to ceremonial	871-872	xwēxwē	892, 893
to Winter ceremonial	920, 1151, 1156	MEETINGS, secret	1212
to Winter dance	890, 900, 914	MENSTRUATION, influence of	1173
JEALOUSY	1261, 1377	MESSENGER OF CHIEF	1051
JUDICIAL PROCEDURE, absence of	1359	MESSENGERS	974
KILLERWHALE, painting of	813, 817	MOON, painting of	869
KILLERWHALE FISH	807, 809, 810, 811, 813, 815, 816, 864, 888, 962, 991, 1349	MOSQUITO DANCE	1034
KILLERWHALES, house of	817	MOSQUITOES, origin of	1233
KŌKWA'KUM	806, 811	MOUNTAIN-GOAT, house of	1221
		MOUNTAIN GOATS, as tribute to chief	1334





	Page.	SERPENT. <i>See</i> Double-headed serpent.	Page.
RATTLE	870, 808, 910, 1189	SHAMAN, . . . . .	1141, 1216, 1218, 1259
RATTLE, shell	892	dance, . . . . .	1004, 1005, 1018, 1019
RAVEN—		dancer, performance of . . . . .	1009
as doorway of house	1119	power of, transmitted to child . . . . .	1076
carving of . . . . .	820, 856	songs, . . . . .	1294-1298
dance, . . . . .	1374	SHELLS, abalone . . . . .	1069, 1262, 1272
RAVENGE, . . . . .	1359, 1362	SICK CARRIED AWAY BY SPIRITS, . . . . .	1118
payment for, . . . . .	1361	SICKNESS REMOVED BY SHAMAN . . . . .	1217
RICH-WOMAN DANCE, . . . . .	818	SLAVES, . . . . .	856,
850, 861, 1001, 1004, 1005, 1019		865, 866, 869, 877, 878, 880, 881, 882,	
RICH-WOMAN DANCER, . . . . .	1081, 1084	887, 889, 890, 981, 982, 1015, 1024,	
performance of . . . . .	1008-1009, 1010	1027, 1039, 1040, 1042, 1094, 1104, 1374	
RICH-WOMAN WHISTLE, . . . . .	1070	descendants of, . . . . .	1096
RING OF CHIEF BROKEN, . . . . .	1115	killed for Cannibal dancer, . . . . .	1017
RINGS OF CANNIBAL DANCER AND HIS COM-		sent hunting, . . . . .	840
PANIONS, . . . . .	1212-1243	SLOW-MATCH, . . . . .	1098
RIVERS, as property of Numayms, . . . . .	1347	SON, younger, treatment of . . . . .	1097
RIVER-JACKET, . . . . .	1202	SONG KEEPERS, . . . . .	1162
ceremony of Cannibal, . . . . .	1176	SONG LEADER, . . . . .	893, 1007, 1010, 1045
Winter ceremonial of, . . . . .	1167	SONGS, . . . . .	1279-1315
Rock, transformation into, . . . . .	1147	feast, . . . . .	1045, 1061, 1293
ROOMS, sacred. <i>See</i> Sacred rooms.		host, . . . . .	812
SACRED ROOM, . . . . .	839,	love, . . . . .	1298, 1301, 1306
874, 1006, 1007, 1073, 1102, 1165, 1169, 1199, 1211		making Cannibal spirit sleep, . . . . .	1246
of Cannibal and his companions, . . . . .	1244-1246	mourning, . . . . .	1282
SACRED SONG OF WAR DANCER, . . . . .	1136	of Cannibal dancer, . . . . .	930-934
SACRED SONGS, . . . . .	872,	of Chief's daughter, . . . . .	1314
874, 892, 962, 929, 936, 955, 1004,		of daughter of workman, . . . . .	1313
1005, 1053, 1025, 1131, 1137, 1138, 1241		of Éwamixwizé, . . . . .	1285
SACRIFICE TO FIRE, . . . . .	1331-1333	of Ghost-dancer, . . . . .	915-917
SALMON, dry, as tribute to chief, . . . . .	1334-1335	of L'áqúlas, . . . . .	1282
SALMON-DANCE, . . . . .	895	of L'ápwad76, . . . . .	1289
SALMON FISHER, prayer of, . . . . .	1318-1319	of L'áso'twáls, . . . . .	1288
SCALPING, . . . . .	1016	of Menmenépelas, . . . . .	1303, 1304
SCATTERING DANCE, . . . . .	1035	of parents, . . . . .	1315
SEA-MONSTER, house of, . . . . .	808	of Q'mux 6d, . . . . .	1287
SEA-OTTLES, in house of Q'émogwa, . . . . .	809	of Q'wayila, . . . . .	1290
SEAL, . . . . .	1026	of speaker, . . . . .	1279
distribution of, according to rank, . . . . .	1043	of T'sen'wid, . . . . .	1286
SEAL FISH, . . . . .	809, 810, 815, 888, 991, 1023, 1349	of son of Chief, . . . . .	1312
SEAL FEAST, . . . . .	1015-1046, 1047-1049	of warrior K'ilem, . . . . .	1311
tradition of, . . . . .	815	of winter ceremonial, . . . . .	1220
SEAL SOCIETY, . . . . .	1159	order of, in feast, . . . . .	1046-1050
SEALION DISH, . . . . .	809, 810, 1033, 1059	parting, . . . . .	1307, 1309
SEALION-STOMACH DISH, . . . . .	818	rhythm of, . . . . .	1169, 1194, 1197
SEALS—		sacred, . . . . .	872, 874, 892, 962, 929,
as tribute to chief, . . . . .	1333-1334	936, 955, 1004, 1005, 1053, 1131, 1137, 1138, 1241	
cooking of, in feast, . . . . .	1041	sacred, of war dancer, . . . . .	1136
SEA-MONSTER DISH, . . . . .	1033, 1059	secret, . . . . .	910
SEA-OTTLE DISH, . . . . .	811, 818, 888, 1033, 1059	war, of Neqáplenk'em's against the	
SEAT—		sanctch, . . . . .	1380
given up by old man, . . . . .	1022	workman's, . . . . .	1310
of Princess, . . . . .	1005	SOULS—	
SEATS, . . . . .		of animals, . . . . .	1220
in order of rank of Numayms, . . . . .	1046	of trees, . . . . .	1220
of tribe in feast, . . . . .	999-991	return, of to body, . . . . .	1021
SECRET SOCIETIES, members become excited		SPARROW NAME, . . . . .	949
in war, . . . . .	1374	SPARROW SOCIETY, . . . . .	905, 909,
SECRET SONGS, . . . . .	910	911, 917, 921, 936, 952, 967, 1150, 1151, 1152, 1164	
SECULAR SEASON, . . . . .	1025	canes of, . . . . .	899, 1154, 1156
SENDER, . . . . .	807	chief of, . . . . .	1153-1154
SEPARATION—		SPEAKERS, . . . . .	899, 956, 1003
marriage gifts kept after	1038	SPEAKERS' DANCE, . . . . .	898, 1085, 1148
of married couple, . . . . .	805,	SPEAKING-POSTS, . . . . .	805, 840, 945
969, 986, 987, 1000, 1019, 1029,		SPEEDY, WOODING, . . . . .	1052, 1065
1041, 1048, 1082-1084, 1148		SPINNING OF DOG'S HAIR, . . . . .	1318

- $$\frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} f(s) ds = \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} f(s) ds$$

RD 147.









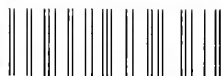








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